

TOUCHSTONE

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



From left: Rev Desmond Cooper, Rev Mary Caygill and Sue Spindler pay tribute to the people and buildings that were the Durham Street Church.

Death of Durham Street blow to Methodist family

By Paul Titus
Five days after the devastating February 22nd Christchurch earthquake the Methodist Church presidential team placed a small bouquet of flowers in front of the appalling heap of rubble that was once the Durham Street Methodist Church.

President Rev Desmond Cooper, vice president Sue Spindler and Durham Street presbyter Rev Mary Caygill made the floral tribute to honour the many people who had worshipped in the church and the three men who lost their lives when it collapsed.

"The Durham Street Church has served generations of Methodists and the community since it was built in 1864," Desmond says.

"We have treasured memories of its former glory. We hope and pray that whatever arises on that site will serve the Methodist Church and the people of Christchurch as this church has done."

Sue is a member of the Durham Street congregation. She says while the congregation grieves for the loss of the beautiful old church building, the loss of three lives there is the hardest grief to bear. Those who died were part of a team dismantling the pipe organ after the church was damaged in the September 4th earthquake.

"The congregation had particular regard for Paul Dunlop. Paul was the organist at Upper Riccarton Methodist Church but he played for us when our organist Wallace Woodley was away.

"Paul was an optometrist and

many folk who wore glasses at Durham Street got them from him."

The other two men who died in the collapse were Neil Stocker and Scott Lucy. Both were employees of the South Island Organ Company.

Sue says a great many people in the Methodist Church have significant memories of Durham Street. Conference was often held there, so it was a place where many retiring presbyters and deceased members of the Connexion were honoured, presidents and vice presidents inducted, and ordinands ordained.

"My father was ordained at Durham Street in the 1950s. I was married in the church as was my daughter Gemma.

"I have been a member of the congregation for 16 years and I have been in the choir for a significant chunk of that time.

"The organ and the choir have been hugely important in the life of the congregation, synod and Connexion. Numerous recordings on LPs and then CDs were made at Durham Street over the years. The music drew many people to become part of the congregation. Over the last 43 years Wallace's wonderful organ music has been a very significant part of our worship."

Sue says Durham Street also had a rich heritage of fine preaching. The church was adjacent to the Aldersgate building which houses the Christchurch Methodist Mission and the parish office. The parish and Mission offered leadership to the city and the wider church on social justice issues.

The Aldersgate building was not seriously damaged in the earthquake.

Earlier in the day Mary and

her congregation took part in a combined service at the Upper Riccarton Methodist Church.

The service remembered Paul Dunlop and addressed the trauma Christchurch was experiencing.

In her sermon, Riccarton presbyter Rev Marcia Hardy reminded the worshippers that the earthquake was a tragic natural disaster, part of the reality of living on a planet with a molten core. There was no deeper purpose to it, no punishment or lesson.

She concluded her sermon by saying "At Sunday school we learnt the church is not a building. The church is the people. It has never been more true.

"We have the certainty that God is holding us, that God has never left us and will never leave us, that we are indeed inscribed in the palm of God's hand."

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GLAM for mission

The Gay and Lesbian Methodist group (GLAM) met in Auckland in January to worship, share stories, awahi each other, and celebrate the reasons we are Methodist.

Over the two days GLAM members mourned the death of many young gay people from suicide and celebrated the establishment of the 'It Gets Better' project (www.itgetsbetter.org).

They challenged themselves to look beyond their own concerns to the mission of the Church.

They looked forward to a time when the Church has moved on from its debate over the existence and of gays and lesbians within Te Haahi. They prayed for those within the Connexion for whom the sometimes uncertain approach of the Methodist Church toward gay, lesbian, bisexual and transgendered people wears heavily.

GLAM members say over the course of the two-day hui they discussed their contribution to the life and mission of the Church. They have determined that their focus will be the wholehearted support of the Church's ministry of social justice.

"It seems that the attraction of Te Haahi Weteriana o Aoteroa for us all is Methodism's potential to affect change for the many who are dispossessed or underfoot," they say.

To this end, GLAM will establish a presence on the MCNZ website and contribute more to Touchstone. They will organise a shared meal for GLAM and friends at Conference, and will again offer a Conference Communion service.

For more information contact the Hamilton Methodist Parish Office on (07) 839 3951.

Church leaders urge political parties to address inequality

By Betsan Martin, Methodist Public Questions.

New Zealand church leaders spent a busy day visiting the leaders of the country's opposition and coalition parties last month. Their programme was to address the same issues they raised with the Prime Minister last year – overseas aid, welfare reform, housing and criminal justice.

The visit was organised by NZ Council Christian Social Services executive officer Trevor McGlinchy, and the delegation included Methodist president Rev Desmond Cooper.

The day began with United Future's leader Peter Dunne, followed by visits with Annette King and large group of Labour MPs, then Rodney Hide (Act), Jim Anderton (Progressive), Tariana Turia (Maori Party), and then Meteria Turei, Russell Norman and Green MPs.

The remarkable attentiveness and congeniality across the board was probably enhanced by election year interests.

One or two themes can be highlighted. There was strong agreement that any welfare reforms should be undertaken with respect for beneficiaries. Church leaders have consistently deplored any stigmatising of beneficiaries. The problem of putting welfare and benefit provision under scrutiny at the time of rising

unemployment was raised again, as it had been with the Prime Minister.

Paula Rebstock's Welfare Reform report on tackling 'long term dependency' was due and the jury is out on the direction proposals will take. Many MPs from different parties expressed the importance of parents caring for their children and that Government should ensure this is possible with early childhood education, child care provisions and benefit conditions. Flexibility is a key to policy design.

The Church leaders welcomed the opportunity to hear directly about Whanau Ora and Tariana Turia's hopes for a way of working with whanau to restore capacity to practice manaakitanga and whanaungatanga (responsibility for practical and emotional support, and hospitality amongst extended family).

Tariana emphasised changing people's mindsets. The value of hospitality was well demonstrated by the most welcome spread of fruit, snacks and coffee refreshments served in her office.

Campbell Roberts graphically highlighted the shortage of housing. There are 80 more homeless families per week in Auckland. The Salvation Army's newly released 'Stalled State of the Nation Report' details the

problems of a shortage of housing and the high cost of that which is available. Campbell urged MPs to find more creative uses of the State Housing stock, social housing strategies and investment schemes.

There was strong interest in the radical implications of the Overseas Aid funding decisions, especially for church agencies CWS and Caritas. Some MPs want to engage further and this will be followed up by the church leaders concerned.

Many of the MP's from across the political spectrum had stories pertaining to Criminal Justice, especially stories of reformed offenders – making the point that this should be the focus of criminal justice. Given the polarization of this issue from across the divide from Act to the Greens this seemed to be a benign take on a deeply worrying and unsustainable trajectory of increasing imprisonment.

A topic that was raised in one of the discussions was inequality. Inequality is an indicator of malaise across the range of health, education, housing, wellbeing and environmental areas and New Zealand is one of the most unequal country in the world. One MP noted that this has become embedded as inequality has been sustained since the 1980s – thus underscoring the implications of this sea change in our identity.

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Creative workshops for church folk

Ecumenical Workshops King Country and Taranaki will provide two workshops for the two sparsely populated regions.

The first focuses on music and takes place March 12th and 13th. The second is on parish websites in June, and the third features Colin Gibson returning in October.

The session on March 12th takes place at St Luke's Church in Te Kuiti from 10am to 4pm. It features a session by Roy Tankersley on teaching new songs, one by Pamela Tankersley on community-facing ministry, and one by Malcolm Gordon on creative worship.

On Sunday March 13th the Tankersleys will attend St Andrew's Church, Te Kuiti and then in the afternoon lead their workshops at Bell Block Cooperating Parish Church, New Plymouth, 2pm to 5.30pm.

The NZ Hymnbook Trust's Books and CDs will be available for sale at the workshops including two CD selections of songs from the Trust's 2009 book, 'Hope is Our Song'. They are a keyboard-only karaoke CD produced by Roald and Lucy Barthow and the newly available Choral CD sung by the Auckland choir Viva Voce.

Registration forms are available on the Trust's notice board, www.nz-hymns.come2see.co.nz. Registration is free though you are encouraged to make a donation.

Bring a meal to share. Contact Gaynor McCartney gaynormcc@xtra.co.nz or 07 877 8372.

Have your say about PAC funding

The Prince Albert College (PAC) Trust is seeking input on the way it distributes its funds.

Methodist general secretary Rev David Bush says five years ago Methodist Conference decided to target PAC funds at major endowments that would take pressure off the Connexional budget and reduce pressure on parishes to fund the work of the national church.

That decision included a provision to review the effectiveness of the endowments. A questionnaire has been prepared so anyone can take part in the review.

David says in 1986 the Methodist Church leased a property in Auckland's CBD for 100 years for a one-off payment of about \$19 million.

The largest portion of the money was placed in an endowment fund and the interest was available each year to benefit projects in the Church and the wider community.

"Up to 2010 PAC has made 523 grants that total nearly \$21 million. Projects have ranged in scale from \$325 to help establish a Mainly Music programme to \$1.41 million given as a first fruits gift to Ngati Paoa.

"There are many stories of the transformations PAC grants have made possible. One parish with very large lawns purchased a ride-on mower. It made a wearying chore 'fun' and allowed older members to continue to care for the property.

"For many years the Touchstone Board had to ask 'can we afford to publish the next issue?' Two PAC endowments and the generous support of Methodist trusts and individuals have removed that concern."

In 1992 Women's Refuge received the largest 'outside the church' grant, a gift of \$500,000. See the February 2011 edition of Touchstone for more stories of PAC grants.

David says synods, Hui Poari parishes and individuals are all invited to respond to the review of the PAC endowments programme.

You can download a questionnaire from <http://pac.methodist.org.nz>. Responses must be at the Connexional office by April 30th.

The theme for the 2011 PAC distribution will be advised in mid-April. Applications will close on June 10th. Note that this is an earlier closing date than usual.

neighbours
day AOTEAROA

26-27 MARCH 2011

Neighbours Day – turning streets into neighbourhoods

Fill the gas bottle, put the jug on, and gather your neighbours. It's time for a celebration to build some neighbourly spirit. Let's all take the next step in getting to know our neighbours.

LIFEWISE, Inspiring Communities, and Methodist Mission Aotearoa are excited to announce the Neighbours Day Aotearoa celebration for New Zealanders on 26-27 March 2011.

Neighbours Day Aotearoa is about celebrating the importance of neighbourliness in our streets and neighbourhoods. Growing and strengthening friendships in our streets will help make our neighbourhoods healthier, safer and more fun places to live for all of us.

Know Your Neighbours project coordinator Rebecca Harrington urges you to get started right away.

"Get your street or community together to start planning what you'll do together for Neighbours Day Aotearoa and how to spread the word in your region.

"Mark March 26th and 27th on the calendar. Knock on doors with home-baking, bring out the back-yard cricket, lean over the fence for a chat, or spark up the BBQ and invite the neighbours. There are many things you can do," Rebecca says.

"It just takes one person to get things going in a street. Help spread the word about Neighbours Day to your workmates, friends, family and of course – your neighbours. Remember, every day is a good day to be a good neighbour."

For more information visit www.neighboursday.org.nz. If you have questions or want to share a story about your neighbourhood email: kiaora@neighboursday.org.nz.

For homeless Merge Café serves coffee, dignity and hope

By Cory Miller

She is a bit reluctant to talk at first, hiding in a darkened corner of the hot industrial kitchen, busily prepping food for the lunchtime rush.

"Where's she from," Hayley Heta asks her boss.

"The Methodist paper," she is told. "Oh yeah," she responds eagerly coming out into the open. "I'll do anything for them."

Just a little over a year ago, Hayley's life was quite different. For more than eight years she had been on the benefit, homeless, and living on and off the streets.

But today with the help of the Auckland Methodist Mission (AMM) and Lifewise, Hayley is off the benefit, off the streets, and living in a house with her 17-year-old son.

She is employed as a kitchen-hand at the newly established Merge Café. And is proof that given the right opportunity, the homelessness cycle can be broken.

Merge Café was established last year to replace the Airdale Street soup kitchen. AMM and Lifewise provided the funding to set it up.

Merge Café general manager Corie Haddock says it is a move away from the traditional charity model where food is simply handed out. As well as a dining area, Merge Café provides counselling and support services.

"Now we provide a complete service. Food is just a part of it," he says. "We want to break the cycle of dependency."

Corie says the aim is to support the homeless to become independent through education and training. The concept is quite simple and the café is a much nicer place than a soup kitchen.

"It's a more friendly environment. Because it is a café, it shows them dignity and respect. That we value them as people."

Simple blackboard menus hang on Merge Café's white walls. Rows of sandwiches, cookies and cakes fill the clear glass cabinet so customers have lots of choice at an affordable price.



Some faces behind Café Merge: (from left) barista Brian Gilbert, kitchen hand Hayley Heta, café manager Stephen Clark, and youth homeless support worker Alex Frank.

Café manager Steve Clark says Merge can get quite busy with 60 plus customers on an average day.

He says it is the ideal place for the general public and the homeless to mix, mingle, and learn mutual respect for each other. And that is not always easy.

"Once you get to know them, they are actually nice," he says. "Okay they are not very well dressed, that's their choice, but deep down they are a person."

However, Steve points out not everyone is willing to see the potential in Auckland's marginalised people.

Some cafés even went so far as to say Merge Café was a threat to business. But Steve says it is not so.

"We are here to provide for those

who need it," he says. "Because we are feeding the homeless they don't like it. Our only goal is to give our customers a good, honest, home-cooked meal."

Corie says long-term the aim is to have hospitality training offered through the café.

"The long-term vision is to have the clients running the place, eventually giving back to the community."

Just like Hayley, who today is a dedicated worker, flitting around the small confines of the kitchen.

"I never thought I'd do this work," she says. "But it is the best job that I have had. I hope to have my own business one day. But I am going to stay on here at Merge for as long as they need me."



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Resurrect Wesley's ideals, not church buildings

Before the devastating earthquake on February 22nd, Wellington's Dominion Post newspaper carried an item about Durham St Church and whether it could be rebuilt. That item, together with letter from Eric Laurensen's letter in the February issue of Touchstone about where the Methodist Church is (or is not) heading set me thinking.

Durham Street Church has done fine work over the years and, together with its associated social services, has much to be proud of. However, as Eric points out, the brutal fact is that few people in the wider community take much notice. I fully agree with him that the voice of the Methodist Church (and other churches) is barely heard any more.

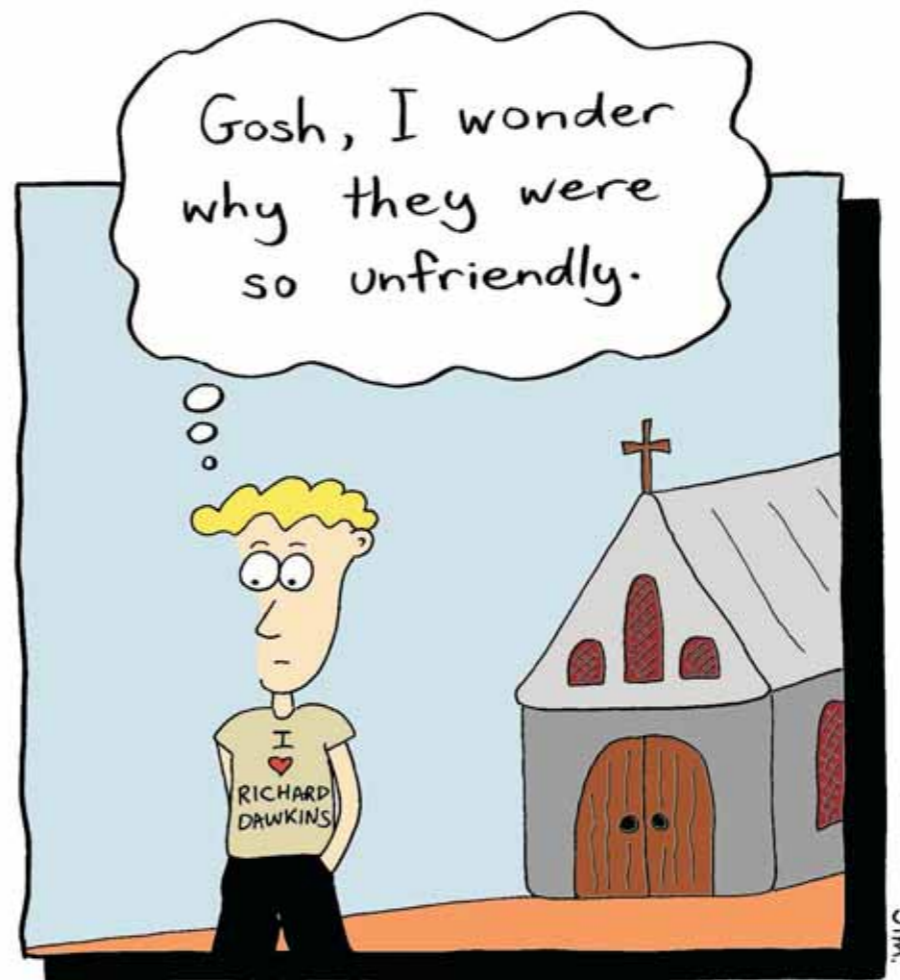
Where are the protests about poverty, social dislocation, joblessness, low wages, discrimination and all the rest of society's ills? Once, the Methodist Church was at the forefront

of efforts to make changes for the benefit of all. Now it seems that all the church can do is focus on its own internal issues – issues about which only they care, but which have no relevance at all to anyone outside the fellowship.

Durham Street thus has a golden opportunity to rebirth its mission in the community. Instead of worrying about whether or not to rebuild a church that would only maintain an outmoded and increasingly irrelevant message, why not put all that effort into resurrecting the ideals of John Wesley? Social justice, care for the vulnerable, and working among the desperately needy could be an innovative and radical new beginning.

Oh well, we can but dream, and hope that someone is bold enough to realise the dream for the future.

Graham Weir, Lower Hutt



Christian faith not just another meaning system

To the editor,

I would like to thank Norman Wilkins for his thoughtful response to my opinion piece in Touchstone.

Humans are certainly 'meaning-making' creatures (part of how God made us in God's image no doubt). My question is about how we might discern which meaning-systems are more true, or life-giving, than others.

If faith is just about making sense of life, then any old sense will do. Our Christian meaning systems are informed by scripture and tradition but if that's all they are, then what claim do we have to any lasting significance, be it inclusiveness or environmental care or 'saving grace'?

If there is no ultimate intelligence and power, then humans are simply cast out to muddle our way as best we can, making whatever sense out of life that suits us. This may well be true, but I have dedicated my life to the preposterous (and possibly delusional) idea that there is such a being, whose nature is love, who seeks to be known, who works to establish a particular kind of community in every nation and culture, who has been known in the person of Jesus.

The mess that the world is in does not surprise me, and I have no great expectations of things getting much better in my lifetime. I continue to struggle with many questions but

I believe that the orthodox/universal Christian faith has the best answers, even though they need to be reinterpreted in each generation and context.

In our culture these days we are taught over and over that we are 'okay' 'Can we fix it? Yes We Can!' 'Believe in yourself' is the cultural mantra. And yet we have phenomenally high rates of depression and suicide ... because it is simply a lie that we are self sufficient.

The Christian faith dares to suggest that we're not 'okay', that actually we are deeply broken and alienated, and that true identity and freedom lies in surrender into the arms of God. This isn't a particularly popular message these days. I think that people in our culture suffer not so much from guilt as from anxiety and exhaustion from trying so hard to make everything work and meet all the expectations.

So I will work for the health and life of the church, and keep searching for ways to communicate the saving grace of Jesus Christ because I can't see any other way out of the mess. I am enormously grateful to the living God for claiming me and renewing me with healing and peace and the confidence of ultimate truth and goodness.

Silvia Purdie,

Foxton/Shannon Co-operating Parish

What Jesus chose to do

To the editor,

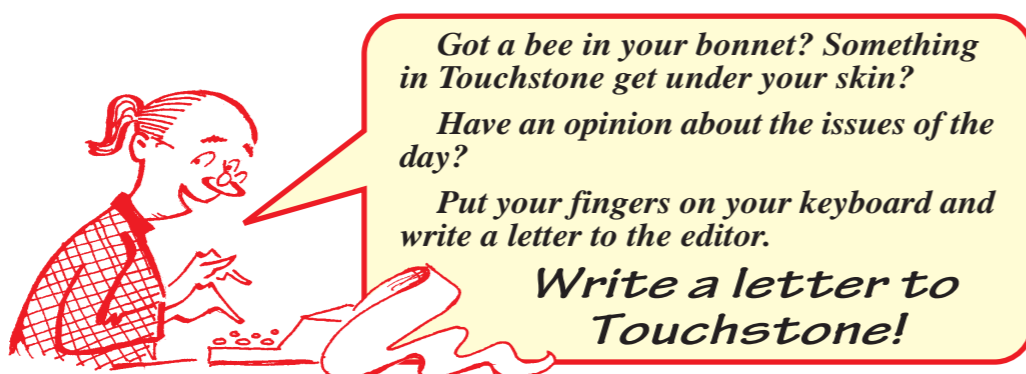
I usually read Kathleen Loncar's reflections with interest but her article in the February edition of Touchstone caused me some concern.

I share Kathleen's support for what Isaiah said to the people of his day but she goes on to assert that Jesus chose to be born into a poor and working class peasant family.

I doubt if any modern scholar or theologian would support this view. Personally, I would say the choosing he did was to ally himself with the poor and downtrodden and to expose the corruption of the upper classes.

Chris Palmer

Riverside Community, Upper Moutere



FROM THE BACKYARD

On intervention and paying attention

Gillian Watkin

In a little heat wave, it was good to take refuge in the nice cool air-conditioned picture theatre. We went to see 'The King's Speech'.

This is a story of particular interest to me. One of my earliest memories of school is of my mother standing in the staff room at Strathmore Park School talking vigorously with the teachers. Afterwards she said to me, "I have told them that you are not to be made to write with your right hand. You are very left handed and I don't want you going through all the struggles that poor King George had."

Mum was an early childhood educator (at least that's the title she would have in today's world). She was active in the early play centre and kindergarten movements. She was a teacher in the Freeman's Bay and Otahuhu kindergartens, which started as a free social service for the children of the poor.

She read widely, listened to the radio and talked with others, I guess that's how I first learnt the value of paying attention. But up until about the time of King George VI all people were required to write and function with their right hand. There is a small line in the film when Logue, the King's teacher asks him if he has always written with his right hand. He replied that he did now. I was five years old and I obviously wasn't going to.

Given that I usually have a garden or natural world theme you might be thinking that I am off key this month. No, not at all.

That humans are right or left handed is a natural state of being: a

part of the brain's function. And, human intervention is very much part of any garden story.

I recently talked with an old man who had had his left hand tied behind his back in school to make him use his right one. The predominance of the right hand arose completely from superstition. Left handed people were seen in many cultures as being in league with the devil. In other cultures, as now, the right hand is for eating, the left for cleaning. We still live in a world designed for right handed people.

How much do we take for granted, make assumptions about? I recently had an accident in the garden and suffered a severe finger cut (luckily to the right hand). It was all stitched back together but I remember what the cut looked like and I think of the miracle of life as it heals. All the nerves, cells, soft tissue, bone regrouped steadily without assistance. How wonderfully we are made.

There is an old story of a church woman who believed the earth was flat, and the flat plate was held up on turtle's backs. Her church minister asked her "but who holds the turtles up?" She replied "its turtles, all the way down!" But really, it is cells all the way through, each of them a miracle of Creation.

We are born connected to the wisdom, mystery and energy of God. How much we take for granted. How can we pay attention to our hurting planet if we do not take care or understand our own marvelous makeup?

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Desmond Cooper and Sue Spindler

CONVERSATIONS WITH THE CONNEXION

Immersion in our bicultural heritage

In February we found ourselves in beautiful Aroha Island in the far north after earlier travels to the deep south. Throughout the south the scenery was stunning in its starkness, in the north the vista is equally as beautiful but dramatically different.

On Aroha Island the view was idyllic as we looked out across a mirror-finish calm bay, to the green hills in the distance. We were there for eight days with the Trinity College students and staff. We joined them on their TR3011 course: Theological reflection and the Tai Tokerau Context.

For us it was like an advanced experiential course in biculturalism. This is learning by immersion, a learning that has to be experienced to be understood, a phenomenon that seems to defy definition.

To be at the Waitangi celebrations and to tour the historic places of the north is the only way to truly understand our nation's history and the church's bicultural imperative. To be bicultural we will need to be more than just informed. We will need to know why and how to be bicultural, and our hearts must be fully open and warmed.

To commit to the Trinity College course is demanding but it is also deeply rewarding. We are so impressed by the deep insights shared at this course, and we are profoundly grateful for the privilege of spending time with the students and instructors.

On the third day of the course Rev Donald Phillips shared some key words that he believed were important themes for our time in the north – whenua and wairua. A third theme that we would like to add is whanau.

Whenua was the word Donald reflected upon after our day at Waitangi. Whenua means land but it is more than that, it is our relationship to the land. At Waitangi we honoured the tangata whenua, the first people of this land. We also acknowledged that through the signing of Te Tiriti o Waitangi, both Maori and Pakeha, and all the other ethnic groups that have migrated here since 1840, are peoples of this land, sharing it according to the rights and privileges and responsibilities outlined in Te Tiriti.

Wairua (spirit) was a key theme for our day trip to Te Rerenga Wairua (Cape Reinga), a very sacred place for Maori. We learnt that many Maori will not visit



Rex Nathan, Diana Tana and David Bell lead a conversation during a Trinity College course that explores our nation's bicultural heritage

this place because it is so sacred. They believe it is a place one goes to only after death, when it is the leaping off point for the spirit travelling to the afterworld. Our experience of this beautiful place, where the Tasman Sea meets the Pacific Ocean, was spiritual.

Whanau (family) is a theme that emerged for us during the time we spent on the course. For some in the group, this was home territory. Everywhere we went they had family connections.

While we came from many different cultures, we became more like family the longer we spent together. The bonds we forged will have lasting richness and significance, reinforcing our Methodist family connections. From our early Maori and European history to the present, we are one family, part of the wider family of God, sharing the richness of what it means to be Weteriana in this land.

Thanks be to God! Whakapaingia te Atua!

THEOLOGY OF NEIGHBOURS DAY

Being neighbourly

By Jacob Sawyer

The Word became flesh and blood, and moved into the neighbourhood. 'Neighbour' implies someone who lives near us. But in our age of change, who can we say we are close to?

Increased accessibility to private transportation and communication has trivialised physical location. Place is being redefined, as is the nature of relationships. When we can interact with almost anyone via Toyota or Facebook, who is our neighbour? Is my neighbour the one I choose to be beside?

The Christian doctrine that God became human in Jesus highlights the importance of placed relationships.

The Gospel is about life: the restoration and celebration of relationships. We find our identity and therefore our purpose in those among whom we live. This is central to life. This is the central goal that God strives towards throughout the story of the Bible.

God has sought to restore a broken fellowship with humanity initially through the nation of Israel, and ultimately in Jesus. It is not merely about the reconciliation of humanity to God but also humanity to each other.

This was often misunderstood by Israel, who persistently saw themselves as the goal of reconciliation, and not as the means of it. They were God's chosen people. But they forgot that they were chosen by God for the world.

This is where we as Christians can also become trapped. The Gospel is not primarily about us but about love which is centred on others. Jesus gave His very life for the sake of others, choosing to become stricken and forsaken by God.

As Christians, we are not about self-preservation but self-giving service to the world. We are called to live out of the reality of the resurrection: that in Christ, God makes all things new. We are reconciled to each other, and therefore must witness to this reality through our lives. This reconciled life inextricably includes

physical creation, or place. This is an important part of God's redemptive work.

Place is important because we are physical beings. We have been made to occupy time and space – this is our plane of reality, our context for life. Therefore, any 'salvation' that is limited to an other-worldly, non-physical place is really no salvation at all! Our world is our home – this is the stuff of redemption.

Jesus makes this clear. In him God 'moved into the neighbourhood'. Emanuel – God with us. God entered our plane of reality, clothed Himself in skin and bones, became physical.

Technology cannot replace physical presence. It can create new contexts for relationship but these may remain superficial. If someone cannot convincingly sell themselves they are easily disposed of in the world of online social networks.

But the person over the fence is harder to brush aside. As Christians, we must answer Christ's call to be somewhere, and to practice 'the discipline of presence'.

Love is never abstract. It is always particular. Nowhere can this be seen more clearly than Christ on the cross – the universal hope of creation was located in that specific person who hung outside the walls of Jerusalem all those years ago. Love is never abstract; it begins over the fence in your backyard.

So on Neighbours Day (March 26th-27th), plan to participate in the extension of the Kingdom of God as you exchange home-made baking, mow your neighbour's lawn, or enjoy a chin-wag with your neighbours over a good old Kiwi BBQ.

For ideas and inspiration: www.neighboursday.org.nz. Please sign up online and show your support, or email kiaora@neighboursday.org.nz for more info.

Jacob Sawyer is a post graduate student at Laidlaw College.



Being neighbourly is being in the here and now.

A righteous heart is an open heart

By Laura Black, Dunedin Methodist Mission

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him, and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered: It is. If it be, give me thine hand. (2 Kings 10:15).

When John Wesley preached on the catholic spirit he closed by saying "He is the man of a truly catholic spirit, who bears all these continually upon his heart; who having an unspeakable tenderness for their persons, and longing for their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labours, by all his words, to strengthen their hands in God. He assists them to the uttermost of his power in all things, spiritual and temporal. He is ready 'to spend and be spent for them'; yea, to lay down his life for their sake."

The call to a catholic spirit is woven throughout Methodism. It is recognition of the goodness people share, and the value of our differences. Yet Wesley was frustrated that, while many agreed with him, few lived as if this spirit were amongst them.

When we look at others, do we look for their heart, or do we see something more superficial? In the past, people have looked poorly upon Africans (slaves), prisoners, women, and Maori. Each time, Methodism has looked into its own heart – not without struggle – and into the hearts of these 'others' to discover their inescapable sameness, and answer the call.

In seeing the rightness of others' hearts we are able to make real the rightness of our own hearts. We learn time and time again that this is a call worth pursuing.

It is time to consider the call again. There is a group of young

people we should be reaching out to. A group that includes Justin, in his first year at university and bullied so badly that last July he hanged himself. And the 13-year old who could no longer stand the relentless taunting and abuse from his peers and who hanged himself in October.

There is 18-year old Tyler who threw himself off a bridge, 13-year old Asher who shot himself, 19-year olds Aiyisha, Janine and Chantal who overdosed, and Bobby and Puja who took poison together aged 21 and 19; all because they struggled to find a safe place in the world.

These young people come from a group:

- 4 times more likely than other kids to be severely bullied at school;
- 5 times more likely than other kids to truant from school because of bullying;
- 3 times more likely than other kids to have attempted suicide;
- A quarter of whom will be thrown out of their family home before they are 18;
- And who make up almost half of all homeless youth.

How would you feel if I said it was because these young people are Korean, or Jewish, women, or deaf?

They're not. They are lesbian, gay, bisexual, or transgendered.

Some say that God's Word is that homosexuality is unnatural, a perversion, an abomination, and a great sin against Him. And that a sin of such magnitude will have such consequences.

But if we were to believe this, we would miss the chance to look for those young people's hearts and fulfil our own. We would have failed the call to a catholic spirit.

To realise the fullness of our hearts, the promise in our being that God yearns to see realised, we cannot choose the people we see fully, and those we merely glance at.

See Page 13

TPPA: a free trade agreement that threatens our freedom

John Roberts, Methodist Mission and Ecumenical and MCNZ president-elect

In December academic and social activist Jane Kelsey asked me if I would support a campaign against the Trans Pacific Partnership Agreement (TPPA), a free trade agreement now under negotiation that would include New Zealand.

I had to confess I didn't know about the TPPA. Jane has edited a book 'No Ordinary Deal – Unmasking the Trans-Pacific Partnership Free Trade Agreement', and she quickly got me up to speed on the issue.

If the TPPA negotiations succeed, they will create a treaty across nine countries that will restrict the policies and laws their governments can adopt. Along with NZ, the countries are Australia, Brunei, Chile, Malaysia, Peru, Singapore, the United States, and Vietnam. There have already been four rounds of negotiation, the last held in December in Auckland.

Activities TPPA will affect include ownership of land and resources, media law and local content, Treaty settlements, financial speculation, the price of medicines, food labelling, cigarette packaging. It could well lead to more privatisation of water, prisons, schools and hospitals under public-private partnerships.

The US is the dominant partner in the negotiations. It wants to see trade barriers removed in each of the negotiating countries. For NZ this includes restrictions on the sale and manufacture of genetically modified organisms; our strict quarantine laws; parallel importing; intellectual property protection for digital media and pharmaceuticals; the Pharmac scheme for buying drugs; local content quotas for broadcasting; and restrictions on foreign investment.

TPPA would give rights to investors who operate out of any of TPPA country. Foreign firms would be consulted over proposed new laws, and the government would have to show how it responded to their views. If a government implements policies or laws that foreign investors say affect their investment, they could sue the government for breaching their rights.

The NZ government says free trade agreements involving the US would open access to US markets for our agricultural products, especially dairy. But, despite being an advocate of free trade, the US is a protectionist country. Its powerful farming lobby ensures that the US

government protects what farmers produce.

The US economist Joseph Stiglitz has said, "Most of these 'free trade' agreements are managed trade agreements, and they are mostly managed for the advantage of the US, which has the bulk of the negotiating power."

Jane asked if I would put my name to an anti-TPPA advertisement to be published in the New Zealand Herald at the time of the TPPA meeting in Auckland. Contributors to the ad wrote a 50-word objection to the TPPA.

This is what I wrote: "The world needs just trade, not free trade. Unlimited economic growth and wealth accumulation are the pillars of free trade. These violate gospel values. Free trade contributes to global inequality and injustice. Justice for the poorest members of society will always be the test of any trade agreement."

The TPPA negotiations are conducted in secret. Civil groups who waited for the media briefings after each day of negotiations in Auckland learned little. They were denied access to information

about a trade agreement that will profoundly affect us all.

Now opponents are seeking to end the secrecy and release of the TPPA text along with country responses. They want transparency and an open public debate.

This is important because, as things stand, the text won't be released till negotiations are complete, all parties have committed to it, and Cabinet has signed it off without any reference to Parliament.

It is a matter of social justice. I wonder whether the churches

are still prepared to stand up on issues such as free trade. I was the only church leader appearing in the Herald advertisement. In a similar advertisement that appeared at the time of the Auckland Asia-Pacific Economic Cooperation (APEC) forum in September 1999 there was comment from three church leaders, two of them Methodist.

As Methodists, let's continue to make our stand for social justice. More information on the TPPA at the website www.tppwatch.org.

St Vincent de Paul helps people on the edge

St Vincent de Paul Society is about people helping people. If an individual or a family needs help, Society members participate personally and directly in the best way they can with the resources they have available to relieve suffering whether it be material, emotional, spiritual or physical.

Each year the Society in Wellington contributes ever greater levels of money to fund special works including the Home of Compassion's soup kitchen, Wellington Night Shelter, English classes, and Tai Chi classes.

The Society also provides welfare support that includes food parcels, budget advice, advocacy. Other social services include a pregnancy support service that provides clothing and bedding for pregnant and recently pregnant mothers and their babies at their Newtown Centre.

The Society in Wellington also

runs a joint venture with IHC and employs people with an intellectual disability to manufacture altar breads in a sheltered environment.

During 2011 the Society's focus in the Wellington area is to assist families and individuals that are marginalised, particularly by implementing programmes to assist them towards long term independence.

They will create employment opportunities for as many people as possible by enhancing the independence of those who want work but cannot find it. And they will identify government and local authority initiatives that will enable expansion of the Society's Wellington services to meet the requirements of marginalised families and individuals.

Members don't guarantee to be able to fix peoples problems but they will do their best to help alleviate suffering and despair.



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Organ recovery strikes harsh note

By Paul Titus

For a few hours after the February 22nd earthquake, Wellington Wesley Parish superintendent Rev Bruce Anderson did not know if his son Joshua was alive or dead.

Joshua was an employee of the South Island Organ Company and one of the six men working to dismantle the pipe organ in the Durham Street church.

"We couldn't get a hold of Joshua on his mobile. We called and texted but there was no reply.

"A couple of hours later we got a call from hospital staff on his phone. They told us he had been admitted but not what was wrong with him. We knew he had been at Durham Street and that it had collapsed."

It turned out that Joshua was seriously injured but his life was not in danger. He had a broken pelvis, which caused some internal bleeding. He also had some cracked ribs, a partly collapsed lung and minor fractures.

He has now been transferred to Timaru hospital where he faces a six week recovery.

Bruce says Joshua, who is 18, had only been working full-time for the South Island Organ Company for a short time.

South Island Organ Company managing director John Hargraves says eight people were working on the project to dismantle the organ. Two were off-site when the quake struck.

Young German organ maker, Moritz Fassbinder was thrown clear of the building when it collapsed. He returned to the rubble to rescue first Joshua and then Neil Hooper with the help of security staff from the Court House across Durham Street.

Three others, Neil Stock, Scott Lucy and Paul Dunlop, could not be saved.

"We are grateful that police and other rescue workers worked through the night of the quake to recover all three men that we lost," John says.

The South Island Organ Company restores, rebuilds and installs new organs all around New Zealand and Australia.

John says dismantling the Durham Street organ was a job that was carefully planned and it was being carried out by trained professionals. The site was well-managed by Arrow International.

"The severity of this earthquake was beyond anyone's imagining."

He says saving heritage is a key focus of his company.

"We are grieving for the men we have lost. We have received amazing support from hundreds of people all over the world. We will move forward and hopefully help recover some of the organs in Christchurch that are now under threat."

Haircut and close shave

Popular Methodist personality Rev Jim Stuart has another tale to tell after his miraculous escape from the Christchurch earthquake.

When the big shake struck, Jim was having a haircut at Marcio's Hairdresser shop on the eastern edge of the central business district. The shop was on the ground floor of an older, two storey brick building.

"Marcio had just finished cutting my hair and left the room to get something," Jim says. "I was sitting in the barber chair when the earthquake hit like a huge explosion.

"Marcio stayed under the doorway but I could not get out of the chair. The front wall of the shop fell inward, shattering glass. Somehow it missed me.

"Another wall fell outward and crushed my car. Then the second storey collapsed and ceiling fell. It missed me too. I don't know how."

Jim says Marcio came back to help him, and he was joined by two men from an auto repair shop across the road. They had to climb over a pile of bricks two metres high. When he slipped, the two mechanics picked him up and dragged him out.

"My partner Gillian works at CWS which is in the business district so I started walking to find her. I could get past Latimer Square and there I met up with people from the Connexional office."

Despite his bad hip, Jim decided to walk back to his home in Avonside. Administration receptionist Peter Dent accompanied him as they walked through the blocks of streets gridlocked with cars fleeing the CBD.

He jokes that he will now ask John Key to loan him one of the new ministerial BMWs.

On a more serious note, Jim says the whole experience raises theological questions of how we understand the God we call creator.

World's Christians pray for quake victims

In the days following the February 22nd earthquake a stream of emails went out from Upper South Island Synod co-superintendent Rev Norman West and other church channels describing developments and the support Christchurch Christians were receiving from around the Connexion and overseas.

They included messages of support from World Council of Churches (WCC) general secretary Rev Dr Olav Fykse Tveit, Christian Conference of Asia general secretary Henriette Lebang, and World Federation of Methodist and Uniting Church Women president Chita Rebolledo-Millan.

Olav wrote that Christians from around the globe gathered for a WCC Central Committee meeting prayed for the nation and people of Aotearoa New Zealand.

"We are praying for your people: for those who are suffering, for those who mourn, for those who are disoriented by the horror of events, for those whose faith is threatened. We remember the dead and dying, even as we pray that all may find comfort as sure as our hope in the promise of resurrection to eternal life."

Norman says the British Methodist Church also sent a message of support and donated £20,000 to the Methodist Church of New Zealand's earthquake appeal.

The British Methodists also composed a special prayer that concluded with the words:

"God of Love, May the 'Land of the Long White Cloud', Aotearoa, that we know as a land of beauty, of holidays, of families, be today for its citizens also a place of neighbourliness, of caring, of healing.

"We pray in your name, God of Creation, of Love and of Strength."

Methodist earthquake appeal

Following the devastating Christchurch earthquake, Methodist president Rev Desmond Cooper and other church leaders expressed their concern for the people of the city, acknowledged the efforts of those addressing the emergency, and launched an appeal for funds.

They pointed out that the Methodist Church of NZ has its national headquarters in Christchurch, and is itself badly affected.

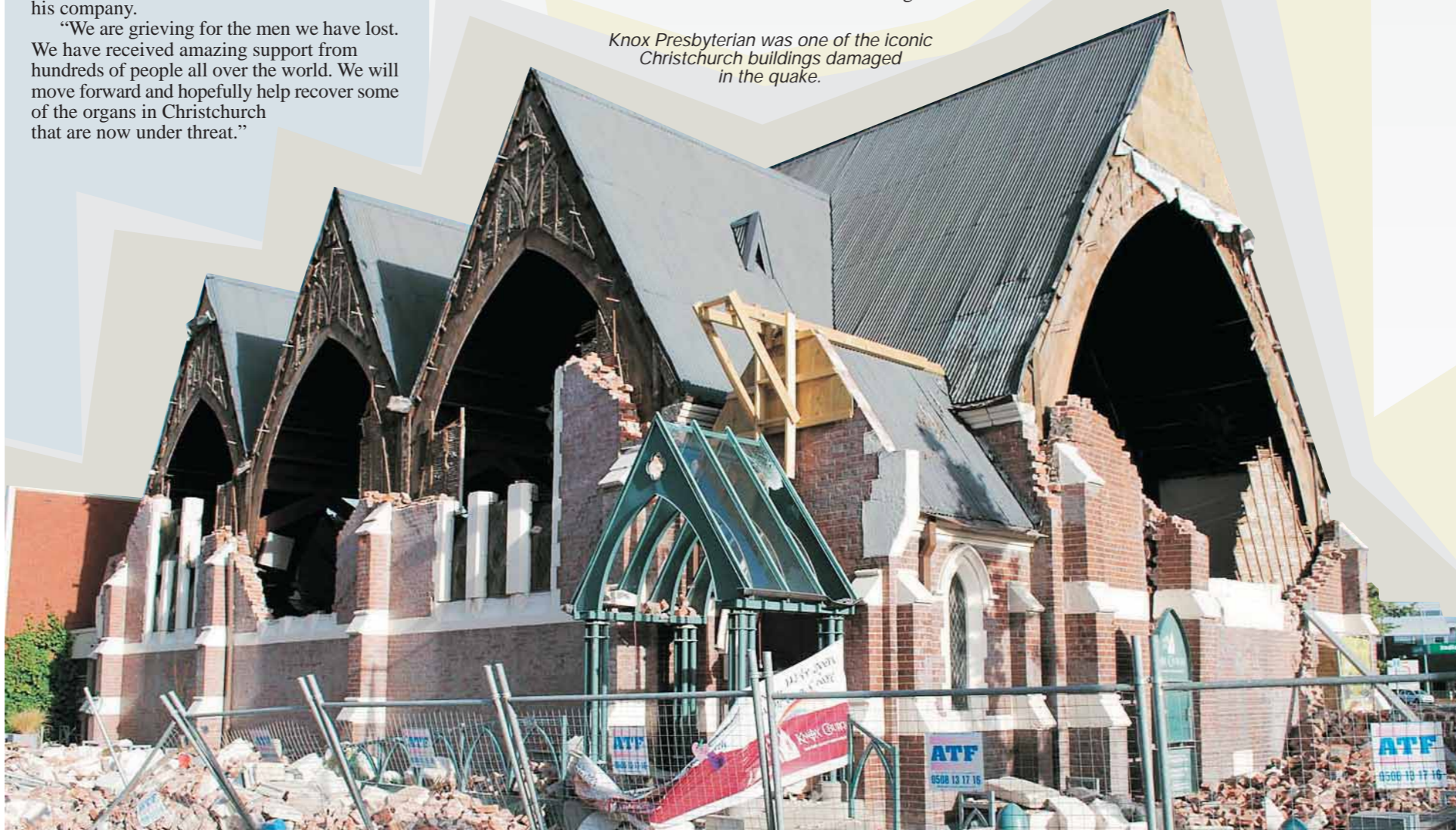
"Through the turmoil and destruction, we draw strength from the way that locals and individuals from throughout NZ have responded. We can all draw strength from the outpouring of care, compassion and human kindness. Our people are on the ground working hard, assessing damage and caring for those most greatly affected.

"After the initial response has passed, a secondary phase of redevelopment and revitalisation will be required. We will also be involved in this stage of the work; assisting individuals of all ages, families and neighbourhoods, to rebuild lives, livelihoods and communities."

Anyone who wishes to contribute to the disaster fund should forward donations to Methodist Church of NZ Administration Division, PO Box 931, Christchurch 8140 or make a direct deposit to account 02-0800-0766004-03.

President Desmond Cooper can be reached at 027 699 1036.

Knox Presbyterian was one of the iconic Christchurch buildings damaged in the quake.



PARISHES ASSESS DAMAGE AND MOVE FORWARD

On Sunday, February 22nd Methodist president Rev Desmond Cooper held a meeting with the ministers of Christchurch's Methodist and Uniting Congregations at St Lukes Union Church in Halswell.

They described the state of their congregations and church buildings and discussed their immediate needs. The following day Connexional office staff held a phone conference to discuss the state of the Connexional building and how work will resume.

Desmond urged the presbyters to work in teams to support one another in the stressful aftermath of the earthquake.

The presbyters in turn asked if the Connexion would provide support to

struggling parishes.

Some parishes will face financial crises as their members cope with their own personal difficulties or leave Christchurch to live with families in other centres. Some presbyters will face massive bills because their mobile phones have been their only means of communication.

Because it is in the central business district and just 200 metres from the devastated CTV building, the Connexional office will be inaccessible for weeks and

possibly months.

Methodist Trust Association executive officer Greg Wright says the office's back up files have been retrieved and staff are working to establish a system of working remotely. The banks will reprocess previous payments, whether they were made on a weekly, fortnightly or monthly basis so salaries will continue to be paid.

A summary of how parishes have been affected:

OPAWA COMMUNITY CHURCH

Rev Andrew Doubleday says all members of the congregation are safe. Many are elderly and have gone to join family members in other parts of NZ. Most people were without water and sewerage a week after the quake.

The church hall was badly damaged and is barely standing. The church has sustained some damage to its walls and floor.

A Sunday worship service was held at the parsonage. Worshippers were advised: 'Bring your own chair and water, and go the toilet before you come.'

NEW BRIGHTON UNION

The New Brighton Church was badly damaged. It is now off limits. The infrastructure in New Brighton is now as bad as anywhere in the city with water, power and phone services out a week after the 22nd.

Rev Mark Gibson held a Sunday worship service on Brighton beach.

CROSSWAY CHURCH, SHIRLEY

All members of the congregation were safe. Up to 20 elderly parishioners moved away to be with family, leaving their homes vacant.

Rev Joohong Kim says damage to the building sustained in the September earthquake is now worse. No one is permitted to enter the church until it has been inspected and the church office is unusable. The parish leadership team will decide how to proceed.

CHRISTCHURCH SOUTH TONGAN PARISH

Rev Kepu Moa says all families in the congregation were well and the same was true for Tongan families in other denominations. The church building was undamaged but the hall ceiling suffered some cracking.

On Sunday February 27th a special service was held in Tonga that was attended by the Tongan king and other officials. A Skype video connection was established so Kepu and other Tongan ministers in Christchurch could address the gathering.

HORNBY / RICCARTON

The St Stephens and Upper Riccarton Churches were undamaged. The Upper Riccarton congregation lost its organist Paul Dunlop when Durham Street collapsed.

All members of the Moraia Fijian Congregation were safe. Some families were without power and two families' homes were completely destroyed. The church building in Bryndwr was already closed because of damage from the September quake and it has now suffered further damage.

CHRISTCHURCH NORTH

Rev Saikolone Taufua says members of the parish were all fine but the church building is not so good. It too suffered further damage though it is likely to be repaired. The church spire has been removed and the tower partially dismantled. The congregation held Sunday worship in the hall.

CHRISTCHURCH SOUTH

A number of people in the congregation have left their homes. Some of the homes were so severely damaged they may not return.

The church building was unscathed though there is liquefaction in the grounds and the church office next door has a broken water pipe.

BECKENHAM METHODIST

Rev Alan Webster says most people in the parish were without water and sewerage and some cases without power. On the 27th the congregation held a joint service outdoors with St Martins Presbyterian Church.

The church building escaped further damage but not so the hall, which was battered again. A decision will soon be made to fix or demolish.

RICHMOND METHODIST

The 125 year old brick hall has been completely destroyed whereas the older wooden church appears to have escaped further damage. About a quarter of the congregation has moved away.

Sunday services were cancelled because there was not place to hold them and roads in the eastern part of the city were congested.

WAINONI METHODIST

All members of the congregation were safe but many were without power and water. Many have moved away and three families' homes were damaged so badly they are not liveable. The church sustained further damage and the first priority was to make it weather tight.

HALSWELL UNION

Unlike during the September quake, the Halswell suburb got off lightly this time. The community has all services and the church was undamaged.

LINWOOD AVENUE UNION

The Linwood Avenue property is in good shape and has been declared structurally sound. Some 50 people have moved away from their homes to be with other people.

A good many homes have been damaged. Two parishioners went to hospital though neither was badly hurt. Members of the congregation have been contacting and supporting people on the pastoral role.

DURHAM STREET METHODIST

As detailed on the front page, the Durham Street Church and hall are completely destroyed and three people died as a result. All members of the congregation are safe though a significant number of homes have been badly damaged and many people have left their homes.

The parsonage has sustained some damage but is liveable. Some of the large commercial and apartment buildings near the church have been damaged and may need to be dismantled.

SUMNER REDCLIFFS LYTTTELTON UNION

The churches in Sumner and Redcliffs are both wooden structures on flat land and both have survived intact. The Methodist chapel in Lyttelton has also sustained little damage. St Johns Lyttelton is a stone church that was badly damaged in the first quake and with further serious damage it is now likely to be demolished.

The congregation is mostly elderly and all but three families left to live with relatives in other parts of the city or country.

Counter clockwise from top left:

Brighton Union Church was badly damaged on February 22nd, and the congregation held a service on Brighton Beach the following Sunday.

Organist Wallace Woodley (right) was among the Durham Street Church worshippers who joined with Upper Riccarton Methodist Church for a service that honoured deceased organist Paul Dunlop.

Durham Street Methodist Church was completely devastated in the earthquake.

The Opaawa Community Church's hall will have to be demolished.

Richmond Methodist Church lay leader Bruce McCallum and general secretary Rev David Bush inspect the damage to church hall.

Christchurch presbyters met with the presidential team to discuss the state of their congregations.

The spire on Papanui Methodist Church was removed to prevent it from falling.



AN OPEN SECRET

GREG HUGHSON
REFLECTS ON LENT

Secrecy features in some of our lectionary readings during March. Following his transfiguration, descending the mountain Jesus instructed Peter, James and John not to tell anyone what they had seen, "until the Son of Man has been raised from the dead," (Matthew 17:9).

In other words, they were told to keep it a secret. It would have been very difficult to hold back from sharing this terrifying experience with others.

They had seen the face of Jesus shining like the sun, his clothes as white as light. Moses and Elijah had appeared and spoken with Jesus. A bright cloud had covered them and a voice from the cloud was heard to say "This is my Son, whom I love; with him I am well pleased. Listen to him!"

Why would Jesus want them to keep such an awesome experience a secret? Perhaps he knew that they would only be able to truly interpret their experience later on, in the light of his resurrection.

Sometimes we are also wise to wait and choose our timing carefully before sharing our most powerful spiritual experiences with others.

Secrecy appears earlier in Matthew's gospel when we overhear Jesus teaching his disciples to give to the poor in secret. "But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret," (Matthew 6:3-4).

He also taught that his followers should fast in secret. "When you fast, do not look somber as the hypocrites do. When you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you," (6:14-18).

Secrecy is sometimes very important in the Christian life. As followers of Jesus we do not draw attention to ourselves to gain the approval of others. Our motive,

Jesus suggests, should be to please God rather than to seek the admiration of others. Any 'reward' for giving to the poor, or fasting, will not be gained through others thinking how wonderful we are for being so faithful or obedient.

Often it is the things we do in secret which carry the most power. I have a friend who gave money to a very poor person. He did this secretly, in response to a very real need. The recipient of the gift will never know who met her need. She attributes her blessing to God. This is often the way God works.

God moves us to give to those in need – not so that we can be admired but so that real needs can be met. Believing that everything we are entrusted with belongs to God keeps us humble and helps us avoid 'influenza', which can afflict the affluent unless we are willing and able to sacrifice and give away our wealth. There will be plenty of opportunities during Lent for all of us to sacrifice, fast and give – in secret.

When Nicodemus came to Jesus, he came secretly at night so that no one would know. He was a member of the ruling Jewish Council. It would not have been good for him to have been seen talking to Jesus alone. But he was desperate to consult with Jesus.

Nicodemus found it very difficult to interpret what Jesus shared with him about the need to be born again (John 3:9) but in John's gospel he hears the teaching which has since spread around the world: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world but to save the world through him," (John 3:16-17).

This vital and life transforming gospel message has not, and should not, be kept secret.

A question of transport



In February 1781 John Wesley married Mary Varzeille, the widow of a wealthy merchant from London. The marriage was a disaster.

One of the bones of contention between Wesley and Mary Varzeille was their mode of transport. Until the marriage Wesley had travelled from one end of England to the other on horseback. Denied the opportunity to preach in local churches in most parts of England, he preached to crowds of people who gathered along the roads and in the fields to hear him.

Mary Varzeille initially wanted to accompany Wesley on his preaching journeys but was of the opinion that travelling on horseback was beneath their dignity. For a short period of time Wesley reluctantly agreed to travel in the comfort

of a horse drawn coach with Mary by his side. After a while, he became dissatisfied with this arrangement because he believed it distanced him from the people.

Today Wesley might be called a 'very important person' (VIP) but the people who came to hear him were mostly from the poor and working classes. For them, riding in the comfort of a horse-drawn carriage was a luxury they would never be able to afford.

This conflict along with others eventually led to the dissolution of the Wesleys' marriage in 1771. Until Mary's death in 1781, according to one Wesley biographer, 'they lived in 'a state of armed neutrality'.

Thus I found it rather ironic to read in the Christchurch Press a short article entitled 'Government buys Flash Limos' under the subheading VIP Transport. Why, I asked myself, do our elected leaders need 34 BMW luxury limos? Most New Zealanders can't afford to buy new cars.

Granted Wesley's world was significantly different from ours. Nevertheless I still think there is a basic principle that is embedded in early Methodism and remains at the core of our tradition. As long as poverty exists, Methodists are compelled to stand with the poor and speak out against extravagant expenditure.

There is no justification for VIP limos that only serve to keep government ministers at a distance from their constituents. In God's eyes every person and especially the poor person is of infinite value and worth. We are all VIPs. I suspect, Wesley had this in mind when he gave up the carriage and returned to his horse for transport against the wishes of his wife.

Wesley believed there was an inherent danger in riches. In 1789 two years before his death, he lamented that "Many Methodists were growing rich" and consequently "more self-indulgent". To which he added, "we cannot expect it to

By Jim Stuart

be otherwise," (Sermon 116, July 1789). I suspect many of our elected representatives consider the furore over the purchase of 34 BMWs a tempest in a teapot but given the current levels of poverty, rising food costs and youth unemployment, Wesley would definitely see them as the tip of the iceberg. His concern was about what money does to us. "Nine in ten of those," he observed once, "decreased in grace in the same proportion as they increased in wealth".

It is time for the people called Methodists to remember our tradition and our historical roots alongside the poor. Has our wealth as a Church silenced our ability to proclaim this plain truth of the Gospel? I believe its time for Methodists to break the silence, rise up and speak out. New Zealand does not need its government ministers hidden in 34 BMWs. Rather we need political leaders with compassion and sensitivity who treat the poor with the justice they deserve.

Change – in our nation, churches and communities

*By Beverley Deverell,
UCANZ Standing Committee*

It has been said that one thing we can be certain of in this life is change. You need look no further than the daily newspaper to find examples of change.

Foremost in our Northland papers in early February was Waitangi Day. I have attended the February 6th celebrations at Waitangi for many years and have seen many changes over that time.

We had a break in our attendance when the protests got very unpleasant. We chose not to expose our children to that. With the change of setting for the ecumenical church service from the upper marae to Hobson's Beach, there has been a great change for the better.

Inspector Chris Scahill said this year's successful weekend continued Waitangi Day's transformation into a family event of commemoration and celebration for all New Zealanders.

The service attracts a colourful, all age crowd. No protestors here, but a feeling of peace and unity as whanau groups later picnicked on the expansive lawns and beach and people met up and talked excitedly.

Until four years ago the Presbyterian Church of Aotearoa New Zealand had not been officially represented as part of the ecumenical service. In 2007 the PCANZ Moderator preached the sermon. It was also the first year that Te Aka Puaho (Presbyterian Maori Synod) was invited to be part of the service.

This year the sermon was given by the Moderator elect of Te Aka Puaho, Rev Wayne Te Kaawa. Te Aka Puaho's mission has been mostly in Tuhoë but now they have ministers in Northland and other areas. To have Te Aka Puaho accepted in Northland has been a huge step forward in the ecumenical purposes of God for the

furtherance of His Kingdom. Representatives of other churches, the Navy and the governor general took part in the service.

In his sermon Wayne referred to the mostly peaceful protestors on the lower marae the day before. He helped my acceptance of the protestors when he said they were just part of Waitangi Day and their presence was a reminder that we still have work to do. Wayne gave a very on-the-spot, visible, example of the presence of God among us when he asked "Did you expect to find God here today? Look at the person on your left. Look at the person on your right. Those people are created by God and you are seeing God in them today."

We are seeing many areas of change in our church life. Churches Together in Northland faces some changes with the inauguration of the new Northern Presbytery.

The Standing Committee of Uniting Congregations of Aotearoa NZ is making a change by trying a shortened time for our quarterly meetings with one day only, held at Wellington Airport meeting room.

Change is a constant for every congregation. What do we change and what do we hold onto?

My husband and I have made a big change recently. After over 40 enriching years in one parish, circumstances have led us to transfer our membership to another Co-operating Venture. Inevitably change means some grief.

'Every day in your Spirit, Lord, I'll find the love and energy'. May each of you find the love and energy to face the changes and grief in your lives and in the life of your faith communities.

Emergency appeal to ensure CWS survives

By Pauline McKay, CWS national director

Christian World Service is having an emergency appeal because this year we are the emergency.

This is not to detract from the usual crises, conflicts and disasters as well as the work needed to give the least of our brethren a hand up the economic ladder. But for CWS this year the word emergency is both apt and timely.

In recent months we and Touchstone have tried to keep supporters up to date with the radical reshaping of New Zealand's aid and development this government has done.

From the first major signs through to the quick and brutal changes to Government funding we have tried to be

both fair and transparent about what is going on.

Until now we have not spelt out our very real concern that overtly faith-based groups like CWS and Caritas seem to be particularly out of favour in the new business friendly 'NZ Inc.' aid world we now live in.

In less than a year the government has:

- Axed old funding schemes;
- Set up new ones with radically new guidelines and criteria;
- Moved control of non-government aid and development funding



Pauline McKay

back under direct government control.

When we made our first attempt to get funding under the new criteria we had just one out of six applications granted. We were not alone in this but we can say we have been the hardest hit. Already we have had to rework our budgets drastically.

We have had to tell long term partners we will not be able to help them out as much or for as long as we had all expected.

Without active financial support, plus a miracle or two, within months we will

have to tell our own staff we can no longer pay them.

Without a hefty surge in donations we even have to look at scenarios where after 65 years of expertise and service CWS shuts up shop. This is not a road we want to go down.

In this huge challenge we also see an opportunity, an opportunity to reconnect with our original support base and original sense of mission.

That's why we have launched this emergency appeal and will follow it up with others this year.

We believe CWS and what we do and how we do it still has lots to offer, in future as well as in the past.

World food crisis looms

Got the block of cheese price blues? Welcome to the world community of people hit by surging food prices.

Behind the massive social unrest in Egypt and Tunisia you will find rocketing food prices. So far this is unevenly spread unlike the last food crisis in 2007/8, but prices are on the increase.

Christian World Service partner groups are already pushing the alarm button about food prices in the wake of natural disasters. The next time that the cost of cheese incenses you, spare a thought for the Sri Lankan shoppers who are up against astronomical price hikes after severe flooding.

A recent Thompson Reuters Alertnet report says that the UN has reported price rises of over 80 percent for vegetables at the Dambulla Economic Centre, the largest vegetable distribution centre in Sri Lanka.

Government figures for January show beans up 22 percent, cabbage up by 18 percent and carrots by 20 percent. Compared to a year ago bean prices were up 55 percent, coconuts up 70 percent while top red onions were up 245 percent and chillies up 77 percent. Sri Lankan vegetable seller, Neville Perera, said his customers now bought in grams, rather than kilos.

The triple whammy of economic slowdown, extreme weather events, and steadily rising commodity prices is also hitting hard closer to home. A New Zealand Herald article in January said that a poll of 12,000 readers had found that 85 percent of Kiwis are worried about rising food prices.

It cited Statistics NZ figures showing that the price of staples here like tomatoes had gone up almost a \$1 a kilogram since 2008 while a kilo of chops cost \$1.76 more than two years ago.

Globally with many people still living in poverty, the ability to absorb any cost increases in food is simply not there.

Academic and food activist Raj Patel says that the impacts of these latest food price surges were not a repeat of the 2008 crisis. For most hungry people, 2008 never ended.

"The events of 2007-2008 tipped more than 100 million into

hunger and the global recession has meant that they have stayed there," he says.

In 2006 the number of undernourished people was 854 million; in 2009 it was 1.02 billion, the highest level since records began.

The hardest hit by price rises around the world are female headed households.

Nor is it just faith based aid and development groups like CWS who are trying to get the world community to pay attention and take action where they can.

The World Bank and International Monetary Fund are warning the rest of the world not yet hit by high food prices to brace themselves.

Deputy director of IMF's Strategy, Policy and Review Department Hugh Bredenkamp says there is a real risk of another full scale food crisis this year, and countries should be getting ready



Soaring food prices are driving millions into poverty and hunger.

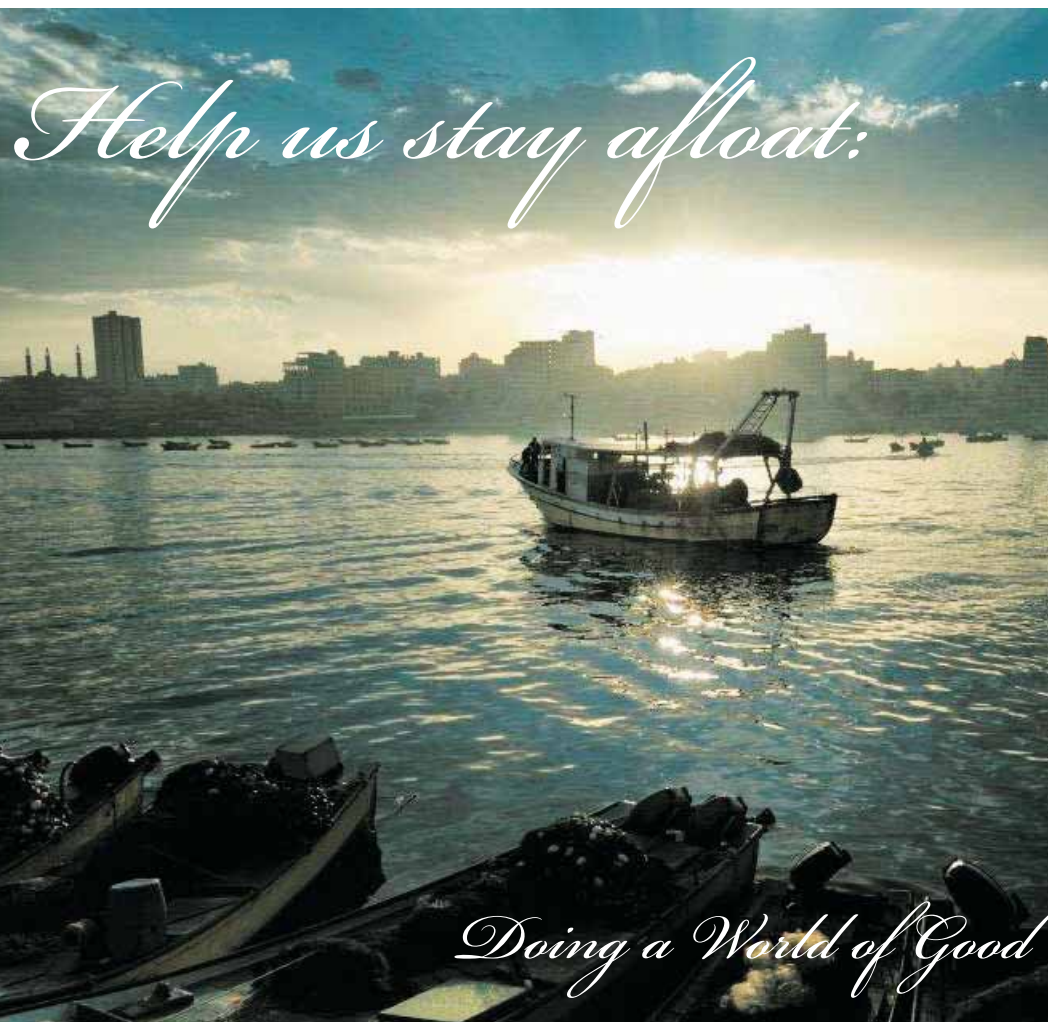
for it.

The global food price issue will also be on the menu this year when the Group of 20 major world

economies meet in France.

Meanwhile as the block of cheese price bites your pocket here, bear in mind that global unrest you

see unfolding in the Middle East and elsewhere occurs in the same context. Food prices shift upward while incomes stay static or slip.



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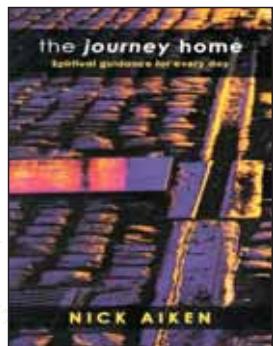
The Journey Home – Spiritual Guidance for Every Day

Prayer is a distinctive phenomenon of religious observance yet how often do we talk about our prayer lives with one another?

Perhaps we assume it just comes quite naturally, or it is such a personal thing that we cannot talk meaningfully about it to each other. Perhaps we are not certain what it is for or what it 'achieves'.

The forms of prayer that are most meaningful, that speak to us most clearly, reflect aspects of who we are: personality, spirituality, culture, theology, life stage. What works for me might leave you cold. The Benedictine Abbot Christopher Butler once advised a group of novice monks to "pray as you can not as you can't." I think we can see the wisdom of this advice.

However we pray, the witness of the Christian tradition is that prayer is an ascesis, a discipline that, while it might come naturally to some, is something we work at, develop, and deepen over time. This book offers to help us develop our prayer lives and deepen our spirituality. Nick Aiken is an English Anglican priest and has written material to help people preparing for Confirmation and contributed to anthologies of



prayers both for teenagers and adults. If I had to pin him down in terms of his theology I would say Aiken is in the Evangelical tradition.

This book is offered to us as a form of spiritual reading or lectio divina. Something to be read slowly, something we must be attentive to, and which we must dialogue with.

It consists of 40 short sections and is meant to be used over a period of 40 days. Though Aiken says it can be used at any time of year it seems like a good Lenten discipline.

It is written for use by house groups and concludes with a section on discussion and activities for them. It can be engaged with quite

easily by individuals, however. I read this book for the first time in October when I was travelling for three weeks. It was my companion on long journeys on planes and trains. Distractions on the way. Anticipating our arrival. Coming home.

The book is well constructed. Each section starts with a section of biblical texts that reflect a daily theme. The overriding narrative theme throughout the sections is journeying. The daily sections are divided into clusters reflecting specific

aspects of the journey. As an example there is a cluster on the distractions we face on our journey.

The first section has two biblical texts on the theme of leaving the old securities. Genesis 12:1-4; God's call to Abram to leave the security of his father's household and journey to a new country. And Matthew 19:16-21; the advice Jesus gave to the rich young man to sell all he had and to give the money away to the poor.

There is then a reflection on these texts and the section finishes with a spiritual activity and a short prayer. The spiritual activity in the first section asks us to take note of what are our personal securities and to ask if our placing our wellbeing and security in them hinders our trusting in God. If so then we are asked what we will do about this.

This is an easily readable book. I think it is a worthwhile resource for Christians. It causes us to think, reflect and pray and these can only be good things. If I have any criticisms they are few in number and about occasional irritations with his style of writing not his content. I would recommend this book for both group and private use.

Review copy supplied by Epworth Books.

By Nick Aiken
2010, SPCK, 128 pages
Reviewer: David Poultney

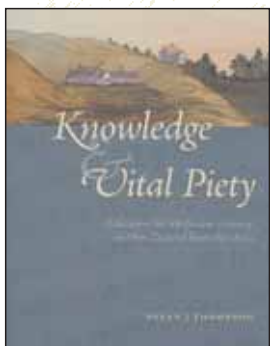
Knowledge and Vital Piety – Education for Methodist ministry in New Zealand from the 1840s

The Wesley Historical Society celebrates its 80th birthday with the publication of this significant contribution to the understanding of New Zealand Methodism.

Ordained ministry has both expressed and shaped the development of the Methodist Church in this country, and intense interest and controversy have continually accompanied training for ordination. There has been ongoing tension between the claims for sound 'knowledge' or academic training, and 'vital piety' that feeds the flames of evangelism glowing in warmed hearts – something of the Wesleyan/Primitive Methodist difference in emphasis.

In the early 19th century the Wesleyan Maori Mission offered training to Maori evangelists at institutions in Grafton and Three Kings in Auckland. Later, settlers moved from on-the-job training to residential theological education, which finally settled in the newly opened Trinity College at Grafton in 1929.

The legendary Dr Harry Ranston, principal from 1931 to 1945, saw no rivalry between feeling and intellectualism and equipped his students for ministry with modern scholarship



and evangelical formation. Yet suspicion of intellectual endeavour continued to challenge Trinity College into the late 1960s. The admission of women ministry students and the growing numbers of Pacific Island candidates increased pressure on the College, and Maori began to develop more culturally appropriate training beyond the College.

Social changes were sweeping over the country in the 1970s, and within the mainstream Protestant churches ecumenism was a strong force. These influences contributed to the coming together of Trinity Methodist College and the Anglican College of St John the Evangelist at

the current Meadowbank site in 1973. The partnership between the two institutions gave rise to painful conflicts relating to authority, autonomy, and identity.

Through the 1980s living with increasing diversity was a particular challenge. The community of colleges struggled with polarising issues of feminism, sexuality, racism, militarism, and different approaches to theology and worship. Academic training strengthened but opportunities for practical ministry declined. A home setting scheme, following the apprenticeship model, was fostered by the appointment of a field worker in

ministry. Cross-cultural studies responded to the changing membership of the churches.

Difficulties within the Anglican-Methodist joint venture continued to strain the college partnership. During the 1990s and into the 21st century academic studies began to shift to the universities, and a supplementary practice-based Ministry Training Unit was established at Pitt St church in Auckland city for a time. From 2009 a reconstituted College Council and a new principal have set up courses that provide non-residential ministry education through a mixture of processes and structures.

Susan Thompson is a very able historian, a gifted writer, and a sensitive pastor. This book is based on her award-winning doctoral thesis, and she has researched, organised and presented complex and controversial material with scrupulous care.

She leaves opinion to those she has consulted. Readers will form their own opinions and analysis, informed by insights into the personalities and principles of Methodism in Aotearoa-New Zealand.

This stimulating and thought-provoking study is an invaluable foundation for reflection on our history and our future as a church. Illustrations, notes, index and bibliography are meticulously prepared and the book is beautifully produced.

By Susan Thompson
2010, Wesley Historical Society, 274 pages
Reviewer: Diana Roberts

Putting Away Childish Things – A Tale of Modern Faith

Marcus Borg is a contemporary American biblical scholar whose books are written in an accessible way for a non-specialist audience. Many public libraries have his books on their shelves. This is his first novel and Borg states that his purpose in writing this novel is to teach, not simply to entertain or amuse.

The main character, Kate Riley, is a professor of religion in a liberal arts college in Wisconsin. Kate has recently published a book in which she argues that gospel stories of Jesus' birth are truth-filled gospel overtures rather than historical factual accounts.

Whether in Luke's story of the angels in the night sky, or the guiding star in Matthew's gospel, Jesus is being introduced as the light of the world. This suggests to some media reporters that she is undermining historic Christian faith, and to members of The Way, an evangelical student group on campus, that her faith is suspect.



Kate's class at the college provides the setting for many of the didactic aspects of the novel. Through extracts from her lectures, snippets of class discussion, and conversations between staff and students, Borg introduces readers to debates about the relation of faith and science, to the concept of myth (defined as a story about the way things never are but always are), and the identity of Jesus.

In Kate's class there are two members of The Way, Erin and Amy. We see the conflict Kate's perspective sets up for them. Erin is open to a new way of thinking but anxious about how

this might affect her friendships in The Way, while Amy is convinced that Kate is casting doubt on the scriptures and undermining scriptural authority.

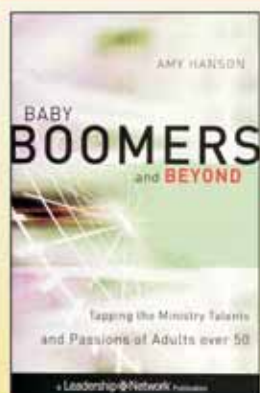
The narrative is not just about academic issues, however. Human interest is added when Kate is invited to apply for a one-year visiting professorship at a progressive and prestigious divinity school. She is attracted by this invitation but knows

that if she accepts there is no guarantee of employment beyond one year, nor might she be able to return to her present post. The issue is complicated by a romantic relationship she had two decades previously with one of the professors at the divinity school.

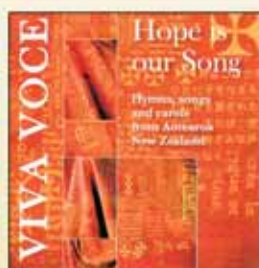
Borg writes with a clear and engaging style. Even if one comes to the novel with no awareness of the theological issues, the story is not hard to follow. The book reflects Borg's view that asking questions is not evidence of unfaith and all characters are treated with respect. Borg appends some suggestions for reading groups phrased in the same openness that is evident throughout the novel.

The subtitle is significant: A tale of modern faith. The publisher's blurb suggests the novel is an engaging way to learn about issues dividing Christians today. Readers are given glimpses of different approaches to biblical interpretation and how these are often associated with deep emotional investment. What this means for different people is developed as the story unfolds, and one is left with a feeling of hope for the future.

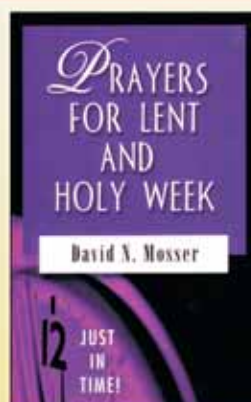
By Marcus Borg,
2010, HarperOne, 342 pages
Reviewer: John Meredith



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New Helen Kim scholar looks forward to world gathering

By Joshua Robertson

Twenty six year old Lise Jubilee Malaemi from the Manurewa Samoan Methodist Church and Women's Fellowship Group was recently awarded the Helen Kim Scholarship for 2011.

This prestigious scholarship is awarded every five years to just 18 young Methodist and Uniting women from around the world.

Two young women from each of the nine World Federation of Methodist and Uniting Women (WFMUW) areas receive the award. Lise was selected as one of two scholarship recipients from the South Pacific region. The other South Pacific region recipient is from the Solomon Islands.

The Helen Kim scholarship enables young women to attend the WFMUW World Assembly which is held every five years. This year it takes place in Johannesburg, South Africa in August. A special programme is run for the Helen Kim scholars before they join the other international delegates

at the main World Assembly conference.

Lise was born and raised in Auckland. She is a very active member of her church youth group and the wider Sinoti Samoa youth network. She already has a Bachelor of Arts degree from the University of Auckland. She has worked at the Manukau City Council (now part of the Auckland Council) in recent years and is now commencing studies towards a Law Degree at Victoria University in Wellington.



Lise Jubilee Malaemi.

I spoke to Lise about her upcoming experience.

She said "I am really looking forward to a great time of fellowship at this international event. It will be a great opportunity to see and hear the different perspectives that women from different countries have on various issues that are faced by women around the world. Working together to set goals as well as discussing ways we can jointly work towards achieving such

goals will also be a highlight."

Lise is the eldest of four children and she is looking forward to the adventure of going to South Africa. "I've only been to Samoa and Australia so it's quite exciting to be travelling to a country like South Africa where not many people, particularly Pacific people get the opportunity to visit."

Lise hopes to come back to New Zealand with knowledge that she can impart on others, particularly young women. She also hopes in the future to be able to share about her experience as a Helen Scholar with Women's Fellowship groups around the country.

We congratulate Lise on this wonderful achievement and pray that God blesses her abundantly as she prepares to embark on this special journey. All the best Lise!

Kidz Korna!



Welcome to this month's Kidz Korna. Lots of exciting things have been happening over the past month.

One of these was a visit I made to Ngatea on the Hauraki Plains. At this time of year some churches have a new minister and the Hauraki Plains Co-operating Parish was one of these. Their new minister, the Rev Alofa Asiata used to live in Stokes Valley, Lower Hutt and the choirs from the Stokes Valley Uniting Congregation travelled to Ngatea to share this special time with her.

Not only the adults sang but the children joined in singing "How great though art".

It was a wonderful children's choir, they were so enthusiastic, and I was so pleased that I'd travelled from Hamilton to celebrate that day.

The photo shows some of the children who sang with the adult choir.

Now a reminder: If someone from your church brought a poster back from Conference last year you should have written to the children from that church to tell them about you. I'm still waiting to hear from you all as well so that I can share what you do at church in Kidz Korna.

QUICK TRIVIA QUIZ

During the weeks leading up to Palm Sunday and Easter Day a lot of things were happening in the lives of Jesus and his disciples.

Can you find the answers to these questions?

See how many questions you can answer before you read the Bible passage.

- 1) How long was Jesus alone in the wilderness?
- 2) What did the devil ask Jesus to turn stones into?
- 3) What did Jesus reply to the devil?
(Read Matthew 4, verses 1-4)
- 4) How many apostles did Jesus choose?
- 5) How many can you name (Before you read the bible passage)?
- 6) Which disciple later betrayed Jesus?
(Read Matthew 10, verses 1-4)
- 7) What was Jesus doing when the storm blew up and frightened the disciples?
- 8) What did Jesus say to them when they woke him?
(Read Matthew 8, verses 23-27)

FOR YOUR BOOK CORNER

I recently came across a series of books called 'Me Too' Readers. They are written for young children between three and eight years.

They cover stories from both the Old and New Testaments. They are easy to read and have clear illustrations.

Some of the stories are well known like 'Nothing to Fear' which tells the story of Jesus walking on the water. Others like 'God, Please send Fire', which tells the story of Elijah and the prophets of Baal, are not so familiar.

A selection of these books would be great on any bookshelf, either in Church or at home.

They are published by Roper Press.



Hand made products that turn lives around

By Marie Sherry

Purchasing from Marketplacers International's beautiful range of gift items not only means you're buying a unique hand-made product but you're also changing the life of the woman who made it.

Marketplacers is a 100 percent New Zealand-owned company with business interests in Thailand, India, Bangladesh, China and Macau.

National sales manager Kerrie Reidy says Marketplacers has been operating for about 11 years. It is a separate business that is associated with New Zealand Baptists Reaching the World.

Marketplacers has four established suppliers of high-quality fairly traded products – Freeset, Shelano, Love Calcutta Arts and Latitude Six coffee. These are available throughout the country through various retail outlets, church and community groups, as well as online at .

Freeset produces a wide range of jute carry bags that are eco-friendly, good value and well suited to New Zealanders.

"Freeset bags can be made to order for conferences and businesses with custom printing. This is a significant part of our sales," Kerrie says.

"All of our products have fantastic stories behind them and the reality is even better because they transform the lives of the people who make them."

Freeset currently employs around 140 women in Kolkata, India.

"To work for Freeset, the women

have to have been 'in the trade' (as a sex worker) or be a daughter of a woman who has been in the trade," says Kerrie.

"These women have escaped from a life of prostitution, which was never a career of choice. Once they are trapped in that life, other options of work cease



Many of the products Marketplacers sells are made by former sex workers.

and their place in society is negated. Freeset offers a big ladder out of a huge hole."

By purchasing a Freeset bag, you become part of the women's story of freedom. Freeset pays around double the usual rate for sewing jobs in Kolkata. The women get a good job in a clean, bright working environment, help with developing numeracy and literacy skills, healthcare, childcare, a savings plan and

even clean drinking water.

Love Calcutta Arts is located in the same neighbourhood as Freeset and employs up to 20 women from impoverished backgrounds who are at risk of having to enter the sex trade.

Love Calcutta Arts produces a range of beautiful hand-made stationery, including journals, greeting cards, gift bags, memo blocks and notepads. Its employees are trained in bookbinding, screen printing and embroidery, using locally available handmade paper, beads and sequins.

"It's a holistic approach in that Love Calcutta Arts works to rebuild their sense of dignity and self-worth in a caring environment, while producing a great product" says Kerrie.

The women who work for Shelano are self-employed contractors from the slums of Kolkata, who make a range of greeting cards, sari aprons, throws and cotton bags.

"Shelano make products with a lot of heart because of the huge amount of labour and attention to detail that goes into each item," Kerrie says.

"They are unique with a great history, being made from second-hand saris. They're a useful product with a lovely vintage look and feel to them."

By purchasing a Shelano item, you are not only getting a fairly traded product, you are giving a woman the opportunity to take care of her family and invest in the future she now has.



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Get a buzz from coffee for communities

One of the newest products to be included in Marketplacers' line up is LatitudeSix coffee from Papua New Guinea.

'LatitudeSix coffee for communities' was started in 2006 by Cherie West and is sold by Marketplacers in conjunction with Mission Aviation Fellowship (MAF). Marketplacers International became the sole distributors of LatitudeSix coffee in NZ in October 2010.

Coffee grown in the highlands of Papua New Guinea is well recognised as being among the best around.

However, getting the coffee processed is a big problem due to the difficulty of transportation. MAF provides aerial transport for otherwise inaccessible communities, and in doing so helps develop their economies.

LatitudeSix returns 10 percent of gross sales of its coffee back to fund development projects in the growers' communities. This is over and above the fair price the growers initially get for selling their beans.

Marketplacers sales manager Kerrie Reidy says LatitudeSix coffee ticks all the boxes.

"It's organic, shade-grown premium coffee," she says. "It's good value and fairly traded. The growers get a good price for the coffee. On top of that 10 percent of the gross sales goes back to fund community projects, which are usually in the form of communication networks and high-frequency radio installations in remote and isolated areas."

LatitudeSix produces a variety of coffee beans and ground products. Courier delivery to your home is prompt and efficient. To place an order visit and .

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"The greatest use of life is to spend it for something that will outlast it."
William James

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FAKAMANATUA TA 'U 145 KOLISI KO TUPOU



Kau hiva 'a New Lynn na'a nau ma'u e Kalasi 1.

“Haohaoa 'a e Tangata Kakato 'o e Kolisi ko Tupou”

Ko e Kaveinga Folau fisifisimu'a ia kuo fokotu'u 'e he tangata'eiki Palesitini 'o e Siasi Uesiliana Tau'atana 'o Tonga, Faifekau Toketa 'Ahio, ke tatakai 'aki 'a e fononga 'a e Kautaha Kolisi Tutuku 'o e Kolisi ko Tupou 'i Aotearoa 'i he ta'u 2011/2012.

'Oku 'ikai puli 'a e Kolisi ko Tupou ki he Tonga mo e vulangi kotoa he ko e taha ia 'o e ngaahi Kolisi motu'a taha 'i he Pasifiki 'i he mala'e 'o e ako faka'atamai. 'Oku motu'a ange 'a e Kolisi ko Tupou ia 'i he ako talaa 'iloa taha 'i Nu'u Sila ni ko e *Auckland Grammar School (Boys)* 'i *Epsom*, 'Aokalani. Pea 'oku mahu'inga foki ketau fakatokanga'i ko e peseti 'e 80 'o e fanau ako 'i he ngaahi kolisi 'i Tonga, 'oku nau ako 'i he ngaahi kolisi 'a e ngaahi Siasi.

Ko ia ko e katoanga fakata'u tu'uma'u ia 'a hono fakamanatu 'e he Kautaha Kolisi Tutukutu 'o e Kolisi ko Tupou 'i Nu'u Sila ni, 'aki 'a e Malanga Fakafeta'i mo e Lotu pea mo e ngaahi sivi hiva, 'a e 'aho na'e fokotu'u ai 'e Siaso Tupou I 'a e Kolisi 'i he 1866 pea kuo hoko eni hono Ta'u 145. Na'e fuofua kamata foki 'a e Kolisi 'i he 'Api ko Maamaloa, Nuku'alofa pea hiki mei ai ki Nafualu pea toe hiki ki hono tu'anga lolotonga ki Toloa – ko ia ai 'oku toe 'iloa 'a e Kolisi ko e Kolisi Toloa.

Na'e fakaafe'i 'e he Palesitini 'o e Kataha Kolisi Tutuku Aotearoa, Mafua Lolohea, mo e Komiti Ngaue NZ 'a e tangata'eiki Palesitini 'o e SUTT, Faifekau Toketa 'Ahio, kene fakahoko 'a e Malanga Fakafeta'i mo e Fakamanatu 'i he taimi 10 pongipongi Tokonaki 20 Fepueli 2011 'i he Falelotu Vaine Mo'onia, Grey Lynn. Ko 'ene veesi malanga ko e *Matiu 5:48: "Ka mou haohaoa pe 'a kimoutolu: 'o hange*

'oku haohaoa 'a ho'omou Tamai Fakalangi" pea na'e fakalotolahi mo'oni 'a e malanga ki he Kolisi Tutuku kotoa na'e 'i ai koe'uhi ko e fatongia ngaue 'oku ui kinautolu ki ai 'i he Siasi mo e fonua. Hili 'a e malanga na'e hoko atu ki he Fakataha Fakata'u 'a e Kolisi Tutuku pea mo e fakakakato 'a e konga hono ua 'o e ngaahi sivi hiva pea toki hoko atu ki he fakame'ite mo e talitali lahi 'o e fakaafe fakalangilangi, Sione Ikamafana, mo e malanga.

Na'e kamata pe 'a e ngaahi sivi hiva 'i he efiaki Falaite 19 Fepueli pea na'e fakakalasi 'e 2 'a e ngaahi kau hiva e 12 na'e kau mai 'o nau taki taha hiva'i 'a e ngaahi hiva kehekehe 'e 3: (i) himi (ii) fo'i 'anitema pea (iii) mo e fo'i hiva kakala fili. Ko e Kalasi 1, na'e kau ki ai 'a e kau hiva kehekehe 'e 9 pea na'e ikuna 'a e Ipu mo e \$1,000.00 'e he kau hiva Siasi Pule La'a, New Lynn. Na'e 2 'a e kau hiva To'utupu Siasi Moia Mei he 'Eiki, Ellerslie, pea 3 'a e kau hiva 'a e Siasi Metotisi Dominion. Ko e Kalasi 2 na'e kau ki ai 'a e kau hiva 'e 3 pea ne nau ma'u pale kotoa:- Ikuna 'e he Siasi Metotisi Manurewa 'a e Ipu mo e \$500.00, 2 'a e kau hiva Kolisi Tutuku Mt Roskill pea 3 'a e kau hiva Siasi Otara. Ko e Faisivi ko e Faifekau Feke'uiha Kamitoni, ko e mataotao he faiva musika ka 'oku lolotonga fakahoko fatongia 'i he Peulisi 'i Melipoane, Aositelelia.

Fakamalo loto hounga atu kia Sione Ikamafana ki ho'o fakalangilangi 'i 'a e katoanga, ki he Palesitini 'Ahio ki ho'o tali lelei 'a e fakaafe na'e fai atu, ki he ngaahi kau hiva hono kotoa, kau Kolisi Tutuku kotoa pe, pea pehe ki he Komiti Ngaue 'i he ngaahi ngaue kotoa 'o tau ikuna ai 'a e katoanga fakafiefia lahi.

FAKAMATALA POTUNGAUE 'EVANGELIO KI HE FAKATAHA FAKATAKI FEPUELI 2011

'Oku ou fakafeta'i he 'ofa 'a e 'Otua pea lava ke tau a'usia 'a e 'uluaki fakataha fakataki 'o e ta'ufo'ou ni.

NGAUE KUO LAVA

- Kuo foki mai 'a e folau mei he 'Apitanga Lau Tohitapu 'a e SUTT. Na'e Kamata 'aki 'a e laka ma'a Sisu, 'a e ngaahi veesi lauloto, ako tohitapu, pea 'oku 'i ai 'a e fakamalo ki he me'a'ofa na'a mou foaki - 'a e ngaahi sea, papa, mo e me'a'ofa pa'anga. Na'e 'asi foki he lea 'a e Faifekau Pule SUTT (NZ), 'oku 'i ai 'a e faka'amu ketau malanga fe'alu'aki pea tau apitanga fakatahataha he kaha'u vave mai. Ko e fokotu'u mo e faka'amu mei Tonga, kau ki he 'Apitanga Lau Tohitapu fakata'u; 'E katoanga'i fakafonua fakata'u pe, kae toki fakafoki ki Tonga he 2015 'o fakataha 'a e 'u fonua kotoa.

- Na'e lava lelei 'a e uluaki fakataha fakamahina 'a e potungaue 'o e ta'u ni, na'e fai ki Pulela'a, pea na'e ha mei he ngaahi fakamatala 'a e nga'unu kimu'a 'a e potungaue 'i he ngaahi faiangalotu.

A'AHU KI HE PILISONE (Mt Eden mo Paremoremo)

Na'e lava 'a e a'ahi 'a Mangere he 'aho Sapate 30/1/11 ki Mt Eden, pea lava 'a e kulupu 'a Ellerslie kenau hu ki he pilisone Mt Eden he Sapate 6/2/11. Na'e a'ahi 'a Dominion mo Ponsonby he Sapate kuo'osi ki he pilisone Paremoremo, pea ko Northcote ki he Sapate kaha'u, pea 'oku fai 'a e feinga ke toe lelei ange he tu'unga lolotonga. 'Oku fai pe 'a e feinga ki he pilisone Spring Hill, pea pehe ki he pilisone o e kakai fefine 'i Wiri (Manukau) he vave taha ke fakakakato ha 'a'ahi kiai.

'APITANGA/ PEKIA TOETU'U 2011

Na'e fai 'a e tokanga ki he 'etau Apitanga Pekia/Toetu'u 'o e ta'u ni (22-25 Epeleli), pea fakapapau'i ai 'e toe fe'alu'aki 'a e kau taki apitanga 'o e ta'u ni, pea ke fili mai 'a e toko 5, a ia ko e tokoni Sekelitali Evangelio mo e toko 4 kehe, ki

he ako kau taki apitanga 'oku fai he fakataha hoko 'a e potungaue ki Epsom(1 Ma'asi) Taimi 7:00 pm. Ko e ako hono ua, 'oku fai ki Dominion he Tusite (15 Ma'asi ,Taimi 7:00) pea ko e me'a'ofa ki he ki'i tohi 'oku \$2.00, pea ke omai ho'omou ngaahi fiema'u Polokalama 'Apitanga kia Paula Taumoepeau kae fakafuofua hono paaki.

RETREAT 'A E POTUNGAUE

Na'e fakapapau'i ai pe 'a e camp 'a e CFO, fakataha mo e Retreat 'a e potungaue (18-20 Fepueli) ki he Chosen Valley Camp - 'oku fakafuofua ki he toko 60. Ko e camp ko 'eni 'oku tokoni'i fakapa'anga 'e he Talekita Evangelio mei Tonga (Rev. Dr. Makisi Finau).

A'AHU FAKA'EVANGELIO KI TU'A 'AOKALANI

A) Na'e lava mo hono fakapapau'i 'a e taimi mo e ngaahi feitu'u 'o e a'ahi faka'evangelio ki tu'a 'Aokalani pea 'oku kau 'a Loviana Lusaipau he a'ahi ki he ngaahi kolo 'e ni'ihi, pea 'e kamata 'o angapehe ni : 'Aho Falaite 11/2/11- Hamilton, 4/3/11- Gisborne, 6-7/3/11- Palmerston North mo Levin, 8-10/3/11, Wellington, 25-27/2/11 –Christchurch .

- Fakamanatu atu ki'i me'a'ofa ki he tohi Apitanga Kava Malohi Tapu 2010.

NGAUE KI HE KAHA'U

- 'Apitanga Pekia & Toetu'u 2011.
- Retreat 'a e Potungaue 'aho 18-20 Fepueli 2011
- Visone 2011 ke tokoni mai ki ai Talekita Evangelio (Tonga) .
- Fakataha fakamahina hoko ki Epsom he Tusite 1 'o Ma'asi 2011(Ako kau taki apitanga)
- Praise & Worship ki he fakataha fakataki 'o Ma'asi ko Dominion

FAKAMALO:

'Oku oatu 'a e fakamalo mei ho'o mou potungaue Evangelio, ki he Faifekau Pule mo e kau faifekau, Setuata Lahi mo e kau setuata kotoa , koe 'uhi ko ho'omou angalelei 'o poupou he ngaue.

Semisi Manu, Sekelitali Evangelio Vahefonua Tonga

FAKALOTOFALIA

Ko Sihova hotau malu'anga (Saame 54:4; 91:1)

Ko e langi tau mama'o 'a e 'uluaki Hau 'o e 'Otua Felenite, pea 'oku 'ikai fai ha ofo ai. Ko e mahino na'e kau mo tatakai ia 'e he Laumalie Ma'oni'oni 'o e 'Otua - ke momoi mo foaki 'a e fonua mo e kakai ke tuku kia Sihova pea ne fokotu'u ai hota kalofiamata - "Ko e 'Otua mo Tonga ko Hoku Tofi'a", pea talu ai 'a e Malama 'a e Laumalie Ma'oni'oni 'i he 'Otu Motu Anga'ofa. Ko hono 'ai ke mahino ange - ko Sihova 'a e malu'anga 'o Tonga. Vakai ange ki he ngaahi 'Otu Motu kehe 'o e Pasifiki, 'oku pule kehea kinautolu ka ko Tonga 'oku kei tolonga mai ko e langi tonunga 'a e 'uluaki Hai pea ne foaki ai mo e tau'atana ki hono kakai 'i he ta'u 1862 pea fakalekesi 'aki 'a e fokotu'u 'o e Konisitutone 'i he ta'u 1875.

Ko hotau ngaahi palepale, 'oku tau fakamalumu ai mei he 'uha, matangi mo e la'aa, ko e ngaahi malu'anga fakataimi kotoa pe. Ka ko Sihova, ko e malu'anga laui 'Itaniti ki he tolu'i mo'ui; sino, 'atamai mo e laumalie. **'Io: Vakai ko 'Elohimi hoku Tokoni; ko 'Atonai ko e paletu'a 'o 'eku mo'ui. Ko Ia pe hotau Malu'anga he fononga 'oku tau fai.**

'Oku 'ikai ko ha malu'anga 'a e koloa, pea 'oku 'ikai ala fai ha falala ki he poto ha tangata; ka ko Sihova pe hotau malu'anga mei he to'u tangata ki he to'u tangata. Fai leva 'a e fakanofonofa ki ai mo e famili he ko Ia 'oku pule ki Natula, pea na'e fakaongo 'a e matangi mo e peau ki Hono Le'o. Na'e fakae'a ai Hono Mafimafi pea te Ne fakaai mo fakafaingofua 'etau fakafitefita'a

'oku fai 'i he 'Ene Lotu Lelei.

'I he taimi 'o e afaa mo e peau kula, 'oku fai 'a e fetukutuku ki ha nofo'anga malu ki ha potu nai 'oku maa'olunga. Ka hili ha ngaahi 'aho, 'oku fiema'u 'a e me'atokoni, vai inu mo e ngaahi kafu, ka 'oku to nounou ma'u pe 'a e teuteu ki he ngaahi fakatamaki fakanatula kuo hoko. Kaa ko Sihova ko e Malu'anga Mo'onia 'oku 'i ai ma'u ai pe ma'atautolu 'Ene fanau; ko e Tauhi fakame'akai mo e vai inu mo fakavala he ko Kanokato Ia. 'Io; ko ia 'oku nofo 'i he toitoi'anga 'o 'Elioni ('Otua Taupotu), 'oku mohe 'i he malumu 'o Satai, 'a Satai ko e fe'unga mo 'etau ngaahi me'a kotoa. **'Emeni.**

Faifekau Tevita Kilifi Heimuli