

TOUCHSTONE

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



Play It Strange Trust has distributed thousands of ukuleles to NZ schools to get students interested in music.

Play It Strange to get young people singing

By Paul Titus

When Christchurch Methodist Mission wanted to organise activities to boost the spirits of kids affected by the earthquakes, it recruited the services of the Auckland-based Play It Strange Trust.

Play It Strange is a charitable trust set up to encourage young New Zealanders to develop their skills in composing and performing popular music. It runs a range of activities, workshops and competitions in schools, among them its popular ukulele orchestras.

Former Split Enz star Mike Chunn heads up the Trust. Mike says young people can gain self-confidence and personal skills through music, and in turn, their talents contribute to the social life and culture of New Zealand.

"Play It Strange exists so young New Zealanders have the opportunity to celebrate life by having their own music heard across the country.

"Our programmes are designed to stimulate the imagination of young people through a love of song, especially original songs. We aim to build a vibrant tradition of Kiwi music.

"The craft of song writing is deceptively difficult. We find young people wear their hearts on their sleeves. They a

bolve those who torment them, express love, recognise their faults, defend themselves, cry for help, and ask huge questions.

"Listening to the songs of today's youth is like opening a huge window into their hearts and minds," Mike says.

Ukulele orchestras have become very popular with schools because the instrument is a great way to introduce music to young people. The ukulele is also a good tool for songwriting. Since 2004 Play It Strange has distributed 3000 ukuleles to NZ schools and there is a long waiting list.

The Trust also runs a number of song writing competitions. It has just finished a competition to compose a song for the 2012 Olympics. On May 11th entries close for the 2012 Matarkiki Songwriting competition, and July 20th entries close on the Peace Song Competition for songs that explore peace and non-violence.

Mike says the model Play It Strange uses is sport. Schools have a sophisticated infrastructure for sport that has evolved over decades.

"Students who want to play rugby can put their hands up and a beautiful process gets underway. You don't have to find a field to play on, or look for 15 others to play against, or find a referee.

"Most importantly, you don't study it

in the classroom. You don't take lessons on how to play or sit rugby exams. You just play it, and your skill, ambition, and willingness to be part of a team dictate your future in the game.

"So it is with Play It Strange. The National Secondary Schools Songwriting Competition doesn't show young people how to write a song. We give them ears.

We listen to their songs and the great ones are professionally recorded.

"They are released on the Play It Strange CD and played on the Kiwi FM schools' radio show. The best are featured in our annual television documentary. We have received more than 1,200 songs in the last four years," Mike says.

Play It Strange in Christchurch

Methodist Mission has hired Play It Strange Trust to work with local musicians to create ukulele orchestras and other fun activities in schools.

The Mission's executive director Mary Richardson says the aim of the project is to rebuild a sense of hope for the future among the city's children and young people.

"We played a major role in the emergency response to the earthquakes and the initial recovery period. We provide a range of services in schools but now we want to offer children some activities that are all about having fun," Mary says.

"Children who have a positive outlook about the future are more likely to cope with adversity and change."

With the support of the Methodist Mission, Play It Strange will provide 420

free ukulele's to 20 low decile and quake-affected schools and run training workshops for teachers.

The activities Methodist Mission and Play It Strange will hold in Christchurch this year include:

- Ukulele Orchestra Programme in schools with an end-of-year ukulele festival for all;
- Lyric Competition in which primary school students can write words about being 'proud and strong'.
- Mobile Recording Studio where young people can record and produce their own songs.
- Music for Pre-schoolers will feature traveling musicians who visit early childhood centres with musical instruments that kids can play and sing to.

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Missions speak out on welfare reform

By Paul Titus

Methodist Missions are striking notes of concern and caution at the government's welfare reform agenda.

They say, while it is true that efforts must be made to move people away from dependency on welfare, simply restricting access to benefits and levels of payment will not achieve this.

Dunedin Methodist Mission director Laura Black says when jobs are going, people will take them. Therefore any effort at welfare reform must include active job creation policies.

"In 2007 unemployment was at an historic low at around 35,000. Now more than 250,000 people are looking for work. Employers simply aren't hiring at the pace needed to keep up with population growth and absorb those laid off as a result of the global financial crisis.

"Without investing in aggressive job creation and business growth strategies, welfare reform is just rearranging the deckchairs. Without jobs, reforms become punitive because those deckchairs are actual people who are already living with the

incredible stress of poverty."

Laura emphasises that poverty is so stressful it is the strongest indicator for almost all poor life outcomes.

Christchurch Methodist Mission director Mary Richardson agrees and says it is ironic the government launched its welfare reform policies the day before it closed its consultation on vulnerable children.

"These welfare reforms will put some of our most vulnerable children at greater risk. Research from New Zealand and around the world shows that poverty is the biggest risk factor for child abuse and neglect. Poverty makes all other forms of adversity more difficult to cope with."

Mary says 250 years ago John Wesley said blaming poverty on the poor was misguided and this is true today.

"The children of the poor are trapped in lives of limited choice and poor health, not by welfare, as the Prime Minister suggests, but by their families' poverty.

"Benefit payments as a proportion of the average wage have fallen steadily since the 1970s in NZ. In the late 1970s, average

benefit payments were about 44 percent of the average wage. By 2009 it was under 30 percent.

"It is time we identified policies that can create jobs and improve the conditions for the most disadvantaged. This should include benefits that are adequate to lift families out of poverty," Mary says.

Wesley Community Action (Wellington Methodist Mission) director David Hanna says the government is right to focus on getting people off welfare but simply tweaking the policies around benefits will not achieve this.

Even before the current recession, sections of the community were locked in poverty. Ending welfare dependency must be dealt with at a number of levels.

"Raising the minimum wage and creating adequate benefits are important but those alone will not help people move out of dependency.

"The state can't pull a lever and make people less dependent. At the end of the day people themselves have to decide to change, and what leads to change is different for each person. We have to create

an environment where individuals can initiate that change."

David cites the example of Wesley Community Action's Good Cents initiative to help people get out of debt.

Good Cents helps people change their personal behaviour. It also encourages people in debt to form teams so they can support one another.

At another level Good Cents is looking to foster a network of responsible lenders including groups of people who join together to form lending 'clubs'. It works with community groups to boost the financial stability of individuals and the whole community.

David believes a similar multi-level approach is required to address welfare dependency.

Government has to create policies that address the problem and provide living wages, communities have to create initiatives that help people make meaningful contributions, and individuals have to make the effort to get out of cycles of dependency.

Public Questions on wellbeing of Maori children

After damning reports detailed the disproportionate hardship faced by Maori children, the Maori Affairs Select Committee decided to hold an inquiry into the issue.

Public Questions co-ordinator Rev Dr Betsan Martin says the reports detailed the lack of investment New Zealand makes in its children, particularly Maori and Pacific children. Low investment in young people has long-term consequences and costs in terms of negative social factors such as poor health and high crime rates.

Of the 200,000 Kiwi children living in poverty, 50 percent are Maori and Pasifika children, the reports say.

The purpose of the inquiry is to find what programmes would best support Maori children, and then what legislation could best implement them.

Public Questions discussed the issues with Te Taha Maori and prepared a submission to the inquiry on behalf of the Methodist Church.

Betsan says the select committee is examining the historic and current welfare profiles of Maori children and the ways that poverty impacts across generations.

The Methodist submission says Maori's current situation arises from legislation set in

place from the 1800s that removed land and economic resources from Maori, stopped the use of te reo Maori in schools, directed Maori into labouring and menial work, and suppressed knowledge and the use of traditional medicines.

"These were some of the foundations of lower levels of employment, educational achievement and health and higher benefit levels among Maori than the rest of New Zealanders.

"Our submission notes that Maori children grow up in whanau and cannot be treated as a separate category. Investing in their wellbeing requires understanding the situations facing different whanau, and working with them."

The Church's submission supports the view of Manuka Henare that the way forward for Maori is to optimize the potential of children. The goal is to create a future of responsibility and contribution rather than entitlement.

Betsan says legislation to ensure wellbeing for whanau would demonstrate the covenantal relationship of the Treaty and reflect Methodist values of justice. Though one has to ask how investing in wellbeing will be possible in the context of the money saving welfare reforms being implemented.



Rev Bruce Anderson and Rev Falaniko Mann-Taito conduct the dedication ceremony for Wesley Community Action's new premises at Taranaki Street.

Wellington Mission returns to Taranaki Street

A circle closed early this year, when a service was held at Wellington Methodist Parish Taranaki Street to mark the opening of Wesley Community Action's new premises at the church complex.

Parish superintendent Rev Bruce Anderson led the ceremony, assisted by Rev Falaniko Mann-Taito from the parish's Samoan Congregation and Viliame Naliva from its Fijian congregation.

Wesley Community Action (WCA) director David Hanna says returning to the Taranaki Street site is a significant milestone in the journey of WCA (the public name of Wellington Methodist Mission).

"WCA grew out of the Taranaki Street Parish. As the organisation grew the links with the Parish weakened. Having a key part of WCA now back on the Church site provides the opportunity to strengthen that founding relationship. We hope this will be more than a landlord tenant relationship and will restore the original vision based on the shared mission of the Methodist Church.

"Reconnecting with that core strand of the WCA story and working alongside the Parish to explore new expressions of 'mission' and 'good news' for people experiencing hardship is the driving focus."

David says Epworth House at the Taranaki Street complex will be a key hub for the diverse activities of WCA.

"It will be a base for a number of services that support young people

and families and it will house a number of managers and finance staff. The downstairs lounge provides flexible crossover space for people to meet and share in a relaxed environment.

"In the 1960s and 1970s the Taranaki St Church was a place where people held critical discussions and planning took place around social justice. We hope Epworth House will again host discussions that birth new progressive justice movements," David says.

WCA already had two other teams on the Church site in the old hall so the move to Epworth House provides the opportunity to better link its diverse services. The open space at the church and its central location in Wellington's CBD are key assets that WCA hopes to harness to support its work.

David says Bruce's sermon at the dedication service for the new premises was inspiring and clearly connected the gospel story to the approach of WCA.

"It was interesting that a tagger had already left their mark on our new sign on the building. I found that symbolic, the professional sign of the organisation painted over with the informal marking of a tagger. It is that contrast between structured organisation and chaotic responses of people who are voiceless and struggling that marks the space WCA works in."



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Church people join fight against fishing 'slave ships'



Indonesian crewmen from a Korean trawler gather at the Methodist Church in Lyttelton to discuss their grievances.

By Hilaire Campbell

In his role as social justice enabler for Anglican Care in Christchurch Rev Jolyon White expects to support campaigns against alcohol advertising or pokies in the CBD but his biggest issue recently has been conditions aboard foreign chartered fishing boats.

With several thousand crewmen working at any one time on foreign chartered vessels in NZ waters, it's impossible to estimate the scale of the problem but Jolyon says that horror stories of sweatshop working conditions and systematic abuse are not exaggerated.

"They involve mainly young Indonesian and Filipino men from poor villages who accept promising offers out of desperation to provide for their families. Of the handful who end up in dispute with the fishing companies over abuse and wages, none so far have had any redress. Ironically, more action has been taken by the Ministry for Agriculture and Fisheries over fish dumping and environmental practices."

Currently there are 10 crew from the Korean fishing company Sajo Oyang Corporation crew in Christchurch. The local Indonesian community has looked after them, and Jolyon and other church people are supporting them. They are negotiating for observers to be present at investigations

into the fishermen's claims.

"But everything costs money. The Department of Labour and New Zealand charter companies naturally want to repatriate the crew as soon as possible. It's important to keep them here, partly to add pressure, as no previous crew that has left the country without getting what they are owed has ever been paid," Jolyon says.

"The solution is simple. If Kiwi companies paid crews directly, it would eliminate the chain of middlemen siphoning their wages away but I suspect the government is negotiating a free trade deal with Korea and Immigration NZ won't want to upset that."

Jolyon's role as social justice enabler depends on a large network of people, many from his church. He says John-Luke Day's legal expertise and Kate Day's knowledge of labour conditions in the supply chain of goods have been invaluable to negotiations. A Tauranga law firm is overseeing the whole claim process.

The law firm and other human rights groups have set up a trust to end exploitation called Slave-Free Seas. (See www.slavefreeseas.org).

Another key player in these efforts is university chaplain Rev Ani Kartikasari, who belongs to the Christchurch Indonesian Society. In June last year she invited Jolyon to meet with staff from Auckland University researching fishing boat conditions.

"They alerted me to conditions on the Oyang 75 and to systemic failings in the industry as a whole," Jolyon says.

Gisborne fisherman Daren Coulston is also heavily involved in the movement to reform the industry. Daren interviewed Indonesian widows after the trawler Oyang 70 sank off the coast of Otago in 2010 and arranged recompense as part of his campaign against abuse.

"With help from a dedicated group, including the crew, we've achieved a high profile both here and overseas," Jolyon says.

"We've spoken on various networks. We address churches and MPs. We've been interviewed for documentary films and contacted international antislavery groups and Korean groups protesting at Oyang Corporation.

"Kate and John-Luke Day and I presented a submission to the ministerial inquiry; we're now deciding the next most useful step, but

we're watching to see if the Department of Labour or Fisheries take up its recommendations."

Jolyon says they're still pushing for the government to adopt the steps recommended by a Department of Labour and Immigration inquiry into the use of foreign chartered vessels in NZ.

"There are some responsible New Zealand companies but those who support Oyang should have their quota revoked. We can't control outsourcing for cheap labour from China and elsewhere but we can control what's happening in our own waters.

"However, the truth is that as consumers we're all to blame because we demand our products to be as cheap as possible."

Campaign plots next moves

One of the next things Jolyon would like to see happen is better provision of welfare support at the Lyttelton port. He says at the moment no one knows how many crew need help as volunteers are only allowed in at the whim of authorities.

"It's farcical that the government is using unpaid labour to resolve issues around underpaid labour."

Jolyon chooses carefully the issues he's involved in as an Anglican Church social justice spokesperson.

"As an enabler I try to draw people in; the best thing about my role is being surrounded by so many good people."

Jolyon last worked for the Anglican Social Justice Commission in Wellington. He's a qualified electrician who went to theological school and then worked with street kids in Africa. Back in NZ he started a trust for at risk youth and converted his house to a drop in centre.

He's been involved with social housing and community development projects, and is currently campaigning against fracking.

"All my experiences have given me a sense of the injustice of life, and a desire to be involved in finding God in peoples' lives. All that plays into my enabling role."



Korean-registered fishing boat Melilla 201 at Lyttelton's dry dock. Human rights activists says Melilla's crew is owed more than \$1 million in wages.

Church urged to support Auckland watersiders

By Marie Sherry

Methodist churches are being urged to care for and support members of their parishes who have lost their jobs in the Ports of Auckland dispute.

Methodist Church of New Zealand Mission and Ecumenical secretary Rev Prince Devanandan says the church has been late in responding publicly to the dispute.

Months of industrial unrest on the waterfront came to a head on March 7th when the port announced its plans to terminate 292 watersiders' roles and use contracted labour instead. The port wants to bring in a competitive stevedoring system and has asked formerly permanent staff to apply for the casual jobs.

The move resulted in public protests, alleged intimidation by staff and an attempt by the Auckland mayor to resolve the dispute.

While Prince has not personally come into contact with any displaced workers, he is concerned at the Methodist Church's lack of response to the situation.

"Have we spoken to the

oppressed workers of the port, or does our silence support the decision of the authority?" he says.

"I think the churches should take a collective stand, rather than each one trying to express their point of view."

Prince says individual churches can do a lot to support their displaced parish members.

"As a church we must care for the people who are made redundant. We need to talk to them and provide for the needy families - that's an immediate thing we can do," he says.

"While we do that we must try to resolve the impasse there. The authorities who are sitting in power are not going to heed to the word of the church. My concern is that the church can stand side-by-side with the workers.

"If we preach the gospel to the poor and the oppressed then I think we must stand with them. I'm dismayed that I don't know how many churches are praying for displaced workers. They've been overlooked."

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Peak service continues

To the editor,

In the February edition of Touchstone, you carried an article by Rev Donald Phillipps about my retirement from Methodist Connexional appointments.

Given Donald's expertise in research, it is basically correct but my retirement from various Methodist Boards does "not bring to an end almost a century of lay service" by the Peak family.

My brother, Brian, is and has been for some

time, parish steward at Takapuna Church. His wife, Christine, is involved at Auckland Synod and is now a deputy Auckland/Manukau Synod superintendent.

I hesitate to bring this to your attention but the article leaves the impression that the family's involvement with the Methodist Church is over. On the contrary it is still very much alive and kicking, when that is perceived as necessary or desirable.

Geoff Peak, Auckland

Born of the Spirit

To the editor,

In some mega churches the sermon ends with the promise, 'you will be born again if you repeat this recommended prayer'.

That's not how Jesus described the event. There is no warning, no prayer, and no choice of what to say or do.

As in the case of Saul's conversion, the

action of God's spirit is sudden like a gust of wind. We may not see the bright light, hear the voice, or become temporarily blind.

The immediate effects are the gift of faith in Jesus and repentance from sins so we do not perish but enter the kingdom of God, just as Jesus said in John 3.

Ivan Harper, Tauranga.

Whither Christchurch Cathedral?

To the editor,

I feel for Bishop Victoria Matthews and the Anglicans of Christchurch. Christians of all denominations lost 'cathedrals' in Christchurch but the one at the city centre symbolises the collective loss.

The Anglican Cathedral has undoubtedly been the iconic building of Christchurch and as such is truly loved. But the thousands of people who love it as a landmark do not support it as a church.

A building cannot be 'the church', and a congregation can only maintain a building that it has the means to support. An element of hypocrisy is displayed when non-church attenders want to keep a church building because they like the look of it or feel a warm-fuzzy connection to what it represents or its history.

My vision for Christchurch is that its church and civic leaders recognise the wonderful opportunity the levelling of church buildings has presented. Coventry realised a great vision by creatively re-building a cathedral that spoke to its time in history.

We need to speak for our time. The great Christian icon at the heart of Christchurch could be resurrected to present a strong spiritual message to people of all faiths by:

1) Keeping an original feature such as the west wall, rose-window and entrance (along with other special features and furnishings that can be incorporated into the new structure.)

2) Beyond the saved entrance build a wonderful multi-purpose space (possibly round to represent the unending circle of God) - suitable for services, concerts, civic and secular occasions.

3) Around the perimeter offer chapels or 'sacred niches' for the faiths of the city. All churches have lost iconic buildings. Catholics, Methodists, Presbyterians, and Baptists are mourning the loss of their 'cathedrals'. Give them each a space to furnish with things that represents their particular faith along with a relic/s from their lost buildings.

4) Invite not only Christians but all the faiths of Christchurch - Islam, Judaism, Hinduism, and Buddhism - to have their own small space that opens to the whole and declares we stand together promoting spiritual values for the good of humanity.

5) Enshrine Karen Armstrong's Charter of Compassion as a founding document of this new cathedral.

Rosalie Sugrue, Raumati

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

Have an opinion about the issues of the day?

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

Write a letter to Touchstone!



Easterpreneur



FROM THE BACKYARD

Entertaining the stranger

Gillian Watkin

'It's a rabbit' was the call from the kitchen. I was sent to investigate because the cooking was at a crucial stage.

Sitting in the vegetable garden nibbling away on beetroot leaves was a large beautiful cream-coloured rabbit. I picked him up, at the same saying a little 'thank you' that regular trips to the gym meant I had the strength to hold on to a large wriggly creature.

I put him in the back porch, and the cook, now available, went off around the neighbourhood. He returned with a very thankful Grandma who took the rabbit back to where he had come from before the grandchild knew he had gone.

It wasn't the first time our back porch has housed a stray animal. Last year we discovered an exhausted black Labrador dog that looked exactly like our old dog sitting at our back door. He was exhausted.

We put out water, put him in a cool place, and we found the registration tag on his collar. The SPCA could not help, they were closed for the weekend. The animal welfare team had access to phone numbers but they had gone for the day.

We decided that we would keep the Lab for night. On Sunday morning we took him off to the vet to see if there was a microchip. The dog obviously knew the vets but there was no chip. The vet tracked down the on-call animal welfare man, who came to take the very tired old dog home.

We are called to care for the animals. In Genesis 1, God gave man and woman stewardship of the

animals. In Genesis 2, God brought the animals to Adam to be named. When we name something or someone it is an act of bonding, care and love. So right in the beginning of the story of God and the people this bond was established.

By our front door, we have a statue of St Francis, patron saint of animals. He is surrounded by plants so I was challenged to read a comment in Susan McMichael's book Journey out of the Garden.

Susan writes that while a garden statue surrounded by flowers gently inspires a pleasant desire to live in harmony with nature and each other, this is not enough. To do only this undermines the radicality of Francis message, that the whole of creation is an equal partner (brothers and sisters) in God's world.

While we know of Francis love of animals and birds we can come to appreciate that he walked away from the inside, inward church to be present in the world with his brothers and sister creatures and creation. His Canticle of all Creatures remains a popular devotional reading.

Five hundred years after Francis, John Wesley walked out from the inside, inward church to love a broader congregation of God's people. During his travels, his faith in his horse to find his way allowed John to read, reflect and study as he went.

Encounters in daily life, even with a beetroot munching rabbit, are a reminder that the connectedness of creation will always move us beyond any walls and boundaries.



Faith, attitude and action A reflection by Vice President Olive Tanielu

What is the world turning into? This is a question we often hear when tragedies such as accidents, complicated health problems, child abuse, murders and natural disasters occur around our country and the world. When we are struck with these challenges we are shocked and we have a mental blackout as an initial reaction and we tend to make irrational decisions.

As part of my job I was asked to convince a 35 year old pregnant mother who suffered from gestational diabetes to have insulin injections as her blood sugar was very high and it was a high risk for her and her baby. When the diabetic team spoke with her about the risks, she flatly refused the treatment. Her response was 'My faith in God will heal me'.

When I visited her at home she gave me the same answer. She said that she goes to church every Sunday and prays every day so God will heal her diabetes. I reminded her that faith in God and action

go together and that's how she would be treated.

God has given doctors and nurses the wisdom and knowledge to help people when they are sick so they can be treated. This mother had three other young children, whom she was very proud to tell me that they were chubby babies when they were born which is not a very healthy sign.

Eventually, after hearing about all the risks and consequences, she had the information to make her decision. She turned up at the clinic the next morning for her first insulin treatment, and she later gave birth to a healthy baby. They both survived thanks to her faith in God, her right attitude, and the right action.

The last time I was in Christchurch before the February, 2011 earthquake struck was Conference 2009. I remember very well the Durham Street church, which was the icon of the Methodist Church of New Zealand.

This year, two days after the first

anniversary of the quake I was back in Christchurch. What we see on television is nowhere close to the reality of the damage the earthquakes have caused. The roads that used to be wide and smooth are rough and covered with orange cones signalling the on-going road works.

I really admired the strong faith of the people I met in Christchurch. They have a positive attitude and they are not sitting around feeling sorry for themselves. Rather they are doing everything they can to survive, not only as church groups but also as a community, as families and as individuals.

When President John and I were in Paihia in February, we were privileged to take part at a Sunday morning service. We went across the Bay of Islands to Russell to take the service there.

I felt very special to be part of that service with three elderly members who are determined to continue their Sunday services in the place where they feel comfortable to worship their Lord. As the

Bible says, where there are one or two people who gather in my name I will always be there with them. I really admire these people for their determination and their faith in God.

When we face the challenges and changes of life, we may doubt our faith in our God. Our attitudes can be quite negative when we do not get what we want. Sometimes we stay away from church activities and we blame other people.

How can we survive in this world if our faith in God is weak and shaken? How can we survive the challenges of life if we do not have a positive attitude to act and to model God's unconditional love in this world? Jesus Christ was crucified so we can all survive to enjoy everlasting life.

I leave you with this saying by SHB Masterman, "God often comforts us, not by changing the circumstances of our lives, but by changing our attitude towards them."

EUTHANASIA VERSUS THE RIGHT TO DIE WELL

Whatever our religious outlook, most people would agree that two scenarios we greatly fear are those of suffering a painful drawn-out death, or watching someone we love suffering such a death.

This is, in part, what drives the current debate on euthanasia and the growing moves to decriminalise or legalise physician-assisted suicide (where the doctor prescribes the drugs and the patient takes them) and active euthanasia (where the doctor administers a lethal dose of drugs).

The InterChurch Bioethics Council suggests there is more to be considered in this debate. Many different cultures and religions agree that life is a gift and see the individual in the context of wider relationships.

In the face of suffering, the Christian response is to maximise care for those in most need. For those with terminal illness this is now possible through palliative care which includes modern pain management and people trained to help the terminally ill die with dignity.

Ethically, there is a significant difference between actively assisting in killing another person and withdrawing (or withholding) treatment so that the person dies as a result of their illness. In both situations the intent of the action is critical.

In forms of euthanasia, the intent is to relieve suffering by killing.

By contrast, when treatment is futile and is stopped or withheld, palliative care given by skilled professionals who address the pain

and suffering caused by terminal illness, provides the best means to respond compassionately to terminal illness and suffering. The intention here is to address the many needs of the suffering person and their family, and to enable a dignified pain-free death.

Another ethical consideration is that health care professionals are trained and trusted to promote health and well-being and to provide appropriate treatment for the living and dying. They are trusted not to cause death.

Much of this current debate centres on a patient's right to choose when and how to die in the face of severe suffering in a terminal illness. But the right to choose does not take place in a vacuum.

No-one is completely free; we are embedded in family and society through relationships that go beyond the care of those who are dying. Our personal freedom is always held alongside the rights of others.

From a Christian perspective, our personal rights have to be considered alongside our responsibilities to others that reflect our love of God as indicated in the command to love both God and neighbour (Mark 12:28-32).

The importance of purpose or intent when it comes to ending life and balancing it with our responsibility to others also resonates with traditional Maori customary practices, where physician-assisted suicide or euthanasia have no equivalent in language or practice.

Beyond the desire to relieve individual suffering, we should

recognise that social pressures are pushing us to reflect on these issues at this time. We recognise the escalating costs of health care (particularly in the last years of life) and ask whether this debate is convenient in the light of socio-economic concerns.

This raises the issue of justice where the Christian response is to ensure that people who are weak and vulnerable receive compassionate care. As international experience has shown, voluntary euthanasia can quickly become non-voluntary euthanasia for conditions other than terminal illness (as in the Netherlands).

The rights of vulnerable individuals are ignored when decisions are made without their input or consent, based on their perceived lack of value to, or burden on, society.

In light of this, the ICBC would not support legislation for decriminalising or legalising physician-assisted suicide or active euthanasia. Instead, we advocate recognising that death is a natural part of life, and that it is extremely important for skilled palliative care to be made freely available to all of those who suffer to enable them to die "well".

The InterChurch Bioethics Council (ICBC) represents the Anglican, Methodist and Presbyterian Churches of Aotearoa, New Zealand. Among them ICBC members have considerable expertise and knowledge in science, ethics, theology, medicine, education, and tikanga Maori.

See:

www.interchurchbioethics.org.nz.

Christian values and industrial unrest

By Rev Anne Stephenson
I recently read the book 'Giving Voice to Values' by Mary Gentle because its title intrigued me. It is crucial that we understand our values because they guide our ethics and behaviour.

If we go through the turmoil of radical change, our values are often the only things we can hold to. Yet we do not talk of our personal values very often nor do we own them.

Christian values have shaped generations but what are they? Are they relevant still today? These are important questions to answer because our understanding of Christian values shapes the way we interpret our faith.

I think I know my own values. They focus on people around me and seeing them as whole in themselves and holders of their own wisdom, spirituality, intelligence and community. They have as much right to 'be' as I do. Therefore I am careful in my dealings with other people and try to address issues rather than personalities.

My values also make me egalitarian, and this is the way I translate my faith. I now try to give my sermons in an interactive manner so that people can own their own perspectives freely, even if they are different from my own.

Values are interesting to explore in conflict. What values are each party really trying to hold to? Are their values honourable and do they hold a genuine integrity? Do they challenge my own? What are my own values in this instance?

We seem to be entering a time of industrial unrest. What are the values being expressed

by the strikers? What are they trying to get us to see and hear? The Union movement lies deep within the psyche of many and to underestimate it is a trap but one often taken when our values lie in natural conflict.

The mindset of the worker is generally that a decent day's work, should get a decent wage and people should be able to support their family with dignity.

The conflict we are now seeing is with a new order of values that says a lean ship runs best and makes the most profit for the shareholder. In other words the profit margin is the bottom line. In response we see the placard 'People before profits'.

What is the response of the Churches? What are our values and how do we speak to them when industrial unrest hits the headlines? We need to be very clear about our values and get used to speaking openly about them in ways that are positive and uplifting. Our values shape our faith as much as our faith shapes our values.

If we value hierarchy and a dominant order in which a few people control the majority and if we have always been one of the controlling few, then we will have a natural outcome in terms of whom we support in industrial conflict. If our focus is the rights of all who work hard to have a stable home and family unit, we may favour the worker.

Naming our own values is an interesting challenge for us today, as we look at an ever increasingly complex society.

Anne is a former director of what was then called Industrial Chaplaincy.

Grassroots ecumenism creating new partnerships

By Paul Titus

Demographic change and new financial realities are prompting a flurry of new ecumenical initiatives around New Zealand.

Several new ecumenical partnerships are taking shape in cities, regional centres and rural towns. Some intend to be informal groupings of congregations that will share ministers and/or buildings, others are looking at more formal unions.

Uniting Congregations executive officer Rev Peter MacKenzie says it is a time of change and Churches know they have to do things differently.

"Being interdenominational is one of the ways they are doing that. It is change happening at the grassroots, congregational level. It is not a movement that is likely to bring the national churches closer together," Peter says.

Lower church attendance and aging congregations are among the forces pushing parishes toward more cooperation. These forces tend to impinge on rural communities more than suburban ones.

"Rural people have greater distances to travel and their churches are more strongly tied to the social identity of their communities. Their solutions to these problems will be different than in urban areas, where there are other churches nearby," Peter says.

'Identity' is a big part of Peter's thinking about church mergers these days. He is doing doctoral research on the topic and local identity is a major theme that has emerged.

"When a Cooperating Venture is formed, say between a Methodist and Presbyterian congregation, two identities come together. If they merge and create a new identity they will be more likely to succeed than if they keep their original identities alive.

"Part of that new identity is the community. Being active in the community helps create a shared identity."

Property and financial issues thrust up by the Canterbury earthquakes are also increasing the pressure on many parishes. Repairs, strengthening work and higher insurance premiums are already hitting some

congregations and there is more to come.

The problem is not confined to Christchurch. Peter says three Presbyterian and two Anglican churches have been closed in Timaru, the Presbyterian church in Temuka is being demolished, and a Methodist church in Ashburton is also closed and will likely be demolished.

"The loss of buildings does not only affect the churches, it has a sociological impact. Church buildings are often where community groups meet. If they close it could have a big effect, and once again, one that will be felt most strongly in rural areas."

Rev Tony Bell is superintendent of Lower North Island Methodist Synod. He says rural churches are already sharing buildings in some areas, such as Waituna West in Manawatu and he is encouraging his Anglican and Presbyterian counterparts to consider ways they could cooperate more.

"In some rural areas the local people are struggling to maintain three aging buildings. They would be much better off pooling their resources in one community church," Tony says.

"We have to think strategically about our buildings and which would be the best tool for mission. Let's imagine if we were to have a big earthquake and all our churches were damaged or destroyed. Which would we rebuild and retain? That could be a starting point for how we deal with the buildings we have now."

While new ecumenical ventures are being created, not all Cooperative Ventures endure. In recent years several have come apart. The most recent is Flagstaff Cooperating Parish in Dunedin.

Peter says ministry appointments are often at issue when Cooperating Ventures dissolve.

"The Partner Churches have loosened up the restrictions on how long ministers can stay at a parish. In the case of Flagstaff, we hoped this would be enough to keep the union together and we were disappointed when was not."

See page 17 for more on this topic.

Ecumenical rumblings around Aotearoa

By David Hill

Auckland

Downtown Auckland parishes St James Presbyterian and the Aotea Methodist Chapel have begun discussing the future.

"At the moment neither place has a presbyter of their own, so we just getting by week-to-week," Auckland District superintendent Rev Norman Brookes says.

"We are looking at a new, forward looking inner city development but it's not clear what that is yet. It is an evolving concept."

Norman says once the new vision is clear, the new venture will seek a leader but the appointment could be done outside the normal stationing process.

"If we can find the right person with a pioneering spirit who could also offer some pastoral care to our existing elderly congregations, my understanding is the money would be there."

Wairarapa

Earthquake-related issues are leading to new possibilities in the Wairarapa.

St Luke's Union in Masterton and Landsdowne Presbyterian have formed a local ecumenical project (LEP), under the guidance of American minister Rev Ken Smith who is providing supply ministry for six months.

Tony Bell says the LEP has advantages over a more formal union.

"The good thing about an LEP is that it doesn't require any changes to bank accounts or building ownership. The churches do agree to work together on ministry and mission, so it can happen very quickly."

The new relationship came into being over concerns for the historic St Luke's church building's ability to withstand an earthquake and the inability of the two congregations to afford a fully stipended minister.

Wellington

Wellington might be well away from Canterbury's tremors but Rev Desmond Cooper says the city's churches "have an earthquake-given chance to do something different".

Desmond says congregations face higher insurance premiums and earthquake prone buildings. "We have an opportunity to do something different. The wider communities don't care about the different denominations, and it looks better if we are working together. But there doesn't seem to be any excitement among the church bodies."

Wellington South Union and St James Presbyterian have been exploring a new co-operative arrangement since the beginning of the year. They currently worship together at Wellington South's Trinity Church.

"It is very early days at the moment, but hopefully we will be down the track in a couple of months."

Christchurch

The earthquakes have thrown the Sumner/Redcliffs/ Lyttelton Union and Mt Pleasant Presbyterian parishes together.

Rev Neil Keesing has been ministering to both parishes and says the Mt Pleasant parish has lost its buildings and the congregation has scattered between Auckland and Winton.

"Lyttelton is a shambles. The Methodist chapel is the only church building left, and cannot be used until it is up to applicable earthquake standards. Members of the flattened Anglican church are meeting with the small Union congregation in the Catholic Community House."

The Sumner and Redcliffs congregations used to alternate between their two church buildings. However earthquake damage has seen the Sumner church loaned to the local Catholics and the Union congregation now shares the Redcliffs church with the Mt Pleasant Presbyterians.

In Neil's opinion there is one logical solution. "The only sane thing is for the two congregations to become one."

The metaphor of resurrection

It is possible to believe the story of Jesus' resurrection and miss the point of it. It is also possible to disbelieve the story and miss the point.

That point has nothing to do with a dead body springing miraculously back to life but the possibility of tapping into the mind and energy of Jesus within our ordinary, everyday lives. This is what the myth of resurrection was originally meant to convey, and in this case myth means vehicle of truth, not fairy-tale.

Unquestionably the resurrection is central to Christian faith. Clearly something happened to Jesus' earliest followers that turned their despair over his crucifixion into a confidence that propelled them beyond their Jewish traditions and out into Asia Minor, Greece, Rome, North Africa and beyond.

The clue to why that happened lies not only in what they got to know of Jesus during his life but also and especially in their experience after his death because without that there would be no Christianity today.

How they interpreted that experience in the first century of the Christian era is another matter. That is where so many people, both defenders of the faith and its critics, get bogged down. The pity of it is that a literal reading of the gospels and creeds makes it impossible for people with a secular outlook on life to take the story seriously.

Any attempt to see the resurrection steadily and see it whole must begin with the climate of beliefs about death and resurrection among Jews in Jesus' own day. In early Judaism there had been no expectation of resurrection after death. The dead went to Sheol, the abode of the dead beneath the earth, and stayed there.

But in the 200 years before Jesus, the Jews' searing experience at the hands of successive waves of invaders led to a conviction that martyrs who had died in defence of their Jewish faith and homeland would one day be vindicated by their physical resurrection.

From there it was a logical step to proclaiming the vindication of all who had lived righteous lives in obedience to God, through a general resurrection that would mark the end of the age. Some thought the resurrection would be bodily, others spiritual.

Within Judaism the

Pharisees, a faction punctilious in following the religious law, believed in resurrection, while

the equally devout Sadducees, who were influential among the political and religious leaders, rejected any such idea.

So resurrection talk did

not begin with the events of the first Easter - it was already in the air. The expectation was abroad of a general resurrection to come when God would break in on the world to begin a new age. Many in Jesus' company thought this time must be near. Here were seed thoughts aplenty for Jesus' followers to work on.

But instead of inaugurating a new kingdom in power and glory, Jesus was put to death in his prime. How were his shattered and dispirited followers to make sense of that?

The earliest answer comes in the letter that the apostle Paul wrote to the young church in Corinth about 20 years after Jesus' death. His comments are as interesting for what they leave out as for what they say: there is no hint of a revived physical body walking about and talking, no word of an empty tomb, no mention of his being seen and touched by women and disciples. In fact, Paul is scathing about the very notion of a physical resurrection.

Instead, he lists a number of appearances, undefined, the kind of experience which many people (including myself) have had after the death of someone they have loved dearly. Those experiences - unexpected, subjective, convincing, reassuring - are very real to those who have had them but there is no suggestion that the dead person has been physically restored to life.

If the resurrection appearances which Paul describes were anything like that, I am not surprised they gave Jesus' followers a new lease of life. They carried the conviction that Jesus was vindicated: the cross had not snuffed out all that he had come to mean to them after all.

More than that, they felt Jesus to be still present with them, not just in their memories but in some living way, the way they usually associated with God. It seems to me that the metaphor of resurrection is both imaginative and apt for the dramatic turnaround from their devastating experience of the death of meaning, into the living meaning of God.

It still is.



Ian Harris

NASILI VAKA'UTA REFLECTS ON
CAESAREA PHILIPPI

Embracing a servant messiah

On a recent trip to Israel, I had the opportunity to visit Caesarea Philippi, also known as Baal-Hermon or Panias, an ancient Roman city situated at the base of Mt Hermon.

At the site, there is a large cave and several niches carved onto the rock dedicated to Pan, the god of fright (thus the locality's name 'Panias' and the English word 'panic'). Around this site are the ruins of temples and worship places but the most prominent feature is a massive rock face from which flow streams that feed the Jordan River.

This was the main attraction for pagan worship during the Hellenistic era. Sacrifices were thrown into the cave in the name of Pan.

Several events defined the historical significance of Caesarea Philippi. The battle between the Ptolemies and the Seleucids in 198 BCE took place there.

After the battle, the Seleucid ruler Antiochus Epiphanes outlawed Judaism, imposed Greek culture and religion on the Jews, and desecrated the Jewish temple by sacrificing a pig on the altar.

Caesarea Philippi was also site of the Maccabean Revolt of 167 BCE that brought about the liberation of the Jews and the rededication of the temple. This is marked with the festival of Hanukkah. Later, however, a blend of internal struggles and external threats from the Persians allowed the Romans to take control of the region including Caesarea Philippi in 63 BCE.

Philip, son of Herod the Great, built the city and renamed it Caesarea Philippi to honour Caesar Augustus and to distinguish it from Caesarea Maritima, on the Mediterranean coast, which his father built. Rome's dominance in the region and its institutions and political system

provided the context for the emergence of Jesus' ministry in first-century Palestine.

The vicinity of Caesarea Philippi was where Jesus asked the famous question, 'Who do you say that I am?' to which Peter responded, 'You are the Messiah'.

Situating this Messianic dialogue at Caesarea Philippi is significant for several reasons. First, where better to declare the messianic status of Jesus than the site where pagan gods were worshipped. Second, where better to declare the foundation of the church (ekklesia) than the site where struggles for domination and liberation occurred. Third, where better to declare his kingdom than the city built in honour of Caesar Augustus. Fourth, Jesus transformed Caesarea Philippi not by boasting about his power but by foretelling his suffering, death and resurrection.

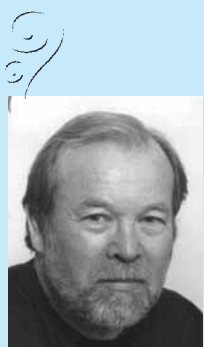
From this point, we are no longer

forced to offer ourselves as sacrifices to a god of fright who does not exist but we are given new hope in a God of Love who conquered death in order for us to embrace the gift of life offered to us abundantly in Jesus.

The Old Testament readings for the month of April begin with the third of the four songs of Yahweh's servant in Isaiah (Isa 50:4-9a). In this text, the job description of the servant reminds us of not only what it means to be in God's service but also the servanthood of God.

In Jesus, the messiah becomes a servant. It is the sacrificial love of that Servant-Messiah that we need to embrace and hope for in this season of Easter. May we also become faithful servants ourselves and serve one another with love.

'Ofa mo e Lotu.



Heart-work

CONNECTIONS

By Jim Stuart

Tucked away in major newspapers is the obituary page. It contains the names of those who recently died followed by general information about when they were

born and some of their achievements and personal qualities.

Few obituaries, even the longest and most detailed, tell you much about the essence of a person's life: their hopes and dreams, their failures and disappointments, their moments of fulfilment.

As my life nears its own conclusion I often wish that I had asked more questions of my loved ones, my parents, grandparents, my mentors and close friends, the persons I have admired and respected. Many of them have now passed on, and others I have lost touch with.

I recognise how difficult it can be to talk about the history, the deeper meaning and struggles of our hearts. Heart-work is not only difficult, it remains, for the most part unwritten. As the poet Rainer Maria Rilke reminds us "there is a boundary" to looking in life and "heart-work on the images imprisoned within" can be extremely difficult.

When we examine our own hearts we discover that a great deal of our history within is based on remembered stories or treasured myths that we have incorporated into our lives over the years. For instance as Christians we hold on to the story that God created the world in six days, but we recognise that this story is really an affirmation of a larger truth, the significance of which can never be fully comprehended.

Every religious tradition has stories about the earth's origin. They are an example of what we might call the

mysteries of faith that give expression to truths that are much larger than the so-called facts of our lives.

Heart-work begins when we try to align what we are with what we hope to become. When I was young I came to love the game of football or soccer. Over the years of hard work and practice I became a skilled player, eventually playing at a professional level. But the more I played, the more I realised there were much better players than me and I quickly recognised I could never be as good as I wanted to be.

My ego created a goal I could never achieve. However, the goal helped me focus. Heart-work showed me there would always be a gap between the goal and the reality.

I had to learn how to integrate the reality of my abilities with my aspirations. I did not have to destroy the challenges of the game with my personal

disappointments; I needed to enjoy playing the game to the best of my abilities. Faith is like that.

Heart-work is the way we integrate reality and expectations in our lives. Affirming faith in the mystery of God's creation doesn't mean I am perfect, rather it means I am human alongside other human beings. I need to hold on to the mystery of my humanity by being the best human being I can be.

We are all special in our own unique humanness. Heart-work makes us aware of our individuality and the wonder of our shared humanity while calling us to be the best humans we can be. As Joseph Campbell affirms in his classic book *The Power of Myth*: heart-work "is the place where you can simply experience and bring forth what you are and what you might become."

Giving to be part of the whole

By Peter MacKenzie, UCANZ executive officer

As the tax year ends I begin my annual search for receipts, bank statements, and the like. I tend to simply accept what IRD suggest I pay through my PAYE and do nothing further.

When I do look at all the numbers it can be a bit depressing - I start to see money going out of my hands into giant governmental coffers. If I dared to add GST along with the PAYE, I imagine it might really get me going.

On the other hand, now is also a time when I can look around and say, as a citizen of New Zealand, I have participated in the corporate good of society. With my help health, education, transport, security, and justice have all been supported. Now is the time of year I can appreciate

what has been done with my contribution - and that actually makes me feel better.

Needless to say, the same can be said for our congregational contributions to the work of the wider church. When payments are made through the UCANZ Partner Support Fund or through the church budgets, it is easy to see this as a bureaucratic payment that is simply lost in a large pot. In my role I have seen the very real advantage of having the resources of the church available. The advice from the national administrations of the churches is important, and they work hard to ensure that money is not wasted.

As a whole church we benefit from the work of our national churches - those in Cooperative

Ventures enjoy the benefits more than once. There are talented people who are committed to serving the church and helping congregations in their faith journey. I want to take a moment just to commend these people to you and affirm their work. But I also want to commend the churches that share in the work.

Our giving to the Partner Support Fund, Connexional Budget, (or other church fund) is an affirmation of our corporate life as a church. It is a bold statement to ourselves and to the world that we are not on this journey alone. Through our giving we declare that we are part of the Body of Christ and as such we support the work of all the body. The hand may seem a long way from the heart but both depend on each other.

So thank you - from someone who is supported by the generous giving of the parishes. The gift is appreciated and be assured that the national staff of all the churches work hard to make sure that the work is done efficiently and positively.

There are mistakes from time to time (hey, we are human) but they are well outnumbered by the good work that has been done. As churches plan budgets for the year ahead you will be asked to consider payments for the wider church - don't see this as a burden imposed on you by an unseen bureaucracy but as an opportunity to support the Body of Christ in its mission and to affirm the workers of our church.



Originally from Tonga, Luke Puamau is an ELP tutor.



Photos by Jae Ahn.

North Shore ELP tutors Jenny Zhang and Amy Galvin.

Volunteers pivotal for migrants learning English and Kiwi ways

By Hilaire Campbell

English Language Partners focuses on teaching English and other skills to New Zealand's newest citizens.

Since it began in the 1970s, it has grown to be the largest community-based nongovernment organization dealing with refugees and migrants in the country.

English Language Partners (ELP) was formed by social services and churches to meet the needs of non English speaking immigrants from the Pacific Islands and Greece and Vietnamese refugees. Initially it relied on donations and grants but it obtained government funding in 1980. Since it became a national association in 1992 it has grown steadily.

Chief executive Nicola Sutton says ELP delivers its services to nearly 8,000 adult refugees and migrants through seven programmes.

ESOL Home Tutors was the first programme to be established. It began in the 1970s with weekly one to one tuition in the home. Nicola says as learner numbers increased, community classes "bubbled up" in centres all across the country.

The largest are in Auckland where 65 percent of

migrants settle but there are 23 programmes altogether, some in locations where no other English language tuition is available.

Most centres work in with local organizations including their local councils.

"The good will of the community allows us to reach many more people. The learning needs of migrants and refugees are diverse. ESOL Home Tutoring and community English Language Groups, which began in the 1990s help new learners negotiate the challenges of daily life.

"We emphasize sharing and partnership. These classes teach basic skills such as greeting people, going shopping, and catching a bus. They help people learn strategies to find employment, pass driving tests, and complete tertiary qualifications. For some this may be their only chance to acquire English," Nicola says.

More than 3,000 volunteers work with English Language Partners. Each year the organization recruits and trains 1000 new volunteers who help nearly 4000 people through the ESOL Home Tutoring programme. The training kit for this program received the UNESCO's annual world literacy award in 1997.

In the last decade, English Language Partners has developed a number of intensive programmes for the specific needs of learners using 250 paid and trained specialist teachers nationwide.

ESOL Literacy was piloted in West Auckland in 2001 with members of the Ethiopian community. It provides bilingual tuition for refugee learners who come from countries with an oral tradition and face huge challenges in a highly literate society.

The government part funds English Language Partners' programmes for permanent residents. Funds from the community make up the difference and meet the needs of people settling in New Zealand who have not yet got permanent residency.

English for Migrants was started in 2000 for people who have prepaid for tuition. Many who use this program were professionals in their own countries and accustomed to formal study.

For those who cannot attend classes, ELP offers home tuition. In 2010, more than 120 people completed the course.

See Page 14

North Shore teachers and students make cultural rainbow

The backgrounds of the tutors who work with English Language Partners in North Shore are becoming as diverse as the learners, making its new logo - 'Representing all cultures' - more relevant than ever.

A recent tutor training course had 28 people of various ages from many parts of the world including South East Asia, Russia and Africa, as well as New Zealand Pakeha and Maori.

Many of them, like Mieke MacInnes, want to use their experience of immigration and learning a new language to help others. Mieke joined with two others from the North Shore Breast Cancer Friends Group including Lesley Harper, who says that surviving cancer caused her to reassess her life.

Manager of English Language Partners North Shore Birgit Grafarend-Watungwa is pleased more young people are joining, and she says some have new ideas for tutoring through the Internet and other new technologies.

Jenny Zhang is one of the youngest new tutors but her unusual maturity combined with her fluency in Chinese and English make her an ideal volunteer. At high school Jenny led a human rights group which reinforced her desire to work with refugees.

Cheol Jeong is one of an increasing number of

men training as tutors. He began tutoring in South Korea, but now he is an immigrant himself and he believes the problems are the same in both places. His role as an ambassador for Heart of the City enhances his work because it brings him into contact with people on the street.

Luke Puamau is from Tonga and is an experienced teacher who became a tutor because he sees effective communication as the key to fulfillment. His participation in tutor training for other schemes such as adult education enables him to meet many different people.

Luke belongs to the Tongan Youth Trust and to Maori Wardens as a Pacific Island Associate: like many volunteers he works for a number of organizations, and he believes a successful person is someone who helps others.

The increase in numbers of men training as tutors is encouraging. It adds to the diversity and some male learners are more comfortable with a man.

In 2009 nearly a quarter of learners at the North Shore center were male, and English Language Partners North Shore had learners identifying with 56 different ethnicities.

Brigit says such diversity can only be good for both learners and tutors.

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Nuts and bolts of welfare reform

By Rev Dr Betsan Martin, Public Questions co-ordinator

A briefing Ministry of Social Development (MSD) policy staff gave to Public Questions and the NZ Council Christian Social Services provides some insights into the thinking behind changes to welfare.

The Ministry staff said the policies aim to reduce expenditure on benefits by incentivising employment and increasing personal responsibility to find work.

The policies around the new Job Seeker benefit structure have a 'successful case management' approach for people on DPB and sickness and invalid benefits. Case managers will give everyone access to employment services, from a light touch to intensive support.

Case managers will have more powers to sanction beneficiaries. Work testing will be required rather than voluntary, and if a person does not agree to work testing their benefit can be cut by 25 percent.

Changes include

- o Those on unemployment benefits have to reapply each year for their benefit, and those on sickness benefits will be reassessed more often

- o Sole parents with six year old children will have more obligations to be available for work

Public Questions and NZCCSS asked questions to see between the lines of policy power points.

1. Forty percent of people who go to Work and Income go away with nothing. What happens to them? MSD could not answer this. Are church and community groups picking up more people who cannot get on benefits?

2. Is there a way to calculate whether people are actually better off when they are off a benefit in terms of the additional costs of working, such as child care costs, transport and managing when children are sick?

3. Will MSD take an investment approach to moving people off benefits and

into work by providing support such as drug and alcohol services?

4. Are Work and Income staff receiving training to implement these policies? MSD officials said they are.

5. Social service agencies such as Methodist Missions are concerned changes in funding will make it very difficult for community social services to plan ahead. NZCCSS says there should be transition strategies and collaborative decisions with social service agencies to enable them to respond to changes.

Public Questions says it is true that work is likely to reduce poverty, especially with the benefit of Working for Families tax credits that alleviate the inadequacies of low wage jobs.

It is not true that incentives to get people in to work will succeed without corresponding policies to create jobs. Economist Bob Stevens says policies to reduce benefit dependency on their own don't work. During periods of job growth there are corresponding drops in the number of people on benefits.

Proposed welfare reforms aim to get 28,000 to 46,000 people off benefits. This amounts to getting 15 percent of beneficiaries off benefits.

Two bills carry the legislation for these policies. Bill One is currently before Parliament. It will give the powers to activate the 'pre-employment' plans.

Bill Two will introduce the new benefit categories and provide for employment services and other support such as access to health, and drug and alcohol treatment. There will be more obligations for budgeting and drug testing, with some management of benefit payments.

If the support dimensions of these reforms are properly resourced these could be beneficial. If cost saving overrides investment in long term outcomes and there are no corresponding employment creation strategies then the history of failed policies to reduce dependency will continue.

Three in one - Super synod embraces Methodists in upper north

By Cory Miller

***"Remembering that it is Christian people, not structures that provide vision, give leadership and attend day to day affairs of the church, the aim here is to build relationships, enable a better sharing of resources and promote unity of the English-speaking side of Methodism from the Bombay Hills to the tip of Northland."* - Manukau, Auckland, Northland Synod 2012 statement of intent.**

With echoes of the recent amalgamation of the greater Auckland city councils, a 'super-synod' has been formed by three synods - Manukau, Auckland and Northland - to promote unity within their parishes.

Regional superintendent for the three districts Rev Norman Brookes says all three agreed to come under the umbrella of a regional synod and share resources.

Despite their union, the individuality of each parish will continue to be maintained, he stresses.

"We want to preserve the history, theology and unique identity of each synod, not abolish it."

The aim of the amalgamation is to provide a strong sense of community and "bridge gaps". Therefore, the synods are to continue to exist as their own entities, meeting together as a regional synod twice a year in March and August.

To create good communication between the districts, a regional synod executive has been formed with representatives from each of the three areas.

The idea for the super-synod came about after various members from the Manukau synod expressed interest in joining with the

Auckland synod.

"We had been meeting socially," Norman says. "But we were working independently."

A perfect opportunity opened up for the synods when the former Manukau synod superintendent Rev Prince Devanandan left that position to lead Methodist Mission and Ecumenical. Norman was Auckland synod superintendent at the time.

"We knew there was a vacancy," he says. "It was suggested that we could form a more cohesive community if I was the superintendent for both."

Norman shared superintendent responsibilities with layperson Rosalie Gwilliam for the Northland synod, so it too was added to the partnership.

Norman admits he now has a bigger role, with more than 30 parishes in the three synods. "Manukau has added a quarter time to my workload," he says. "I've gone from having a part-time role to a three-quarter time role."

Three area co-superintendents support Norman. They are Andrea Williamson for Manukau, Christine Peak for Auckland, and Rosalie for Northland.

The super-synod was drawn up in October 2011, and became official in February when Norman was inducted as regional superintendent at Papatoetoe Methodist Church.

Norman says its early days and the shape of the synod is not fully clear yet but it has a lot of potential.

"The swap over of resources is good. As relationships develop across synods we may be able to do more things."



Students hold a banner expressing their thanks to Trinity Methodist Church language teachers, who include George Tyler (back row, centre) and Lanna Peat (holding banner, right).

Congregation reaches out with English classes for immigrants

A decade ago immigrants were streaming into Auckland, and Trinity Methodist Church Pakuranga parishioner Lanna Peat felt this could be a good outreach for the church.

Lanna believed many of the newcomers would be feeling isolated and lonely, especially older people and younger housewives home alone all day. After giving the matter some thought, the congregation agreed and decided that giving English language lessons would be a good way to make connections.

The language classes in September, 2000, and she continues to run it.

"I am always saying 'there is too much talk, let's do something' so we put an advertisement in the local newspaper. I was a nurse and didn't have any teaching experience but with the help of a couple of volunteers, we started our first class with six immigrants," Lanna says.

"We quickly developed a format that works well. We teach English vocabulary, grammar and pronunciation as well as New Zealand history, geography, and culture.

"The students are put into small groups based on ability. A volunteer tutor takes them through a different lesson each week. We read through the lesson and then we discuss and argue about it, with much hilarity at times. We find the people in the groups bond together and look after one another.

"Our oldest student is 88 years old.

She has been coming for 11 years and is a delightful, warm person who has worked hard. It is now a thrill to converse with her in English."

Pakuranga has a large number of East Asian immigrants and most people who take the English classes are from China, Taiwan or Korea. Occasionally someone from India or South Africa attends.

"One of our students was an older Chinese man who was a doctor and high up in the Chinese army. When he left Pakuranga to live in another part of Auckland, he missed the class so much that he visited the local churches to see if anyone was offering English classes but none were."

Lanna says the success of the programme depends on the dedicated volunteer teachers who have put their time and energy into it. Three of the five teachers who work with her, George Tyler, Dean McConnochie and Bruce Gatland attend Trinity Church.

"We are very proud of our English language programme because it a positive way for the church to relate to the community and in turn, it creates positive responses to the church from the community."

Trinity's English language classes are held every Thursday from 10 to 11:30am. When immigration was at its peak, 70 people attended each week. At present there are 50 students on the role and five tutors.



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Gathering outside the church during the centenary celebrations are former minister Laurie Michie (left) and former deputy principal at Ohura District High School Rev Adrian Gover.

100 years on Ohura Church carries the light

On February 19th a full to overflowing congregation celebrated the centennial of the Ohura Methodist Church. Local Leader Hazel Wilson presided at the service with contributions by Waikato-Wairariki District superintendent Rev Susan Thompson and lay preacher Jack Roper.



Hazel Wilson has been a leading light in the Ohura congregation for decades.

Also on hand was Laurie Michie, who ministered to the Ohura congregation from 1967 to 1969.

Susan says Ohura is one of the Methodist Church's most isolated parishes.

"The town was once bustling but is now quite run down. The prison, timber mills and coal mines closed down and took the jobs with them. The Methodist church is the only church left in town. The Anglicans and the Catholics have both gone."

With the closure of other churches, Ohura Church is now a community church available to all.

Laurie says the light of the Gospel continues to burn brightly in Ohura through the leadership of Hazel Wilson.

"When the prison was running, Hazel and her late husband George offered a valuable chaplaincy to prisoners and staff," Laurie says.

"Hazel Wilson serves in the faithful tradition of Jim and Thelma Woodhouse whose six decades of outstanding service to the Church and community from 1931 is legendary. Their son Lawrence Woodhouse, still supports the Ohura Church with administration assistance from Auckland."

Lawrence cut the centenary birthday cake during the anniversary celebration.

Ode to Ohura

Earlier this year retired minister Rev John Osborne gave a talk on the gypsy life of a Methodist minister in the 1960s and 1970s. During his career in the Church, John's placements took him and his family from east Auckland to Taranaki, Silverdale, Paeroa, Mt Eden, Mt Albert, Birkenhead and East Coast Bays.

But John's somewhat itinerant life actually began in his childhood as the family moved from Auckland to Kaitia, Moerewa, and eventually Ohura.

In 2003 John penned a poem entitled Ohura. To his surprise and without his permission the poem was used in an NCEA exam. This is the authorised version of the poem.

OHURA

When they asked me where I came from
and I said, Ohura,
they were none the wiser.
I tried to describe it
but they shook their heads
and wished they'd never asked.
I determined to enlighten them
and mentioned Hamilton
and there were signs of life,
but after Te Awamutu and Te Kuiti
all their eyes were dead.

So I said,
It's a little river valley
hidden in the winter fog,
but sometimes there's a clear day,
and if you climbed a hill behind our house -
and paused a few times to catch your breath -
even if you were a kid -
you got to the top.
Then you would see hills and hills
and more hills
whichever way you looked,
but south and east, with a shaded eye,
there would be a tiny puff of smoke
above the snowy crowns of Ruapehu and Ngauruhoe,
While leaping to the long gap to the right
regal Taranaki's apex of white
shimmered against the blue of another sky.

And having seen this majesty
you knew that one day you would escape
from nature's prison with its lazy river.
Your valley-shuttered eyes were dreaming a new world.

John H. Osborne©

Lay people key to churches' future say UK Methodists

Whether working at a global level or in rural parishes, the work of the Church is to be salt and light and make a difference in the community, say two leaders of the Methodist Church in Britain who visited New Zealand in February.

British Methodist Church vice president-elect Michael King and his wife Isabel along with partnership coordinator for Asia and the Pacific Rev Steve Pearce were in the country as part of a tour of the Pacific region.

Michael once headed up the World Church Office, which deals with overseas churches but in recent months he has turned his attention to rural ministry. He is rural church and community co-ordinator for the Banbury Circuit, which covers parts of Oxfordshire and Northamptonshire.

Michael says it has been a "wonderfully humbling experience" to work with village churches.

"Thirty years ago the Banbury Circuit had 30 churches. Now it



British Methodist Church leaders (from left) Rev Steve Pearce, Isabel King, and Michael King.

has 16. Other churches were looking vulnerable. The Circuit decided to do something about it and hired me to look at what the future mission and ministry of four village churches might be.

"The people in the rural parishes were delighted and encouraged to have someone take an interest in them.

"I see my job as being a

catalyst to help them see how they could increase their presence in their communities. Each village had something to offer, and interestingly all of them put their number one priority on youth work though they approached it differently with emphases on different age groups."

Among the conclusions Michael has reached through his

work with rural churches is that they will only survive with empowered local lay leadership and their future will be ecumenical.

There are 2000 Methodist ministers in Britain and 5000 Methodist churches, so on an average Sunday morning two-thirds or more of the services are already led by lay people. And in most communities local churches cannot afford to employ their own specialists such as youth workers, so sharing resources among denominations makes sense.

"It is possible to reverse the accepted narrative that rural churches are destined to close," he says.

One of Steve's jobs as coordinator for the British Church's activities in Asia and the Pacific is to oversee work of its mission partners. These are individuals with particular skills or training - such as medicine, education or ministry - who are assigned to work with partner churches in other countries.

There are about 60 Methodist

mission partners in the Asia-Pacific region from Pakistan to Fiji and many countries in between. They include a mission partner based in Fiji who is studying migration and climate change and another in Lahore Pakistan, who is doing social among women in the sex trade.

Better known to some NZ Methodists are Drs Graham and Jenny Longbottom, who are based at Helena Goldie Hospital in the Solomon Islands.

"It makes a huge difference to our understanding of what is happening in other churches if we have people on the ground. They help us keep up relations with other church leaders and give us feedback that enhances the way we understand and pray for people in other countries," Steve says.

Part of the reason for Michael and Steve's visit to New Zealand was to express their solidarity with the people of Christchurch affected by the earthquakes.

Tongan synod's expos shine light on pathway to success

A one-stop-shop "educational expo" has provided Pacific Island families a range of career options to help them find the right path to a better future.

The initiative was created by the Methodist Church of NZ's Tongan synod, Vahefonua Tonga and its social committee.

Expo facilitator Soana Muimuiheata says the idea was to provide real solutions to a real problem.

"We needed meet the growing social needs of the Pacific Island community," she says. "We are doing that one goal at a time and this goal is to improve education levels."

Soana says although there are plenty of options out there, families, especially those new to New Zealand, don't always know how to find them. "We are making things easier by bringing it to them."

At each expo there is a wide range of educational providers on show. They range from those who provide more practical-based

courses like auto-mechanics, to tertiary-level university courses, like law or medicine.

By doing this, Soana says the families can talk to the experts, learn the ins and outs of New Zealand education and figure out the steps needed for their chosen career.

"It targets the gap between children and their career," she says.

The initiative started in Auckland in 2006 and was a raving success, with around 1000 people attending.

In light of this the decision was made to take the expo around other cities in New Zealand, with one in Dunedin in 2009 and another in Wellington in 2011.



Soana Muimuiheata coordinates Vahefonua Tonga's jobs and social issues expos.

Vahefonua Tonga's financial advisor Paula Taumoepeau says they handed the expo information and resources to leaders in each community.

"Each community runs their own expo," he says. "They know their own community best. They know their own needs, so we let them run it how they see fit."

Soana says the expos are a step in the right direction but it is just one solution for one problem.

In order to tackle bigger social issues, the social committee started running supplementary workshops alongside the expos.

These additional workshops were held throughout 17 congregations in Auckland, and included seminars on healthy lifestyles, family violence, NCEA, literacy and numeracy and career pathways.

"We need to look at all the social, economic and health needs of the community, not just education," Soana says.

As an immigrant from Tonga herself, she says she can understand the difficulties faced by many families.

"I can see what is needed," she says. "I am trying to help them see the vision too."

Paula adds, there is a negative stereotype associated with island culture and this needs to change. He says education is one way in which they can begin to change the stereotype.

Changes he says that will hopefully spread, with this year's plans to run the expos and workshops in other main centres around New Zealand.

Community gardens make way for Tongan 'village'



Paula Taumoepeau (left) and Moi Kufononga in the gardens that will soon be replaced with low income housing.



Food from the gardens is distributed to church members and the community.

By Cory Miller

Rows of green, leafy kumara tops cover the ground, and in the distance banana trees line the fence. Men wearing large hats dig and tidy their patches of ground.

Underneath a wooden canopy, a man flurries around preparing an umu, an underground oven. Two dogs sit keenly observing the action.

The Tongan word for this land is matanikolo. It is also the word for the gateway in the Tongan version of Psalm 118:20. "This is the gate of the lord through which the righteous may enter."

Despite its decidedly Pacific feel and sound, this community garden is not on a distant island but in the Auckland suburb of Mangere. Peeking over the heads of the

banana trees are the typical sights of New Zealand suburbia.

This lush patch of community garden is the handiwork of the Methodist Church of NZ's Vahefonua Tonga.

Vahefonua Tonga's Auckland Manukau Parish first leased the land in 1991 for \$240 a year, then bought it outright in 1994. The land has provided for its community for more than 20 years.

Each row is planted, cared for and harvested by one of the Parish's families. The harvested crops are shared amongst local families, community groups, local rest homes, charities and anyone in need.

Though these gardens have yielded many years of fruitful harvest, this ground may soon be bare. This year's harvest is set to be the last one as plans for low-cost housing on the site come to fruition.

These plans will turn the 500 square metres of land into housing for low-income families.

Mangere Tongan Methodist Congregation's project manager Moi Kufononga says the housing project is not for commercial purposes. The rent of the houses will be well-below market rates, thanks to government funding.

Vahefonua Tonga financial advisor Paula Taumoepeau says the government is

keen to work with the Tongan synod on the project. "If it is successful, it will become a model for future projects."

Paula says the project had had a few false starts in the past but now they were 90 percent sure the project would go ahead. It would enable families in Manukau to live closer to the city, helping them to cut down on petrol costs.

Moi says any small profits that the church earns from the project will go straight back into the community for further social initiatives.

"We will miss the community gardens but the low-cost housing will enable the church to help struggling families in the parish and even those outside of it. Church members will have the first option for the houses but they will be opened to members of the wider community who are in need."

Despite the change of method, values of social justice are still behind the project.

Moi says back when the gardens were first built there were two main expenses felt by families - rich and poor alike - food and housing.

"We thought; how could this land be used to help the people."

Unable to fund a housing project the decision was made to grow the community gardens, which still exist today.

Moi and Paula say the housing will not be a typical block of suburbia, but a "village." This means a village, with 52 houses, an apartment block and a community centre.

The project is still in its development stages but Moi is already dreaming big, with visions of a health clinic, a night school, a conference centre and a youth centre.

The space for an umu will remain Moi says, providing a centrepiece for groups to gather and share hospitality together.

"We want the facilities to help us reach out to people," he says. "The idea is that the people will be received within this modern day village and together they will form a healthy community."

Drought and conflict loom in West Africa's Sahel



Meal time at Masbore village in Burkina Faso. Many people literally don't know where their next meal is coming from.

West Africa's Sahel region is shaping up to be the site of the world's next major famine.

Christian World Service has begun to organise support for its global partner group, ACT Alliance (Action by Churches' Together). ACT Alliance is already active in a two pronged response to the crisis.

The nations of the Sahel now face a severe wave of droughts and in some areas this is combined with political conflict.

The country most affected so far is Niger, but Mauritania, Senegal, Guinea, Cameroon, Cote D'Ivoire, Burkina Faso, Nigeria and Chad are also

threatened.

Aid and development agencies are trying to deal with the consequences of drought before it becomes truly devastating. The frequency and severity of droughts are increasing as part of a pattern that began in 1969, returned in 1977, 1980, 1983, 1990, 2001, 2005 and 2010.

The crisis of 2010/2011 was about twice the scale of 2005 causing an estimated 50,000 to 100,000 deaths.

The 2012 crisis comes on top of the food crisis of 2010/11 which wiped out most savings and assets and undermined people's ability to cope.

The Sahelian crisis is producing

some grim sets of statistics already. An estimated 15.5 million people are at risk from hunger and malnutrition. A third of them are in Niger.

Almost precisely twice New Zealand's total population, i.e., 8.8 million people will need emergency assistance.

Some areas are already reporting child malnutrition rates three times higher than in 2010. Each year 645,000 children die in the Sahel, and 35 percent of these deaths are related to malnutrition.

The need to stave off mass migration has helped shape the ACT Alliance response to the Sahel situation.

In Mauritania ACT Alliance is funding emergency food aid with a focus on people most at risk such as pregnant women and young children. They are working on ways to help people produce their own food, generate income and ultimately reduce the need for aid.

ACT Alliance general secretary John Nduna says the dual approach makes good long-term sense.

"Our ACT Alliance work in Mauritania is focussed on bridging that aid development continuum. We are committed to providing humanitarian aid to the most vulnerable but we also want to empower people to generate sustainable food and income for themselves and their families," John says.



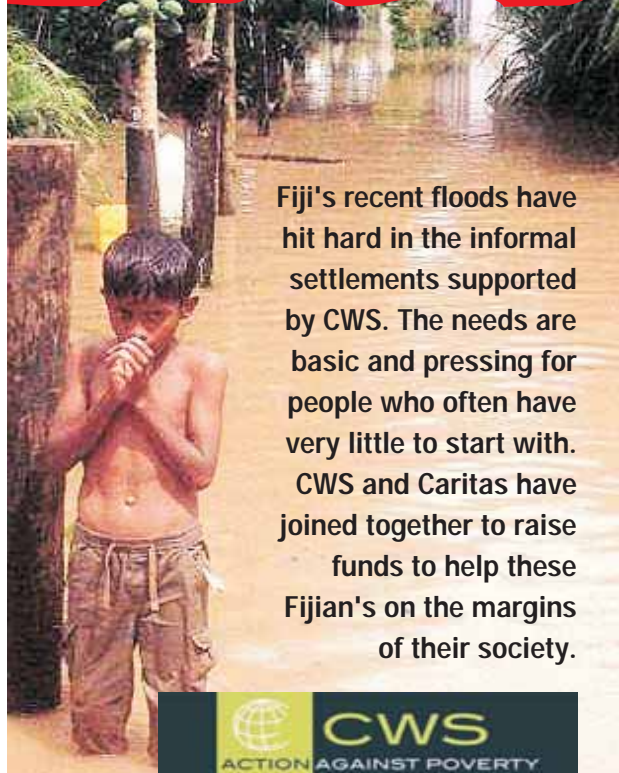
Peter Beck gave the official opening of CWS's new offices.

New digs for CWS

Christchurch City Councillor and former dean of Christ Church Cathedral, Peter Beck spoke at the official opening of the new Christian World Service offices last month.

The modern building provides an earthquake-resistant base for CWS staff at half the cost of the former Manchester Street premises which are still within the cordons of the city's 'red zone'. Furniture has been donated by supporters while computer gear salvaged from the old offices has been redeployed.

During his official opening speech Peter Beck paid tribute to CWS as the "keepers of the flame" for progressive social thought and action. CWS staff kept functioning through trying times to arrive at what is their fourth office in just over 18 months.



Fiji's recent floods have hit hard in the informal settlements supported by CWS. The needs are basic and pressing for people who often have very little to start with. CWS and Caritas have joined together to raise funds to help these Fiji's on the margins of their society.



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Fiji flood relief targets shanty towns

Promised support from New Zealand and Australia helped Fijian agencies mobilise quickly in the aftermath of the January floods that were amongst the worst in recorded history.

The floods devastated wide areas of Fiji but their impact was particularly harsh in the vulnerable informal settlement areas that tend to be on land few people want.

A united appeal by Christian World Service, Caritas New Zealand and Caritas Australia helped provide confidence for Fijian agencies to mobilise quickly to provide emergency aid.

While the short term emergency needs have now died down there is still a need for continuing support for people living in the informal settlement areas. Many lost the few things they owned in the floods and now face the long task of rebuilding their lives.

The initial Flood Relief Project saw the Ecumenical Centre for Research Education and Advocacy (ECEA) and the People's Community Network (PCN) support about 500 families.

First a group of assessors analysed the situation in the informal settlement areas. At this stage 500 food vouchers were handed out to the worst affected families.

This was followed by distribution of food rations within days.

CWS international programmes co-

ordinator Trish Murray has visited the Fiji informal settlements a number of times.

She says that conditions vary but generally the rural informal settlements are slightly better off than the urban informal settlements because it is easier to grow and access food in rural areas.

When children reach high school age families intent on higher education have to move closer to urban areas with high schools and they are then more under pressure to enter the cash economy.

"In either case, if they want to plant some food they have to negotiate with the landowner of the informal settlement to do so," she says.

Facilities like power, clean water supplies and other basics are marginal in many informal settlements.

In cases of flooding the informal settlements are usually amongst the first to get flooded as they tend to be built on low lying ground.

It was to the areas like these that the support made possible by donors here and in Australia went.



Flood victims wait for assistance in a local hall.

Living It Out: A Survival Guide for Lesbian, Gay and Bisexual Christians and their Friends, Families and Churches

Over recent years lots of books have been written about homosexuality from a Christian perspective. Many have been works of theology or biblical scholarship making the case for or against the acceptance of gay people in the churches.

What makes *Living It Out* different is that it's a collection of the stories and experiences of lesbian, gay and bisexual (LGB) Christians and their friends and families. The book's 54 contributors come from a variety of backgrounds and perspectives. They speak with their own voices, and this gives the book a very personal and practical focus.

Describing their work as a survival guide for negotiating a "sometimes contradictory yet enriching combination of identities", the book's authors, Rachel Hagger-Holt and Sarah Hagger-Holt share these stories in the hope that their insights and experiences will be of value to those who walk a similar path.

Living It Out considers a range of issues facing LGB Christians including our relationship with God and the Bible, the joys and challenges of being part of a community of faith, coming out at church and to our families, joining groups for support, making a career in the church, love and marriage, and learning to speak out.

These issues are explored in a way that gives helpful insights into what it's like to be an LGB person or supporter



trying to live out their faith.

The chapter 'Should I stay or should I go?', for example, addresses one of the dilemmas facing many LGB Christians and their friends and families. When churches make it obvious that LGB people aren't welcome, should we stay and try to change things or should we leave to find a more inclusive spiritual home elsewhere?

The Hagger-Holts acknowledge that there are times where each decision may be the right one. Their "top tips" for leaving and staying give practical strategies for people to use in each situation. They also affirm that whatever decision we make, we don't need to fight to get into the church for we are already a part of the Body of Christ.

The chapters on coming out are similarly thoughtful and acknowledge the risks in "stepping out from the shadows ... and showing a deep part of yourself to another person". As the book's authors note, coming out isn't a one-off experience but something that LGB people and their friends and family do over and over again.

Coming out can have dramatic consequences and the Hagger-Holts share their 'less pain, more gain' plan for how best to do so. This includes the suggestion that LGB people come out in steps rather than outing themselves dramatically and confront prejudice.

*By Rachel Hagger-Holt and Sarah Hagger-Holt
2010, Canterbury, 176 pages
Reviewer: Susan Thompson*

The authors also provide a helpful list of advice for ministers and family members who sit on the other side of the table and receive such confidences.

One area only lightly touched on in this book is the struggle some LGB people have with depression and suicide. This is a serious issue especially among young people and could have done with more attention.

Another issue which isn't explored in the book is the influence upon LGB Christians and their friends and family of various cultural understandings of faith and sexuality. As New Zealanders living in an increasingly multicultural church and society this is an area of special interest. Perhaps there is a book here waiting to be written.

The Hagger-Holts note that many LGB Christians and their friends and families still feel very isolated both within the church and wider community. They wrote this book "to show people that they are not alone, that there are others living it out and that by sharing, laughing and crying together we can grow and flourish as loved children of God."

I finished *Living It Out* feeling grateful to have heard and been encouraged by the stories and experiences of so many others. Those personal stories are what make the book so valuable. I recommend *Living It Out* as an excellent general guide on how to survive being an LGB Christian or supporter. I thoroughly enjoyed its practical and positive perspectives.

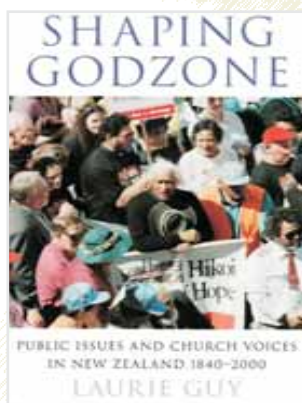
Review copy courtesy Epworth Books.

Shaping Godzone - Public Issues and Church Voices in New Zealand 1840-2000

Any historical overview of New Zealand culture and society will show that we have moved from it having an egalitarian/communal nature to one having the individual as its focus and with self interest as paramount.

This is in stark contrast to the Christian churches' journey as detailed in Laurie Guy's book 'Shaping Godzone'. Laurie demonstrates that for churches, the opposite is true, that is, over time they have moved from intense concern about individuals' morality and behaviour to an expressed concern for the welfare of the wider community both within and without New Zealand.

If you ever wanted a reference book that provides a well-researched and detailed account of the relationship between church and its social environment, this is it. It has an extensive bibliography and notes and is a 'church in society' history of Aotearoa/New Zealand from the earliest European days up to the Hikoi of Hope in 1998.



You will find people and events to which you will relate personally. And you will find the background and history to those people and events.

Despite its length and detail, I found this book to be quite gripping. It leads the reader on from generation to generation, not always comfortably and often with the question 'Did we really do that?'

Laurie writes, "In thinking about the influence of church in society we must not only ask how much it led society, but also how much it followed society." He points out that the things that concerned the church are striking but so are the things that did not.

Evangelical churches have tended to focus on 'personal' sin, sin that related especially to the individual. What was much less recognised was structural sin, sin embedded in the larger patterns of society.

*By Laurie Guy
2011, Victoria University Press, 607 pages
Reviewer: Michael Dymond*

The author well demonstrates that as the Church became more wealthy and middle class, it lost its cutting edge. Indeed he shows we fulfilled the prediction that John Wesley made: "The Methodists grow more and more self-indulgent, because they grow rich" adding "it is an observation which admits of few exceptions, that nine in ten Methodists decreased in grace in the same proportion as they increased in wealth".

But the Methodist Church and all churches have to live in their context. This book provides this context and the churches' reactions to the challenges of their times. Individual church clergy and lay people stand out but many seemed constrained by the need to conform and keep their congregations in the pews.

Despite this, there is still edginess in Methodism, the social justice ethos still disturbs. This book shows that when we deal with issues that are real for the poor, then we connect with true Christianity.

As Jim Wallis has said, "If the gospel is not good news for the poor, then it is not the gospel of Jesus Christ". This book will stir your minds. I hope it also warms your heart.

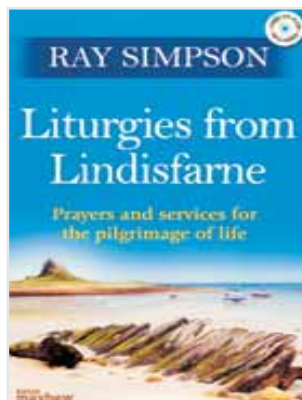
Liturgies from Lindisfarne - Prayers and Services for the Pilgrimage of Life

In a strange twist of fate, I encountered the author (Ray Simpson) and the sacred place (of Lindisfarne), before I opened this book.

In September 2011, during study leave in England, I found myself in the North of England and close to Lindisfarne. Intrigued by its history of Christian pilgrimage, I decided to visit.

Over a long weekend I appreciated the isolated scenery and the abundance of bird life. I visited the church ruins, soaking in the stories of Celtic mission through Cuthbert and enjoyed the chance for regular prayer with the Christian residents on the Island. It was a deeply renewing few days.

Over breakfast on my last day, I enjoyed tea and toast with Ray Simpson. Past retirement age, the founding guardian of the Community of Aidan and Hilda is still a popular speaker on spirituality and mission. We



shared of faith and formation.

Upon my return, *Liturgies from Lindisfarne*, awaited on my desk. This makes the book the actual record of the work of a praying community: the Community of Aidan and Hilda, a dispersed, ecumenical body who seek to apply lessons from the Celtic Church in Britain (280 to 634 AD) to the church of the 21st century.

It offers a wide range of prayers - for daily prayer through a week, for the journey through Christian festivals, for special celebrations, and for the events of life.

The words are fresh and clear, evidently honed over time by their actual use in a praying community. The theology is creation-centred and pays close attention to the experience of being human, including the seasons and the rhythms of life.

*By Ray Simpson
2010, Kevin Mayhew Publishing, 407 pages
Reviewer: Steve Taylor*

This shows respect for the patterns and experiences of Celtic spirituality that shaped the first missionaries to Lindisfarne.

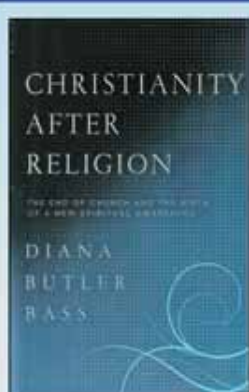
A pleasing feature is how attention is paid to the different experiences of the seasons. Thus prayers for Easter are not linked with Northern Hemisphere experiences like spring or lengthening daylight, which makes them less useful in a down-under context.

One drawback is that it is A4 and thus, as a book, large in size. While the type is easily legible and the layout is spacious, it can make it difficult to hold, perhaps more so for those older in life.

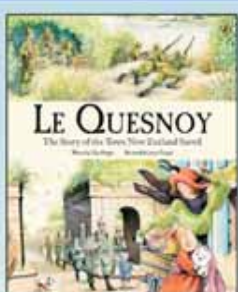
A bonus is that all the prayers and services are contained in an accompanying CD-ROM, making it easy to reproduce on orders of services.

Over the last few weeks, I have enjoyed offering the daily prayers among my community. It makes a welcome resource for prayer, both personal and communal.

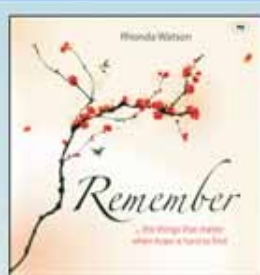
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ON SCREEN

A film review by Steve Taylor

EXTREMELY LOUD
AND INCREDIBLY CLOSE

Last year was the 10th anniversary of 9/11, and it had to come, the Hollywood gaze settling on the shock of the event and horror of the aftermath.

In *Extremely Loud and Incredibly Close*, the tragedy that is World Trade Center is viewed through the eyes of nine year old, Oskar Schnell as he struggles to make sense of the death of his father. Threads of further mystery are woven into the plot line, driven by the key Oskar finds in his father's jacket and the unexplained appearance of The Renter, suddenly living with Oskar's grandmother in a nearby apartment.

The movie, adapted for the screen by Eric Roth (Forrest Gump, The Curious Case of Benjamin Button), is based on a novel of the same name by Jonathan Safran Foer. It is directed by Stephen Daldry. Each of his previous movies (Billy Elliot, The Hours, The Reader) gained nomination for the Academy Awards. *Extremely Loud and Incredibly Close* was no exception.

Despite the accolades, the movie

struggles. Perhaps it is simply because we know the ending. A similarity would be the Jesus movie genre. How to generate tension when we all know what happens, whether death and resurrection in a Jesus movie, or shock and grief in the aftermath of the Twin Towers?

Perhaps it is because the metaphors are so cliché - the vase shattering on the first anniversary, the key triggering a search both physical and psychological, the answerphone unblinking in its silent reproach.

Perhaps it is because at times, the plot seems less than believable. How can a child so young wander so easily all over New York? How can his mother find the time to work, to mother and to tread ahead of him? Why, really, can The Renter not speak?

A saving grace is the cast. Thomas Horn is sensational as Oskar Schnell, mildly autistic, highly imaginative, caught in a trauma not of his making. So also is Max von Sydow as The Renter, so remotely human, and Tom Hanks as the

creatively engaging father.

The movie employs the zoom lens, wanting us to be up close, to focus on one child and one family. It means that every emotion is played extremely loud, evoked in the montages of bodies falling and sidewalk shrines awash with people grieving. It makes the film feel like pure opportunism, a commercial piggybacking on human tragedy.

In being extremely close, what inevitably gets lost is perspective. The focus on one story obscures the unique grief that surrounds the other 2,594 who died at the World Trade Centre. The focus on New York overlooks the many Iraqi children who now wander their bombed out streets looking for their dead parents. Oskar's mental health, his struggles with autism, are turned into comedy simply to keep the tragedy light.

In the midst of these failings, a credible theology of grief is presented. Oskar's self-harm is believably palpable, as is Linda Schnell's patient acceptance of Oskar's unthinking, tearful anger. Time can heal, but only when the cycles of guilt, shame,

anger are engaged, up close and incredibly loud.

Rev Dr Steve Taylor is director of Missiology, Uniting College, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.



CHILDREN IN THE BIBLE

Holy Week

Every Lent and Easter the Church Lectionary dips into the Gospel of John because this gospel considers the deep questions of our faith in a more reflective manner than the others. The Lectionary also focuses on the current Gospel of the year. This year we are in Cycle B, the Gospel of Mark.

Each Gospel writer tells the Easter story at length but all tell it differently, even using different words for some common nouns. The words missing here are found in Mark's Gospel (chapters 11-16 RSV).

Mark, RSV

Bible Challenge

Sunday: they went to the village of	_____	H _____	11:1-2
Brought the _____ to Jesus and he sat upon it	_____	O _____	11:7
They spread _____ branches on the road	_____	L _____	11:8
We commemorate this day as Palm	_____	Y _____	
Monday:			
The _____ day Jesus was hungry	_____	W _____	11:12
Jesus entered the _____ at Jerusalem	_____	E _____	11:15
He overturned the _____ of the pigeon sellers	_____	E _____	11:15
Tuesday: Peter said, 'Master _____!'	_____	K _____	11:21
And they saw the _____ tree had withered	_____	F _____	11:21
Jesus began to teach speaking to them in	_____	R _____	12:1
Wednesday: It was 2 days before the	_____	O _____	14:1
A woman came with a jar of	_____	M _____	14:3
Thursday:			
'He will show you a large upper _____'	_____	M _____	14:15
And as they were _____ he took bread...	_____	A _____	14:22
...and blessed it and _____ it	_____	R _____	14:22
'Before the _____ crows twice you will ...'	_____	K _____	14:30
They went to a place called	_____	S _____	14:32
Friday:			
Peter was sitting with the _____ warming himself	_____	G _____	14:54
The soldiers clothed Jesus in a purple	_____	O _____	15:17
They mocked him saying, 'He cannot _____ himself'	_____	S _____	15:32
Joseph of Arimathea asked _____ for the body	_____	P _____	15:43
Saturday: in a tomb _____ out of rock	_____	E _____	15:46
Sunday: saw the stone was _____ back	_____	L _____	16:4

Bethany, colt, leafy, Sunday, following, temple, seats, look, fig, parables, Passover, oilment, room, eating, broke, cock, cock, Gethsemane, guards, cloak, save, Pilate, hewn, rolled

© RMS



ELP tutor Cheol Jeong

English Language
Partners

From Page 8

English for Employees began in 2009 as a kind of 'second welcome' for those already in work. It helps build confidence in English, numeracy and literacy and can focus on anything the learner needs such as understanding the Kiwi workplace culture and language such as email etiquette. This year 690 will complete the programme.

The newest programme English Language Partners offers is English 100. It is an intensive 100-hour course aimed at helping people in numeracy and literacy.

Nicola says the programme focuses on English language provision also on creating partnerships between learners and tutors.

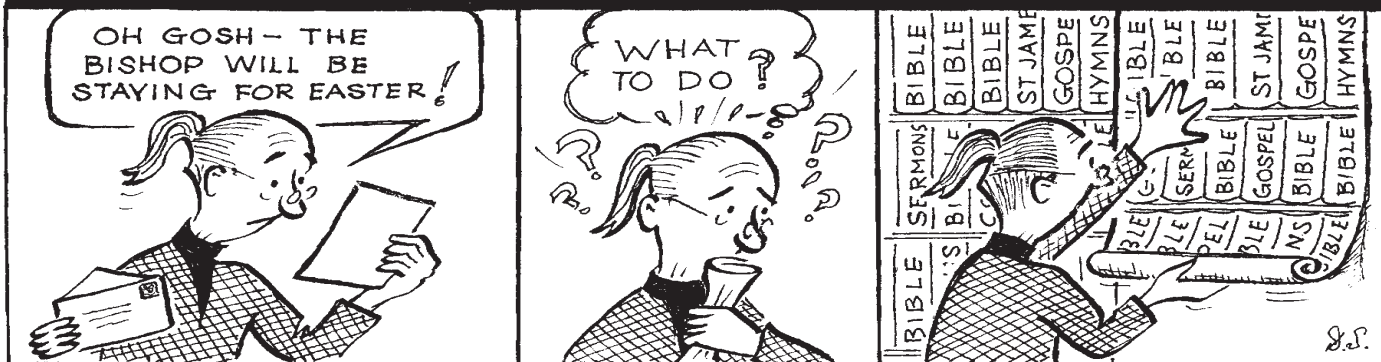
"Our partners are the learners, volunteers, government, funders, community organisations and churches - anyone who wishes to join us. English Language Partners is a strong organization with a good mission and really fine people.

"Those who come here are determined to learn English so they can settle down and contribute to their communities. It's just a question of getting the right opportunities."

To learn more about English Language Partners or to volunteer visit www.englishlanguage.org.nz or 'I support refugee resettlement in NZ' on Facebook.

The REV...

by Dale Sweeney



NEPAL TRIP HUMBLING AND INSPIRING

By Carinnya Feaunati

The December issue of Touchstone reported that Carinnya Feaunati of the New Plymouth Samoan Methodist Church was selected to visit Nepal as a youth advocate for Leprosy Mission New Zealand. Here Carinnya reports on her experience.

My time in Nepal as a youth advocate for Leprosy Mission New Zealand was nothing short of a miracle. Nothing could have prepared me for the incredible Grace of God that I felt within the people and environment of Nepal.

The purpose of the trip was to see first-

hand the work of the Mission at the Leprosy Hospital, Anandaban. Our first day consisted of scrubbing up to watch reconstructive surgery for a young man who could no longer move his hand due to the nerve damage caused by Leprosy.

It was a once in a life time opportunity that really made me appreciate the power and creativity of God in how he created us human beings.

We visited the various wards and met the patients affected by leprosy. Most of them had huge smiles on their faces even

though they had an amputated leg or a deformity of some sort on their bodies. There was a great sense of community within the wards and it was incredible to see what they could do with such little resources.

We also visited Rosa House, a halfway house where the treated patients are taught how to care for themselves so they can slowly integrate back into their communities. We also heard their stories.

One was from a young woman called Maya who had experienced great prejudice and discrimination from her community back home. Although her family accepted her she felt like an outcast.

Once patients were well enough to work and raise their families on their own they were able to join self-care communities. We visited some of these communities in the villages.

I was so happy to see how positive and confident they were in their work. Some were farmers harvesting crops and others kept animals. To see the happiness that they felt being independent and in control of their own life was overwhelming and humbling.

We had the opportunity to do three days of trekking through the Kathmandu Valley. This provided a time of reflection and a chance to see the wondrous creation of God through the Himalayan Mountains and the



Carinnya was inspired by the natural beauty of Nepal and by the resilience of the leprosy patients she met.



The leprosy sufferers Carinnya met stay positive despite their afflictions, thanks to support from Leprosy Mission.



Youth advocates at Leprosy Mission's hospital in Anandaban, Nepal.

Kidz Korna!

Welcome to Kidz Korna for April. You will most probably read this on Palm Sunday (also called Passion Sunday). Palm Sunday is the beginning of Easter week leading to Good Friday, the day that Jesus was killed, and Easter Sunday, when Mary Magdalene found the empty tomb. Jesus was alive!

Palm Sunday is the day we celebrate Jesus riding into

Jerusalem on a donkey, people waving and shouting 'Hosanna!' We know what happened on that Friday, just as Jesus knew what would happen.

This month we look at what the children of Matamata Union Church are doing for Easter. Thanks Matamata kids for sharing with us.



Matamata Junior Church 2012

As part of our journey towards Easter, on Sunday 4th March (second week of Lent), Junior Church at Matamata studied Mark 8:31-38, especially verse 34 where Jesus teaches us to 'Take up your cross and follow me'.

We had the letters of the verse printed on separate bits of paper hidden all around the Junior Church classroom - 26 of them! Suesa, Sera, Ellen and Gabby all had fun trying to find the hidden letters and then even more fun trying to figure out what

the letters were trying to tell us.

In sticking the letters to the poster, we remembered that we must pick up our individual crosses (no one else can do it for us!) and follow Christ. To illustrate this in the lesson, we each had a cross and decorated it with our names and then added that to the poster as well.

We wish you God's blessing for Easter 2012 from the children and teachers of Junior Church.



An Easter message from Matamata kidz: Take up your cross and follow Jesus.

For the Bookshelf

Title: **RAHUI**

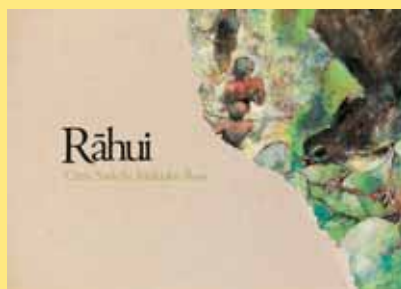
Author: Chris Szekeley

Illustrator: Malcolm Ross

2011, Huia, 40 pages

It's holiday time and a group of children go to stay with their cousins in the country. They had lots of fun together - playing in the bush, horse riding, and down by the beach. They swam, caught eels and fished. Then tragedy struck and a rahui or ban was put on the beach so they could no longer play there for a year.

This is a beautifully illustrated picture book with a minimum of text which tells the story in a simple way. It will appeal to both young and older children.



QUIZ

How much do you know?

- 1) What did the people shout as Jesus rode into Jerusalem?
- 2) Who did Jesus say would deny knowing him?
- 3) How many pieces of silver did Judas receive for betraying Jesus?
- 4) Who carried Jesus' cross?
- 5) What was written above the cross?
- 6) What did the soldiers place on Jesus' head?
- 7) Who asked for Jesus' body so he could bury him?
- 8) Who was first to find the empty tomb?



Participants at the workshop: (from left) Susan Burt, Viv Whimster, Ngaire Southon, Mele Molitika, and Doreen Lennox

It's the season for writing

Exports from Aotearoa New Zealand include dairy products, timber, meat and wool. Should this list also include prayers, liturgies and hymns?

The crafted words of several Kiwi writers have found their way into international publications over the last decade. Another small but significant contribution was launched in Hamilton last month, when a group of writers and other contributors met to write Lent 2014 material for 'SeasonsFUSION'.

SeasonsFUSION is one of the resources created by Seasons of the Spirit, an international, ecumenical initiative that produces lectionary-based resources for worship, mission and outreach.

Susan Burt is co-ordinating editor for Seasons of the Spirit. Susan travelled from Adelaide to lead the writing event in Hamilton. She will return

for a second session over Queen's Birthday weekend in Tauranga to prepare worship material for Easter 2014.

Season of the Spirit seeks to be inclusive of age, gender, culture and life situations. Resources are written by faith communities in places as far afield as Scotland, Canada, USA, Australia and now, for the first time, Aotearoa New Zealand.

If you would like to find out more about Seasons of the Spirit, go to their website, www.seasonsonline.org.au.

If you would be interested in joining the Queen's Birthday writing event, get in touch with Viv Whimster jvwhim@actrix.co.nz. And if you like the idea of your faith community or region contributing to Season of the Spirit, contact Susan Burt at susan_burt@bigpond.com.

Book closes on long stint in the archives

Auckland Methodist Archives said goodbye to long-serving archivist Jill Weeks at the end of March.

Jill attends Devonport Methodist Church, and she says her work in the archives has reinforced her faith.

"I came to New Zealand from England when I was 30 years old so I didn't grow up in the New Zealand Methodist Church. After my husband died 26 years ago, I joined the team working in the archives. They had not long been set up by Rev George Carter.

"I think I enjoyed working in the archives because I like



Retiring archivist Jill Weeks imposing order on chaos.

sorting things. I wasn't trained as a professional archivist but I worked in a bank. The world is one big filing cabinet to me.

"George Carter was gentle person. He was a historian, a missionary and a teacher. I liked the system he set up at the archives. When I started, some of the work involved rescuing material from churches. Before the archives were set up no one really thought much about saving things and records

were often stored in damp conditions."

Fellowship was an important part of working in the archives. Jill has fond memories of Rev Doug Burt and of working with Verna Mossong and Hazel Simpkin.

"Verna, Hazel and I were the three main people in the archives for many years, and Diana Roberts did special work with us. It was stimulating and inspiring."

Along with answering hundreds of enquiries and helping people with their research, Jill contributed 'From the Archives' columns to Touchstone.

"Through my work I learned a lot about the Methodist Church and its work here and overseas," she says. "It became part of my faith journey."

Until an archivist is appointed to replace Jill, any enquiries relating to the collection at the Auckland Archives will be answered by the Methodist Archives head archivist Jo Smith. Jo will open Auckland Archives once a month for researchers.

Rev Samuel Ironside and the 1848 Wellington earthquakes

METHODIST ARCHIVES

By Jo Smith, Methodist Archives Christchurch



Rev Samuel and Sarah Ironside.

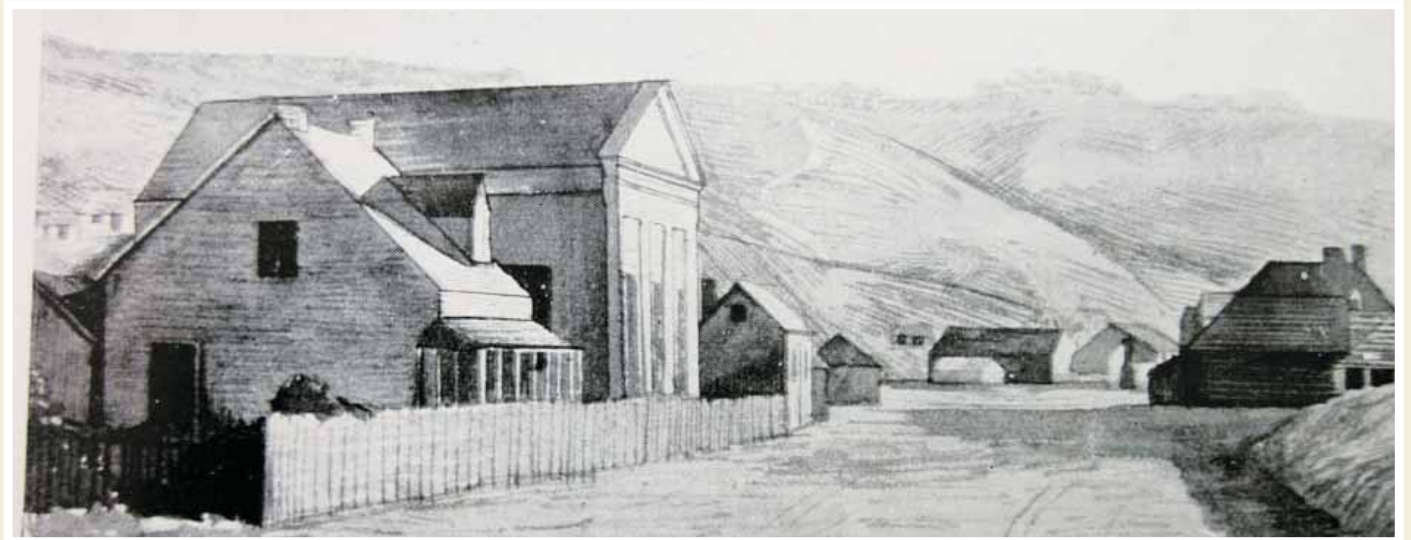
"In contrast to almost any other natural hazard...no forethought can guard against large earthquakes because they may occur at any time, without giving the slightest warning. And when an earthquake has begun, no skill, presence of mind or preparedness can dictate the way to safety, because it is everywhere."

These are the words Rodney Grapes writes in his new book *The Visitation*, about the cluster of earthquakes in 1848 that devastated Wellington.

Wesleyan minister Rev Samuel Ironside, his wife Sarah, and their two children were stationed at the Manners Street Church in Wellington when the earthquakes struck. They had experienced nothing like it before.

Many of Rodney's descriptions of the effects and sensations of the earthquakes evoke a sense of déjà vu for Christchurch residents, even though more than 150 years separates these events from the Christchurch earthquakes of 2010-2011.

The 1848 quakes (the biggest of which GeoNet says had a magnitude of 7.8) were on a fault in Marlborough. Though widely felt from Banks Peninsula to New Plymouth, they were felt most strongly



Wellington's Manners Street Church and Mission House, 1848.

around Cook Strait.

Samuel Ironside had arrived in Wellington in 1843. Rev James Watkin arrived in 1844 and worked alongside him.

The Manners Street Wesleyan Church, on the corner of Cuba and Manners Streets, was designed by one of the proprietors of the *New Zealand Spectator* and *Cook's Strait Guardian*, Robert Stokes. It had 18 inch thick walls and was built of brick. It was described as being 'built in the Grecian style of architecture'. On the Manners Street frontage, it had four pilasters, a central doorway with a large window on both sides, and a heavy pediment mounted above it.

Samuel Ironside describes the events of Monday 16 October 1848: "... soon after midnight, at low water, a most violent concussion was felt, preceded by a fearful rumbling noise, as if a railway train driven at full speed. ... Daybreak revealed a city in ruins."

The heavy pediment acted as a lever,

bending the wall outwards and separating it from the roof.

The aftershocks continued, and on Tuesday 17 October, they were instructed to take down the pediment on the Manners Street Church, so it did not injure anyone.

That afternoon Samuel Ironside was outside the church consulting with the builder and his men who were taking down the stones of the pediment. Some of the men were on scaffolding. At that point, an even bigger aftershock struck.

Ironside wrote that he "trembled for their lives, heart in mouth, as they swayed to and fro with the building." Luckily none of the men were injured, but the walls of the chapel were "split in every direction". The building was a ruin.

With their own house wrecked also, the Ironsides took refuge in the weatherboard Mission House next to the church along with the Watkin family and others. There were seven families (32 people in all) crammed into the Mission

House. (The Mission House survived another even bigger earthquake sequence in 1855 and was only replaced in 1865).

The following Sunday, Rev Ironside did not let a ruined church stop his work. As William Morley dryly notes in his book *The History of Methodism in New Zealand* "Mr Ironside was quick to improve on the occasion, on the Sunday following, mounted a stool near the ruined church and preached in the open air. The result was that there was a great revival of religion."

The aftershocks continued well into November. Samuel Ironside oversaw the work to clear site of the first Manners Street Church but the task of rebuilding fell to Rev James Watkin and Rev John Aldred.

Samuel Ironside had already arranged to swap ministerial positions with John Aldred before the earthquakes, and on 11 February 1849 the Ironside family left Wellington for Nelson.



Some of the members of the Snell's Beach Friendship Group.



Members of Cuddles and Cuppa include founder Jackie Dyer (with dog in lap). To the left of Jackie is Faye flanked by her two daughters.

Cuddles, cuppas and conversation - groups provide support and friendship

Retired Methodist ministers Rev Phil and Barbara Taylor want to encourage people in parishes throughout the Connexion to share stories about the pastoral work and special ministries they do.

Phil is a retired presbyter who also served as a missionary in the Solomon Islands, and Barbara served for 30 years in Te Taha Maori. They married seven years ago and live in Whangaparaoa, north of Auckland.

They wrote to Touchstone to share two good news stories about support groups active in their region. Phil believes many congregations do similar good work, often in isolation. Touchstone agrees and would like to hear more about the work congregations are doing in their communities.

Snell's Beach Friendship Group

For more than 23 years the Snell's Beach Friendship Group has been a part of the life of the Mahurangi Parish.

Barbara Taylor helped start the group 1988. She says following a mission in the parish, several of the women at Snell's Beach saw a need for a group that would offer

friendship and support to the many newcomers who were settling to the fast-developing area.

"We invited our neighbours, other church members, and any women who were interested. The enthusiasm of those who came attracted others. Warkworth ladies quickly joined too," Barbara says.

"We decided to meet in different homes, and this has added to the relaxed informality. Even with up to 18 attending there is always room."

Meetings start with morning tea and good conversation. Members lead devotions in turn, and then discussions turn to a topic chosen the previous month.

Barbara says there is lots of variety in the topics, some humorous, some serious, and through the conversations, the women share their experiences of life.

"We have some wonderful older women, whose memories we now treasure. They tell us of their early life in the district. This gives newcomers important insights into life as it was in our area."

"We have laughed over funny incidents and over childhood memories and have quietly reflected on our journey of faith."

The friendship group has supported its members who have gone through difficult times.

"We are always there for one another in different situations, listening and give encouragement and friendship," Barbara says.

Over the years, many have shared and rejoiced in being part of the group. Barbara no longer leads the group but several of the original members still attend. With newcomers joining in, it looks set to continue to offer loving care and friendship.

Cuddle and Cuppa

Cuddle and Cuppa is a support group that meets at Whangaparaoa Methodist Church on Monday mornings.

It was initiated by Jackie Dyer, a member of the Whangaparaoa congregation, as a non-denominational bereavement group for people not eligible for hospice support because their loved ones were not under hospice care.

"We started Cuppa and Cuddle eight years ago and some of the original members still attend," Jackie says. "It has become a support and friendship group for anyone who is in need."

"Our members include a lady with ME [the neurological disease myalgic encephalomyelitis] who retires to bed for the rest of the day after our meeting, a man who should be in care but won't leave his dog, a lady whose husband dropped dead just after they set off in their campervan for a year's travelling, and a man who was suicidal after a disastrous second marriage."

Jackie says it is hard to describe the love and support the members of Cuddle and Cuppa give one another. Many can't wait for Monday morning for their cuddle, their cuppa, and their game of bowls or cards, or just being together.

"There is no judgement but a fellowship that has to be experienced to be recognised. Although many members are not professed Christians, one feels the presence of God in their midst."

By fate, the day before this edition of Touchstone went to print, Faye, a remarkable member of Cuddle and Cuppa passed away.

Faye was 89 and aiming to enjoy her 90th birthday in June. Jackie says Faye loved to play 500.

"Her brain was very alert. About a year ago her daughter-in-law rang me to say she was in hospital suffering from bowel cancer. Remarkably she recovered and went for a trip to England. About six months ago there was more bad news."

"Her kidneys were failing and the fast-growing cancer had spread and was blocking the tube from her working kidney to the bladder."

Faye had a strong faith in God, and, thinking the end was near, she decided to have a celebration of her life rather than a funeral.

"The service was held on September 10th. It brought together sections of her family who had not spoken for years. It was very moving for all present. The following week, much to our surprise, Faye turned up to play 500 and she was coming regularly."

Jackie says Faye was remained calm about everything. Her acceptance of her fate and her belief in God were an inspiration to all.

Initiative puts children at core of Church's work

By Paul Titus

One of the biggest decisions Methodist Conference 2011 made was to accept the Council of Conference's recommendation that the Church set itself a 10-year mission goal of making a difference to New Zealand.

In particular the 'Let the Children Live' initiative will focus on the problems of child poverty, child abuse, and teen suicide. It envisions all Methodist and Uniting parishes will engage with their local communities to make a difference in these areas.

In February a preliminary group formed to get the initiative off the ground met to chart a way forward. Ex-president Rev Desmond Cooper is a member of the group and he says its first act was to seek input on the implications of the vision from throughout the Church.

"We prepared a document inviting all synods, Hui Poari, Connexional boards, Methodist Missions and Wesley College to share their thoughts on how we could implement the vision. They are to report back to the committee by March 27th, and we will then take their comments to Council of Conference."

Desmond says when Council of Conference conceived the Let the Children Live initiative, they wanted a project that would make a difference both in the Church and in the community.

"A focus on the well-being of our young people does this. New Zealand has one of the highest rates of youth suicide in the world, for example, and the Church is not immune."

"We also wanted a project in which local churches could address the issues that affect their communities. This is way John Wesley worked. The early Methodists

went out to their local communities and addressed the problems they saw there, whether it was criminal offending, hospitals, orphanages or support for widows."

General secretary Rev David Bush says local churches often bring a different perspective to the needs of young people than the professional client/customer relationship that government agencies must adapt.

"Many congregations already run programmes for youth or activities for children such as Mainly Music. Our initiative could help them build on that, become more effective, and be part of something bigger."

"While Let the Children Live would be parish-based we expect local initiatives would have the support of their synods and the Connexion," David says.

Once a vision for Let the Children Live takes shape the Connexion could be asked to fund aspects of the initiative.

Desmond says some of the suggestions are that an initiator or facilitator could be appointed who could help congregations implement their initiatives. A website could be created where the congregations could share their experiences.

"The Methodist Church has a wealth of resources we could bring to this initiative. The Missions have lots of experience in dealing with young people, for example. They also have legal expertise and could even help local congregations design and print flyers," he says.

Most importantly Let the Children Live is a way that the Church can engage with the community in a way that matters and really makes a difference.



Ua si'i le fua ole malosi talimafui'e ole fausaga o fale, ae ua sili ai le maualuga ole si'i o tau a Kamupani Inisiua

Ole aotelega lea o saunoaga a Greg Wright, le konevina ole Komiti aoao o Meatotino ale Ekalesia, ile fonotaga a Sea ma Failautusi o Komiti Meatotino a Sinoti. Na usua lea fono ia Mati 12, e soalaupuleina ai le lavelave ma le taugata ua o'o nei iai lenei vaega ole soifuaga ma galuega ale Ekalesia.

Ua 18 nei masina talu ona luluina Kalaiesetete e mafui'e. Na amata mai ia Setema 4, 2010, fa'apea luluuga fa'alauso'o na mulimuli ane, na mauta suia ai fa'avae ma foliga ole si'osi'omaga ma laufanua o Kalaiesetete. Na afua mai ai le si'imaualuga o tau a kamupani Inisiua, ma maitauina ai fo'i le fa'atupula'ia ole nofoli'a o tagata Niu Sila i mafui'e, sunami, aemaise le fa'aonoalia'i mai oni volokeni (maugamu). E pei ona silafia, o NiuSila e fa'alavatonu ile va o tua'oi ole paleti Ausetalia

ma le paleti Pasefika (Australian & Pacific plates); o lona uiga, o se atunu'u e lamatia e mafui'e.

Ua maitauina ai le mafatia ole tele o matagaluega ona ua taugata le tau o inisiua o falesa, holo, ma isi fale, ma fa'apea ona afaina ai le fa'asoasoa o a latou paketi. Ua fesiligia e nisi matagaluega pe le tatau loa ona suia a latou polisi inisiua mai le inisiua 'tausui'atoa' (replacement value), i le inisiua'tau puipuia' (indemnity value) ona e taugofie teisi. Fa'aali a e Greg, e ui lava ina taugata le inisiua 'tausui'atoa', ae a fa'aleagaina se falesa i se mafui'e, ona totogi lea e le kamupani inisiua le tau atoa e fausiaai se falesa fou. O le inisiua 'tau puipuia', e fa'apitoa lona aoga i le lipeaina o ni vaega e fa'aleagaina; ae le kavaina ai le tau e toe fausia ai se falefou.

Fa'ata'ita'iga, o le matagaluega a Kalaiesetete Matu o lo'o inisiua o latou fale i le inisiua tau sui'atoa. O lona uiga e totogi uma e le inisiua le toe fausiaina atoa o latou fale ua fa'aleagaina e mafui'e, i le fuafa'atautau ma aiaiga e ao ona 'ausia e fale fou i le taimi nei. Ae ana fa'apea sa inisiua i le inisiua'tau puipuia', o lona uiga latou te mana'omia se isi \$1.5 miliona e fa'afou ai o latou fale.

O le isi itu, ua si'i nei le fua ile 67 sesimiki (seismic) le malolosi o fale e tatali ai ni mafui'e; o le fua lea e ao ona fausia ai so'o se fale fou. Ae ua le gata ai i lea. O faletuai uma o lo'o tutu nei, e mana'omia le toe fau ina fa'amalolosi atili ina ia ausia le 67 sesimiki, o le fua lea e taliaina e kamupani inisiua. E pei ona saunoa Greg, ole tele o faletuai o lo'o iai nei, e iai i le va ole 19 male 33 sesimiki le malolosi tali mafui'e. E fai

la ole taugata o inisiua, ae ole taugata fo'i o le toe fausiaina fa'amalolosi o fale o lo'o iai nei ina ia ausia le 67 lo latou malolosi talimafui'e. E pei lava ua sili ai loa ona tata mai se fale fu'afu'a ae ato i laupola, a ea?

O lea ua fautuaina ai matagaluega uma ma Sinoti, ina ia sa'ili i konisuli o nu'u (local council) ina ia fa'amautinoa pe o le a le fua o le malosi tali mafui'e o lo'o iai o latou falesa. O le fautuaga a le Komiti aoao o Meatotino a le Ekalesia, e alagataua pea ona inisiua tausui'atoa meatotino uma a le Ekalesia. Ia silafia fo'i e matagaluega uma, ua amata nei ona ta'i masina ma totogi le inisiua, o le suiga lea mai le ta'i 3 masina e pei ona sa masani ai. Mo nisi fa'amatalaga au'ilili o lenei mata'upu, e fautuaina ina ia fa'afeso'ota'i le susuga a Greg Wright i le Ofisa ole Ekalesia i Kalaiesetete.

AT Samoa Saleupolu

TOMANATUGA FAAMATAUPU SILISILI O IESU LE ALII O LE TOETU (Ioane 20:1-18)

Ua leai se eseese tele o le au fai evagelia ia latou tusitusiga e uiga I le fa'asatauroina o Iesu. Fai mai Mataio “ua luluina le elelee ua mavaevae papa, ua avanoa tuugamau”. Molimau Luka “ua faapouliuligia foi le la”. Ae tutusa I latou uma e toafa Mataio, Mareko, Luka ma Ioane, I le manatu 'O le ie puipui o le malumalu ua saelua'ina'. A tuu faatasi la mea uma ua faamauina I faaiuga o tala tusia o le faasatauroina, ona tulai mai ai lea o se ata faapenei: o le aai ua pogisa, o le aai ua mavaevae lona elelee, o le malumalu foi ua masaesae lona ie puipui.

O se ata faanoanoa lea ma le mataga o Ierusalem I lena aso. Oute talitonu o se ata foi lea o foliga o tagata uma na mulimuli I le Alii o Iesu. O se ata foi lena o loto ma agaga o tagata, loto ua faapouliuligia ma malepelepe. Loto ua masaesae ona o faamoemoega ua tanumia I le tuugamau. Ua tulaga faaletonu tagata. Ua leai se toa e mafaia ona lalaga I luga loto faanoanoa ma le mafatia. E leai se foma'i poto na te mafaia ona faamaloloina ni faamoemoe ua mamate. E leai foi se perofeta fia faatuatua e mafai ona faapupulaina le pogisa ua lafoia I luga o le 'au soo ua fememea'i.

O se vaaiaga faamomoi loto, o se nuu pogisa ma ona tagata ua faapouliuligia. Ai o se mafuaaga fa'apena na ala ai ona usu po tina I le tuugamau. Ua o faanana I se ituaso ao tofafa pea le nuu. E le taumate sa I agaga o nei tina, e vave ane I le vavea ia mae'a ona faia le latou galuega ona toe talii lea I le fale, ao lei feoa'i tagata. Ua agai nei I le tuugamau ma talatalanoa ma le faanoanoa. A ua faaopopo atu iai

ma le faafitauli o le ma'a o loo pupuni ai le gutu o le tuugamau. Ua atili ai ona leai so latou faamoemoe. Sei tau foi o le maliu. Ae o lea ua faaopopo iai ma le matua faamauina o le tuugamau. Sei mafai foi ona va'ai atu na o le tino maliu, ua lava lea. Peitai, na fetaiai nei tina ma se mea e lei mafaufauina. O le ma'a ua fuliese, ua leai se tino maliu. Ua suia nei le fiafia ua leai se ma'a, I le faanoanoa ua leai lo latou Alii. Peitai na feiloai ma avefeau o le Talalelei o e na ta'u maia 'Ua Toetu le Alii'.

Ioe, ua le mafai e tina ona faamatalaina lenei vavega uiga ese. Ua maua I le ofo ma le mata'u. Ua avefa le tuugamau pogisa ma fale pupula I la'e'i o avefeau. Ua liua loto mafatia, e avefa ma agaga olioli. E le taumate foi o se aso ese lena aso I le au soo, o se aso malamalama ma le pupula.

O faamoemoe sa mamate ua toe ola. Ua liua le nuu pogisa ma le mataga, I se aai manino ma le pupula matagofie mai. Ua tuana'i le loto toilalo a ua faatumulia I le agaga o le manumalo. Ua faalogo ma le mata'u, 'Ua outou sailia Iesu le Nasareta, e le o iinei o ia, ua toetu. O mai e vaavaai I le mea sa iai o ia'.

O le Toetu o le toe faaolaolaina lea o faamoemoega, o le aso o le manumalo e te'a ai le mata'u I le tiapolo ma le oti. Aisea? AUA UA TOETU O IA. Ua uma ona ia faatoilaloina le oti, ua afio atu I le aai e siosio I le olataga ma puipui I le viiga a e faamalalamalama e le Alii e faavavau. O nai fesili e ao ina manatunatu iai: Aisea e faigata ai ona maua le Alii Toetu I lou aiga, I lau Matagaluega/Aulotu poo oe foi? Amene.

Suiva'aia Te'o

‘Our purpose is to let justice prevail’ - take home message from leadership training weekend

By Filo Tu

“Before you were born, God planned this moment in your life. It is no accident that you are here today. God longs for you to discover the life he created you to live here on earth, and forever in eternity.”

These were the opening words director of Pasifika Ministries Rev Aso Samoa Saleupolu used in his workshop entitled God's Purpose for your Life. It was also the same theme that began our day by Tumema Faioso's opening devotions.

The 2012 leadership training weekend saw more than 30 young people from within Sinoti Samoa, gather at Te Ao Marama, King's Kids in Favona, Mangere at the beginning of March. An annual event within the life of Sinoti Samoa, it has become a learning experience for many of our Tupulaga Talavou who undertake the mantle of leadership within their local and regional contexts.

It is often said that the future is found in our children, as they grow and learn they will inevitably take over the roles and responsibilities that we hold today. This year, we were blessed with Abhishek Solomon from Careers New Zealand and Rev Aso Samoa Saleupolu. These three workshops interwove experience, career focus, discovery, and an understanding of God's purpose within our lives.

It was amazing to see the talents of singing, dance and acting still prominent within the life of youth ministry, especially when we had our brothers and sisters from Manurewa Methodist Samoan Junior Youth Group. But most importantly, we were equipping our future with the required tools to further understand the depths of our roles: as leaders, as facilitators, as counsellors, as superheroes, as humans.

We give our utmost thanks to the support given by the Regional Women's Fellowship, especially to Fa'apa'iaga Ieli, Suresa Tufuga, Leuma Leao, and the friendly women of Manukau who prepared our meals from dawn 'til dusk.

E vi'i le Atua ona ua fa'ataunu'uina le isi Leadership Training talu ona tula'i mai i lenei tofiga. Sa lagona lava le fa'agae'etia ma le loto momomo, ina ua tau lau o le fa'amoemoe. O le talitonuga, “E leai se mea e faigata i le Atua”. E tumau fo'i se lagona, o lo'o i a'ao agalelei o le Atua le lumana'i o le tatou Sinoti Samoa.

I lenei weekend, sa va'aia lava le lafofoga fiafia o Ta'ita'i o Tupulaga Talavou a Aulotu ma Matagaluega, sa mafai ona auai atu i lenei fa'amoemoe. E tele ni mata'upu sa fefa'asoaa'i ai, aua le fa'aleleia ma le fa'aa'upagaina o ta'ita'i, i tiute ma faiva ua alofaiva iai i lenei tausaga.



Some of the participants at Sinoti Samoa's 2012 leadership training weekend in Mangere.

O le Susuga ia Abhishek Solomon, o le o lo'o fa'auluulu iai le galuega fa'ale-Tupulaga Talavou i le Sinoti a Aukilani (English-speaking Synod) sa saunoa e uiga i le o'o mai I Niu Sila, ma le galuega o lo'o ia tauaveina, ma fa'asoa i itu lelei ma itu leaga o le galuega, aemaise ai o le tele ma le anoanoa'i o fita o le galuega. Ae sa fa'amalosi lava i Tupulaga Talavou, ina ia tepa taula'i pea lo latou va'ai i le Atua, o ia lava na te foa'i mai le malosi e fa'atinoaina ai le galuega ma le misiona ua tofia ai i tatou.

Sa matou fa'atasi fo'i ma sui o le Careers New Zealand, sa fa'apena ona fa'asoa mai i le taua o le silasila toto'a i le lumana'i manuia o alo ma fanau i totonu o lenei atunu'u. Sa fa'asoa mai i le tele o galuega o lo'o maua i lenei vaiata, ma auala e tatau ona nofo malamalama ai i tatou uma. Sa fa'apena ona lu'itauina fo'i Tupulaga Talavou ina ia tapenapena aua le fa'amoemoe tele a le Sinoti Samoa o lo'o loma mo Itumalo a Aukilani ma Manukau ia Me (Aso 19), ma Itumalo a Taranaki, Kisipone, Hokosipei ma Ueligitone ia Iulai (Aso 13).

Na maua lo matou avanoa e tepa ai i le soifua fa'ale-agaga a Tupulaga Talavou, e pei ona avefa ai le Susuga i le Fa'atonu ia Aso Samoa Saleupolu e fai ma o matou Guest Speaker e tufa mai ai, e “Sa'ili le Fa'amoemoe o le Atua mo lou Olaga!”

Sa taumafai lava le Susuga i le Fa'atonu e tapu'e agaga ma finagalo a Tupulaga Talavou ina ia amata mea i le Atua, ma talitonu i o latou lava tagata ta'ito'atasi i totonu o le Fa'amoemoe o le Atua. Sa totoina fo'i e le Susuga ia Aso se ata e uiga i le mamafa o le 'avega ma le amoina o le Satauro a le tagata lava ia, ma sa fa'apena ona fa'apupulaina ai mata fa'ale-agaga a Tupulaga Talavou i le le faigofie o le tofiga ua latou 'ausiaina, ae ao pea ona fa'amoemoe i le Atua ma talitonu i lona alofa tunoa mo i tatou.



'Utufaki Kosipeli Faka-Uike 'a Siopau Ko e 'utufaki 'o e Kosipeli ki he Pukolea, ke fakatulutulu ki ai 'a e a'usia ko e fie'aonga pe ki he foelifuka 'a e Siasi na'a hoko ko e laloni ki he ngaahi fakahoko ngaue 'oku tau fai.

**Sapate 'aho 1 'Epeleli;
Ma'ake 11: 1-11 Ha'ele ikuna
ki Selusalema**

Na'e 'au'aukau mai 'a e kakai ke fakafetaulaki kia Sisu ka na'e 'ikai mahino kiate kinautolu pe **ko hai koaa 'a Sisu. Pea ko hotau fehu'i leva ia: Ko hai koaa 'a Sisu?** Ko hono fakaloloma, he na'e 'ikai ko e kau Siu mo e kakai lotu na'e mahino kiate kinautolu, **ko hai koaa 'a Sisu**, ka na'e fakafou mai 'a e mahino ia 'i honau ngaahi fehi'a'anga mo honau fili. Na'e fehu'ia 'e he kau taki lotu Siu pe ko e "Kalaisi" ia, ko e 'Alo 'o e Toko Taha Taapuhaa? Ne kalusefai ia 'e Pailato koe'uhi "ko e Tu'i ia 'o e kau Siu". Kae toki talaloto 'a e Senitulio Loma 'i he lalo kolosi: Ta na'e mo'oni pe 'a e tangata ni, ko e 'Alo ia 'o e 'Otua. Ko kitaua he 'aho ni, 'i he'eta tu'u he lalo Kolosi 'o Sisu, ko e ha 'a e mahino kiate kitaua 'a e fehu'i ko ia; ko hai koaa 'a Sisu? 'E toki mahino pe 'o ka ke kaungaa Pekia mo Toetu'u mo Sisu - ke ke paalutu 'i he misiteli ko ia 'oku tau fakamanatua he Uike Tapu ni - pea 'e toki tongia ai 'a e uHINGA 'o Sisu 'i ho laumalie. Pea 'oku tatala 'a e misiteli 'i he tali "Io" 'a Sisu ke pekia ma'a kitaua. Pea toe mahulu atu kapau teke kapa hake ki he Kolosi 'o ke kaungaa tutuki fakataha ai mo Sisu - pea hiki ai koe ki 'olunga ki he mo'ui fo'ou mo Sisu Kalaisi. Ko e ui ia 'o e uike ni, ketau kakapa atu ketau 'ilo'i 'a Sisu, pea lava ai ketau fakafeangai haohaoa kiate ia.

**Sapate Toetu'u 'aho 8 'Epeleli;
Sione 20: 1-18 Toetu'u 'a Sisu**

Ko Mele, Saimone Pita mo Sione na'a nau a'u kotoa ki he

fonualoto 'o Sisu. Na'a nau "sio pea nau tui". **Ka ko e haa 'a e me'a na'a nau tui ki ai?** Ko e me'a na'a nau mu'aki tui ki ai, kuo 'ave 'a e sino 'o e Sisu 'e ha taha 'oku 'ikai tenau 'ilo. He "kuo te'eki mahino kiate kinautolu 'a e folofola, 'o pehe, Kuopau ke ne toetu'u mei he pekia" (v9). Kane ta'e'oua 'a e toutou ha'u mo haa 'a e 'Eiki kiate kinautolu, ko e me'a pe ia na'e tutupu ai 'enau tui 'o lava kenau makupusi 'a e lahi mo e loloto faufaua 'o e 'uhinga mo e mahulinga 'o e "fonualoto maha". Ko ia ai 'e tutupu pe 'a 'etau tui ki he 'uhinga 'o e "fonualoto maha" 'o ka tau ka tali ma'u pe 'a e Sisu Toetu'u ke ne toutou ha'u 'o 'a'ahia 'etau ngaahi mo'ui. Ko e tui ki he Toetu'u 'oku 'ikai mate. 'Oku ngaangaue ma'u pe 'a Sisu Toetu'u. Pea 'oku kalanga mai 'a e "fonualoto maha" 'aki 'a e fekau fungani - **'Oku mo'ui 'a Sisu: Kuo ne Toetu'u"**. 'Oku fekau'i kitautolu 'e he "fonualoto maha" ketau fekumi kiate ia na'a tau pehe 'oku mate, ka 'oku ne mo'ui. Ko e matavai mo'ui eni 'o e fiefia Faka-Toetu'u.

**Sapate 'aho 15 'Epeleli; Sione
20: 19-31 Haa 'a Sisu ki he**

Kau Ako mo Tomasi

'I he fehanga'angai 'a Sisu mo e ta'e tui loto-maka 'a Tomasi, na'e ha 'asini 'a e nongaa mo e mahinoo 'iate ia 'i he'ene toe foki mai ki he feitu'u tatau na'e fakataha ki ai 'a e kau ako mo Tomasi. Na'e fakasino 'ia Sisu 'a e nonga faka-'Otua 'i he'ene fetapa ki he kau ako, pea fisikitu'a 'a e fakamolemolee 'i he'ene fe'iloaki mo Tomasi. Na'a ne liliu 'a e loto 'ilifia 'aki 'a e nonga, liliu 'a e hoha'a ki he mahino, liliu

'a e ta'etui 'aki 'a e fakaafe, fetongi 'a e veiveiua 'aki 'a e tui, pea 'ikuna 'a e angahala 'aki 'a e fakamolemole. Hili ia pea ne toki fekau'i atu 'a e kau ako, kuo nau toki maata'ia totonu 'a e fekau faka-'Otua mo e ngaue faka-Faifekau 'oku tuku falala kiate kinautolu: **kenau fai fakamolemole mo fakahoko 'a e melino faka-'Otua ki mamani kotoa.** Te ke malava tali 'a e Fekau?

**Sapate 'aho 22 'Epeleli; Luke
24: 36e-48 Haa 'a Sisu ki he**

Kau Ako

'I he kosipeli ko eni 'oku fakamahino ai 'e Sisu ki he'ene kau ako 'oku 'ikai ko e tevelo ia. He toki founga ha-sino mo'oni na'e tohoaki 'aki 'e Sisu 'a e loto 'o e kau ako kenau inumia mo ongo'i loto, pea nau tui mo'oni ki he'ene Toetu'u. Na'a ne ha'u kiate kinautolu ki he lololotonga 'o 'enau puputu'u mo manavahe, 'one fakaafe'i kinatolu kenau ala ange ki hono sino Toetu'u, "he 'oku 'ikai hui mo kakano ha fa'ahikehe" (v39), pea ne to'o ha kongia ika tunu 'o "kai 'i honau 'ao". Na'a Ne kiitaki hono tohoaki 'a e kau ako ki he lololotoi 'o e misiteli 'o 'Ene Mo'ui Toetu'u. Pehee tofu pe 'a 'Ene kiitaki hono tohoaki kitautolu ki he misiteli tatau. Hange ko ia na'e hoko he Sapate Toetu'u, 'oku Ne ha'u ki hotau lololotonga, 'oku Ne ala mai ni kiate kitautolu 'aki 'Ene fakamolemole, pea 'oku Ne fakaafe'i kitautolu ketau omi ki he 'Ene tepile, ke Ne fafanga 'aki kitautolu hono Sino Toetu'u. Neongo 'etau vaivai, 'etau talangata'a mo 'etau nofo tailiili, 'oku ha'u pe 'a Sisu. Pea 'oku ha'ofia

kitautolu 'e he Toetu'u 'i he 'etau ta'imelie 'i he ngaahi lelei mo e ngaahi Taapuaki mo'ui. Ko e Toetu'u 'oku mo'oni. 'Oku mo'ui 'a Sisu.

**Sapate 'aho 29 'Epeleli; Sione
10: 11-18 Ko Sisu 'a e Tauhi
Sipi Lelei**

Ka tau ka pule ngaue kotoa kae 'ikai ke 'i ai ha kau ngaue 'e 'ikai tetau fa'a lava me'a. 'E ola kovi tatau pe 'o ka tau ka "kau ngaue" kotoa kae 'ikai 'i ai ha pule ngaue. 'I he Kosipeli ko eni, 'oku 'i ai 'a e tu'amelie mo e 'amanaki lelei: he 'oku 'i ai hotau pule ngaue, ko e Tauhi Sipi Lelei, 'oku ne tataki kitautolu. Pea 'oku 'i ai mo hotau ngafa fatongia: ke foaki 'etau mo'ui ke mo'ui ai ha ni'ihii. Ko e ha leva 'a e fekau 'a e Tamai kia Sisu? Ke Ne hoko ko e Tauhi Sipi Lelei 'i hono foaki 'ene mo'ui koe'uhi ko e fanga sipi. Ke ne fakatahataha 'i 'a e fanga sipi kotoa ki he taakanga pe 'e taha 'aki 'ene feila'aulau 'i 'ene mo'ui. Ko kitautolu, 'a e kau ako 'a Sisu, 'oku 'i ai hotau fekau'i tatau mei a Sisu. Ke 'oua na'a tau hoko ko e kau "ngaue totongi," ka ketau hoko ko e kau tauhi sipi lelei, 'i he'etau fakaongo ki Hono le'o ko hotau tataki, pea foaki 'etau mo'ui ke mo'ui ai ha ni'ihii kehe. 'I he 'ofa 'a e Tamai, tetau fakatahataha 'i 'a e kakai kotoa pe ki he taakanga pe 'e taha 'aki 'a 'etau foaki 'etau mo'ui. Ko e Tauhi Sipi lelei 'a Sisu. Pehee foki mo kitautolu. Ka tau ka foaki 'etau mo'ui, 'o hange ko Sisu, kuo tau hoko 'o tatau mo Sisu, 'o laka atu ki he mo'ui toetu'u fo'ou.

Fakatauange ke 'aonga atu 'a e ki'i okooko ni pea ke mou Toetu'u mo e 'Eiki.

'Ofa Atu mo e Lotu. Siopau

K E M I K U M I I V I D O M I N I O N

Ne lava lelei 'a e Kemi Fakafeohi mo e Ako 'a e Siasi Dominion na'e taumu'a ko e taimi ako 'a e kau ngaue 'a e Siasi. Na'e fakahoko eni ki he kemi 'a e Siasi Metotisi 'oku ui ko e Camp Morley 'i he mataatahi Clarks Beach. Na'e fakafotunga 'a e kemi 'o fakao'iofi ki he Kemi 'a e Vahefonua pea ko e Kaveinga 'o e Kemi ko e: Ko e Feohi Fakatautehina.

The fakamatala na'e ma'u mei he toko taha 'o e kau ako ngaue na'e 'aonga lahi 'aupito 'a e ngaahi houa ako mo e ngaahi ha'ofanga na'e tataki 'e he Faifekau Pule 'o e Vahenga Ngaue, Sekelitali 'o e Vahenga Ngaue mo e Setuata 'o e siasi. 'Oku 'i ai foki 'a e faka'amu 'a e Faifekau Pule ke lava foki 'e he ngaahi siasi kotoa 'a e Vahenga Ngaue 'o fakalele ha'anau ngaahi polokalama ako ki he'enau kau ngaue he 'e fu'u tokoni lahi ki he fakahoko 'o e ngaahi fatongia faka-siasi.

Ko e me'a fakafiefia 'a e lava tokolahi mai 'a e siasi ki he uike'eni ako pea 'oku 'i ai 'a e 'amanaki ki he toe fakalakalaka ange 'a e fakahoko fatongia fakalukufua ke lata mai ai 'a e Laumalie Ma'oni'oni ki he siasi.



Ko e ni'ihii ena 'o e Siasi Dominion ne nau lava atu ki he Kemi Fakafeohi mo e Ako 'i he Camp Morley.



KO E FAKALOTOFALE'IA

KAVEINGA 'O E MAHINA: KE MA'ONI'ONI HAOHAOA HOTAU 'ATAMAI.

Siope 28:28: Pea ne toki folofola ki he tangataa, Vakai ko e 'apasia kia 'Atonai, ko ia ia 'a e poto. Pea ko e afe mei he kovi ko 'ete maama ia.

Fakafeta'i ki he 'Eiki 'i he kelesi aofaki 'Ene 'ofa, 'o fakapununga malu 'a e fonua mo e lotu pea toka'one ai 'etau folau he mahina fo'ou ko 'eni. Fakafeta'i he fakalaumalie lelei 'a hou'eiki, pea pehe ki he Faifekau Sea, pea mo e ngaahi famili kotoa pe 'o e Vahefonua Tonga O Aoteatoa.

Ko hotau siate folau e kuo malama ko e kalofiamama ke tulituliheinga ki ai 'etau folau he mahina fo'ou ni. Ke ma'oni'oni haohaoa hotau 'atamai! 'Oku tau fononga atu he halafononga 'o e ta'u fakakoloa ni, mo hono ngaahi kaveinga folau, pea 'oku ou fie ngaau'e 'aki ki ai 'a e fo'i lea ko e "Foongia". Ko e Foongia, ko e lea ia 'oku ngaue'aki ki ha me'a hangee nai ko e ki'i fakataataa ko 'eni. Ko ha foo, ko e foo ko 'eni, ko e ngaahi vala na'e 'uli foofoo, pea fa'o hifo ki lotu ki ha lotu misini foo 'oku 'i ai 'a e vai ma'a, pea mo e pauta foo, pea 'oku vilo 'a e misini 'o ne vilohi 'a e foo ko ia. Hili ange ha ngaahi miniti pea to'o hake 'a e foo ko ia, kuo liliu hono anga, he kuo ma'a mo faka'ofa'ofa, pea namu lelei foki. Ko e 'Otua kuo foongia ki ai hotau kotoa, 'o hange ko e faka'amu 'a e ngaahi kaveinga ko 'eni hono kotoa; na'e foongia ki ai hotau tatau he ongo mahina ki mu'a, pea ko

hotau sino he mahina kuo 'osi, ko hotau 'atamai 'eni he mahina ni, pea 'oku hoko atu 'a e foongia he mahina kaha'u. Ko e faka'amu 'a 'etau fakalotofale'ia, ke hangee ko e lau 'a e Punake, "Uku ko e angahala, ake kuo fakama'a". Ko hotau foongia ka te tau ake, ka tau ka ake kotoa kuo fakama'a ko e fu'ufu'unga fakakoloa ia ki he Vahefonua he ta'u ni.

"Ke ma'oni'oni haohaoa hotau 'atamai"- 'E ma'oni'oni haohaoa hotau 'atamai, kapau te tau poto. Ko e Poto mo e 'Ilo ko e ongo me'a kehekehe ia; ko e 'Ilo ko e me'a ia 'oku ngaue'i, 'o hange ko 'eni. 'Oku feinga lahi 'etau fanau he ngaahi 'api ako ke ma'u 'a e 'ilo. Ka ko e poto ko e me'a foaki ia 'o hange ko hotau folofola 'o e Kaveinga 'o e mahina ni. Ko e Siope Vahe 28 - Ko e fakahikihiki'i ia 'e Siope 'a e Poto. Ko e Veesi.1-11 'oku fakamatala ai 'a Siope ki he ngaahi ma'u 'anga 'o e ngaahi me'a mahu'inga kehekehe kotoa pe 'i mamani. Ko e Siliva mo e Koula 'oku 'i ai hono keli'anga. Pea ko hono nofo'anga 'oku fakama'a vai. Ko e 'Aione 'oku ma'u mei he efu.



Vaikoloa Kilikiti

Ko e maka 'oku haka o ma'u ai 'a e kapa. Ko e maka, ko e potu ia 'o e Safaia, pea 'oku 'i ai 'a e efu 'o e Koula.

Pea ko e Vahe 28:12 - 'Oku fai ai 'e Siope 'a e fehu'i ko 'eni; Kapau ko e ngaahi me'a ko ee kuo u lava ki ai 'oku 'i ai honau ngaahi ma'u 'anga. Ka ko Poto 'e 'ilo ia 'i fe? Pea ko e fe'ia 'a e potu 'o e maama? - Mei he veesi 13-27, ko hono hakule ia 'e he Peteliake ni 'a e ma'u 'anga 'o e Poto.

Vs.13 - 'Oku 'ikai 'ilo 'e ha Maama hono fokotu'unga. 'To, 'oku 'ikai ma'u 'i he fonua 'o e kau mo'ui. Vs.14 - 'Oku pehe 'e lolofonua 'oku 'ikai 'iate au: Pe 'oku pehe 'e he moana 'oku 'ikai nonofo mo au. Vs.15 - 'E 'ikai 'ange ki ai 'a e koula ma'opo'opo, pea 'e 'ikai fua siliva hono totongi.

Vs.16 - 'E 'ikai fua ki ai 'a e tu'utanga koula 'o 'Ofela, 'a e 'Onike mahu'inga mo e Safaia

Vs.17 - 'E 'ikai ala tatau mo ia 'a e koula mo e sio'ata, pea 'e 'ikai fetongi 'aki ha naunau kuola fungani.

'Oku fai hifo 'a e fakamatala 'a e Peteliake, pea ne toe fehu'i tu'o ua he veesi.20 - Ka ko Poto - 'oku

ha'u mei fe ia? Pea ko e fe'ia 'a e nofo'anga 'o maama?

He kuo puli mei he mata 'o e kau mo'ui, pea kuo fufuu mei he manupuna 'o e 'ataa. 'Oku 'uhinga 'a e manupuna 'o e 'ataa ki he kau 'Atamai'ia 'o mamani.

Pea toki a'u ki he veesi 'o e Kaveinga, (veesi.28). Pea pehe ai 'e he Peteliake. Pea ne toki folofola ki he tangata, Vakai ko e 'apasia kia 'Atonai, ko ia ia 'a e Poto. Pea ko e afe mei he kovi ko 'ete maama ia.

Ko e 'apasia kia 'Atonai, mo e afe mei he kovi - Ko e kelesi foaki ia mei he 'Otua. He'ikai te tau ala 'apasia iate kitautolu pe, pea he'ikai te tau afe mei he kovi iate kitautolu pe. Ko hono 'ai ke mahino ange, he'ikai te tau ala fai ha lelei 'o mama'o mo e 'Otua.

Ko ia si'oku kaungaa fononga pilikimi, tau lotu he mahina fo'ou ko 'eni 'o kole ki he 'Otua ke ne fakapotoa hotau 'atamai ke tau 'apasia kiate Ia, pea tau afe mei he kovi kotoa, koe'uhi he te Ne toki fakama'oni'oni'i mo fakahaohaoa'i ai hotau sino, hotau 'atamai, pea mo hotau laumalie he mahina fo'ou ni. 'I he huafa 'o e Tamai mo e 'Alo mo e Laumalie Ma'oni'oni. 'Ofa Atu Fau 'i he Lotu.

Faifekau Vaikoloa Kilikiti

Ongoongo mei he Potungaue kau Faingata'a'ia mo e kau Toulekeleka Vahefonua Tonga O Aotearoa

Ongoongo mei he Potungaue kau Faingata'a'ia mo e kau Toulekeleka Vahefonua Tonga O Aotearoa

Si'i Kainga 'i he 'Eiki, 'oku tau fakafeta'i ki he 'Otua 'i he "Kelesi" kuo ne foaki mai ke fai'aki 'etau tauhi 'a e kakai 'o e ngaahi kulupu Komuniti Tonga 'i Aotearoa ni. Pea kuo u talamonu atu kiate kimoutolu

'i he ngaahi fatongia kuo Ui kimoutolu ki ai.

Hange ko e fakakoloa kuo fai 'e he Vahefonua Tonga O Aotearoa, ke 'i ai ha Potungaue fo'ou ke tokangaekina 'a e si'i kakai faingata'a'ia mo toulekeleka. Pea kuo faka'ataa ai 'a e Sapate 4 'o Me 2012, ke fakahoko ai ha lotu fakafeta'i, mo hono fakamahu'inga'i 'a e kau faingata'a'ia pea pehe ki he kau toulekeleka kotoa pe. Tau manatu foki na'e fakakakato 'a e fuofua malanga makehe koia he ta'u kuo 'osi.

Tuku mu'a ke lafo lalo atu 'a e

fatongia ko eni - ko e fakaafe atu ki he ngaahi Kulupu kotoa pe ma'a e kau faingata'a'ia mo e kau toulekeleka, ke mou me'a mai ketau kau fakataha he Malanga fakatahataha makehe, 'oku 'amanaki ke fakahoko 'a ia 'oku anga pehe ni:

Feitu'u: Falelotu Lotofale'ia: Siasi Metotisi Tonga, 34 Hala Orly, Mangele, 'Aokalani.

Taimi: Malanga taimi 1 ho'ataa. 'Aho: Sapate 'aho 27 Me, 2012.

Fakatokanga'i ange, 'e fakahoko 'etau malanga he houa ho'ataa Sapate, koe'uhi ke fakafaingamalie ho'omou fefononga'aki holo. 'Oku 'i ai 'a e

faka'amu mo e kole ke teuteu ha'amou ngaahi 'aitemi, hange ko e sikiti pe hiva, pea 'e hoko ko e fakakoloa lahi 'aupito koe'uhi ko e taumu'a 'o e 'aho.

'Oku ou talamonu atu, 'Ofa ke mou ma'u ha fa'ahita'u ngaue fonu fiefia mo e tupulekina 'a e kaukaua 'etau fetakinima 'i he fai 'a e finangalo 'o e 'Otua. Kataki fetu'utaki mai 'o ka fiema'u ha fakakiiki, telefoni 021 0236 6888. Ke 'iate kimoutolu ai pe 'a e Kelesi 'a e 'Otua.

Foeata Tu'ipulotu, Tikoni 'Ahi'ahi