

# TOUCHSTONE

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



Workers secure scaffolding for repairs on Moraia Fijian Methodist Church.

## Parishes do groundwork as rebuild takes shape

By Paul Titus

**T**hree years after the most devastating of the Canterbury earthquakes, it is a story of mixed recovery for the region's Methodist and Uniting congregations.

Just as some Cantabrians have seen the work on their own properties completed while others are still awaiting work to start or even settlements to be finalised, some of the least damaged church buildings have been repaired,

others are waiting decisions and some are working on plans for reconstruction.

Last June the Methodist Church reached a settlement with its property insurer for earthquake damages. The \$41 million settlement covered the actual amount parishes had insured their properties for plus an additional amount to cover the cost of constructing similar buildings at current prices.

Parishes have now received the amount that they insured their properties for and the additional amount - about \$14 million - has gone into a contestable 'synod

strategy fund' that will be used to further its goals for mission and ministry.

Whether or not their properties have been damaged in the earthquakes, parishes with the means to advance the Synod's goals will be able to apply for building and development money from the fund.

The Synod has set up a Synod Property Advisory Committee to help parishes through this process.

Major Christchurch parishes are at different stages on this journey.

Work on several churches that

were not severely damaged has already been completed. They include St Lukes Union Church in Halswell, Redcliffs Uniting Church, and Lyttelton Chapel.

Prior to the earthquake St Albans Uniting Church had plans to develop its property using funds from the sale of some of its properties. The congregation is now developing detailed concept plans for the redevelopment.

Christchurch North and Opawa Methodist parishes are just starting the detailed planning process.

Durham Street Methodist

Church is an iconic parish for Christchurch and for the Connexion. Typical for Christchurch, the site where the grand stone church once stood is now home to a small café and a carpark.

Presbyter Rev Dr Mary Caygill says the parish has a vision for a development that will combine an ecumenical worship centre and a commercial venture.

"We are currently in discussions with other denominations, community groups, Methodist Mission, and commercial interests to finalise plans. See Page 10

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## Living Wage Movement supports hard working Kiwis

By Sophie Parish  
*New Zealanders face higher living costs and many find they cannot survive on the current minimum rate of \$13.75 per hour.*

Unions and churches are among the 200 New Zealand organizations uniting to increase the living wage to \$18.80 per hour. They see an increase in the hourly wage as a way to help families and New Zealanders put food on their tables and cover basic living expenses.

The Living Wage movement was initiated in 2012 by the Service and Food Workers Union. Organiser Annie Newman says that over the years there has been difficulty negotiating a living wage. She wanted to address the problem of 'living poor' and saw higher wages as the way to bridge the growing gap between rich and poor.

"We initiated meetings with faith-based and community organizations in Auckland and Wellington, and the response was immediately positive," Annie says. Living Wage meetings are held about once a month and Annie says more community, church and union groups are joining. "We hope to build on this. A lot of employers are offering their support," she says.

Annie believes the Living Wage movement will be successful when civil society rallies against growing levels of economic inequality. The movement works on the principles of 'local people doing local action in the local community.' Avondale Union Parish presbyter Rev Alisa Lasi joined the movement because she sees the need for people to earn enough to live.

"I feel it is important to get the basics in life, especially here in NZ. Many struggle to get by working more than one job," Alisa says. "We see a lot of people struggling to make ends meet. Young families are also



The Living Wage Campaign is promoting its message through community events.

affected and this as a justice issue." Pitt Street Methodist presbyter Rev Lynne Frith said the Auckland Central Methodist Church has made a commitment to phase in the Living Wage for people who work for their Church.

"There needs to be a community-based movement, not from the legislative branch but from people and companies committed to just and fair working conditions," Lynne says.

She acknowledges that it will be a significant impact on their budget because the church relies on security, cleaning and other workers but she wants to set an example for other organisations.

Lynne attends Living Wage meetings and believes lobbying is a way to encourage businesses to pay a living wage. Wellington City Council has been more willing to increase the living wage for its workers.

While Auckland Mayor Len Brown supports the Living Wage movement, Auckland Council is not planning to increase the living wage for its employees, nor for low-paid workers subcontracted to work for it such as cleaners, and gardeners.

Auckland Council chief

economist Geoff Cooper says it is a very important issue but the Council needs more information about the Living Wage policy. More attention is needed on the Working for Families calculation for abatement, and the net effect of the changes.

Research by the Anglican Family Centre calculates a family of two adults and two children has to earn \$18.40 per hour to meet their living expenses. Just this month the calculation has risen by \$.40 to \$18.80 per hour.

In April the Government will likely raise the minimum wage to \$14 per hour, far below the standards set by the Living Wage movement. Living Wage now has its own employer trademark, along with a formal accreditation process for businesses that offer the living wage. Businesses can also publicize themselves as being a Living Wage employer. Friendship House in South Auckland was the very first business to be accredited.

Annie says individuals looking to be a part of the movement need to join one of the various groups supporting the Living Wage. "This is not a short term fix. We are open to different avenues and ways in which we raise the debate," she says.

## Marital status of ministers up for debate

By Paul Titus  
*Changing social attitudes toward marriage, divorce and de facto relationships have pushed the Methodist Church to reconsider the marital status of its candidates for ministry.*

The Church is currently having a discussion about whether someone in a long-term and loving de facto relationship can become a Methodist presbyter. The Faith and Order Committee has been asked to consider the theological principles around the issue.

The New Zealand Human Rights Act outlaws discrimination against individuals in employment matters and in a number of other circumstances, including access to educational establishments. A person's marital status is one of those criteria, along with such others as gender, race or ethnicity, religious beliefs, age, disability and sexual orientation.

In a 1993 decision, the Methodist Conference said that it would choose to order its life and practice within the intent of the Human Rights Act. It made this decision to specify that the Church would not use the sexual orientation of candidates as a criterion for ministry training (while upholding the principle that presbyters would only be stationed to compatible parishes).

However, elsewhere in the 1993 reports to Conference the Faith and Order Committee mused on the status of marriage in responsible sexual expression. They observed that Christian values require marriage to be faithful and

embody mutual caring love.

Given the main purpose of legal marriage is to protect property rights, the Committee observed "many nowadays question why the Church makes a moral distinction between a legal marriage and a de facto marriage that embodies caring love, mutual respect, and commitment".

Methodist general secretary Rev David Bush says there is nothing in the Law Book that specifies whether a candidate must be legally married or single and celibate but it is long-standing practice.

"In the past some ministry candidates have married their partners to be accepted into training, and there have been cases when divorced ordained presbyters have temporarily stepped down from their parishes when they have entered into new relationships but have not yet remarried," he says.

Faith and Order chairman Rev David Poultney says the Law Book's main focus in regards to ethical sexual behaviour is on presbyters not engaging in sexual relations with people under their authority or pastoral care.

"The marital status of candidates and presbyters is not spelled out, perhaps because it was so obvious that it did not need to be stated. But society's and the Church's attitudes toward marriage and sexual relations are changing.

"In recent decades, for example, our attitudes about equal pay for women, rape in marriage, divorce, and protecting children have moved considerably. This raises a number of interesting questions.

"What is sex for? Most of us agree that it is not simply for procreation. Christian sexual ethics say sex should take place in relationships that are not casual but aspire to permanence and stability. We also recognise that these relationships may not last a lifetime."

At the same time, David Poultney says, there can be a tendency to give marriage an almost magical quality, so that sex within a formal marriage is good but sex outside is not. However, we all know that marriages can be unhappy, unfaithful or

violent.

"The Church is not bound to go along with every social trend but legal and social attitudes toward same-sex and heterosexual relationships are evolving. This has implications for Protestants because the notion 'every member a minister' implies the sexual ethics that apply to the general Church roll should also apply to presbyters.

"There is logically an inherent tension because Protestant churches hold clergy and laity to different standards. That tension cannot be avoided entirely but there cannot be too wide a gulf between the two."

The Methodist Church's legal advisor Richard Cunliffe says the Human Rights Act grants a number of exemptions to organised religions, and these could be interpreted to cover marital status.

Section 38 of the Act makes it unlawful for any institution to discriminate when selecting, training or qualifying people to engage in professions, trades or callings, while Section 39 exempts organised religions from this on some grounds.

"The act specifically states that where the position is for qualification for purposes of an organised religion, it can be limited to a single sex, which allows the Catholic Church to only have male priests. It also states selecting people for training can be according to the doctrines, rules or established customs of the religion," Richard says.

"A recent decision by the Human Rights Review Tribunal upheld the Anglican Church's right not to allow a gay man in a long term relationship to enter discernment for ordained ministry because Anglican rules state ordained priests must be single and celibate, or in a heterosexual marriage."

Richard says it is ultimately a matter for the Methodist Church to decide. The Church could rely on the exemption in the Human Rights Act regarding marital status as a factor in choosing presbyters, or it could decide that one's marital status is not fundamental to Methodist Christian belief and life.



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# New guidelines for Pakeha and Pasifika parishes sharing property

*The cultural diversity of Te Hahi Weteriana is both a blessing and a challenge that is lived out through the Connexion and in parishes and synods around the country.*

Prickly issues can arise in Taiwi parishes when long-standing English language parishes host relatively new Pacific Island groups. Pasifika groupings may start out small but over time they can grow and ultimately become parishes in their own right, under the auspices of the Methodist Church's Samoan, Tongan or Fijian language synods.

When two parishes affiliated with different synods share a property, questions of rights and responsibilities can arise. The original congregation may feel it 'owns' the property and the newer congregation should do things its way.

Taiwi executive officer Rev Aso Samoa Saleupolu says divisions within parishes are not simply along Palagi vs Pasifika cultural lines because in some cases a significant portion of the English-speaking congregation may be Samoan or Tongan.

To help parishes and synods sort through issues that can develop when parishes from different cultural synods share a property,

director of English speaking ministry Rev Trevor Hoggard has written a set of principles and guidelines for joint stewardship of properties between different cultural groupings.

The guidelines are based on the current decisions of Conference, which are under review.

At its core the principles state that when a new Pacific parish becomes a joint steward of a property with an English-speaking parish, the newer parish is not an outside lodger that is expected to pay rent to the English-language parish for use of premises.

Rather, the two parishes are joint stewards of the property on behalf of the Board of Administration. Both enjoy the privilege to use the property but also have the responsibility to care and pay for it, and are accountable to Conference for its proper stewardship.

Often Pacific congregations have their beginnings when a small number of families join an English-speaking congregation. Later, if other families join them, it may become viable to set up a language-based fellowship that still operates under the auspices of the English-language parish.

The new guidelines recommend that

when a cultural/linguistic fellowship is established, the English-language parish should inform the relevant cultural synod who can then offer advice and resources. As long as a cultural fellowship continues under the auspices of a host English-speaking parish, all monies must be shown in the one parish account.

These cultural fellowships may continue to grow to the point where they become parishes in their own right. The transition into a parish should be facilitated between the two relevant synods.

Local views will be taken into account but local fears or vested interests from either side may get in the way, so the negotiations should be conducted synod-to-synod to bring objectivity to the process.

Local dynamics will determine how the property is shared. It may be that the original English language parish is the larger of the two but increasingly it could be the Pasifika group that is larger.

It is therefore impossible to set out a hard and fast rule such as a 50-50 share. The principle is that the two parishes should negotiate each year to determine how they will share property usage and costs. Neither parish has the right to dictate what usage

the other may have and how much it should pay.

There are instances where a proportion of the cultural fellowship does not want to join the Pacific language synod and prefers to stay with the English-speaking parish and synod.

The current rules of Conference state that such a group can retain their membership in the English-speaking parish and attend English-language services. Worship, meetings and fellowship gatherings of the English-speaking parish should remain predominantly English and should never become exclusively the other language.

When disputes arise between the two parishes, their first point of call should be to their two synod superintendents who will jointly act to achieve a resolution.

If a dispute arises between the synods that cannot readily be resolved, the synods should call upon the Directors of Mission Resourcing and General Secretary for mediation.

A more detailed version of the principles of joint stewardship is available from Methodist Mission Resourcing.

## Sudden demise of Fijian Methodist leader

*The Methodist Church in Fiji and Rotuma suffered a shock last month with the sudden death of their president, Rev Dr Tuikilakila Waqairatu.*

Tuikilakila was admitted to Colonial War Memorial Hospital in Suva two days before he passed away on February 11th. He was 66 years old and is survived by his wife Ioana and daughter Salote.

The Methodist Church in Fiji's executive body has elected former president and current divisional superintendent of the Church's Nabua Division Rev Laisiasa Ratabacaca to serve as acting president of the Church.

When he assumed office, Laisiasa asked for the Church's prayers for him and the family of the late president.

He said the Church must continue the work Tuikilakila started to bring unity to the Church and the nation, and strengthen the moral fibre of society.

Methodist Church of NZ president Rev Rex Nathan was among the Kiwi Methodists who travelled to Fiji for Tuikilakila's funeral on February 20th.

Tuikilakila was a former general secretary of the Methodist Church in Fiji and began his term as president in mid-2012.

He also served as president of the Fiji Council of Churches (FCC) from 2006-2013. In its note of condolence at his death, the FCC said Tuikilakila's tenure was a critical time in Fijian history. "During his leadership, Fiji experienced tensions between politics, culture and church. We are

grateful for Rev Waqairatu's prophetic leadership during this period."

Uniting Church in Australia's director of UnitingWorld Rev Dr Kerry Enright says Tuikilakila was one of the Pacific church's great leaders and had been guiding the Methodist Church in Fiji and Rotuma in a process of reconciliation and renewal.

"My dear friend Rev Waqairatu was committed to reform the church so it would be faithful to the Gospel and alert to changes happening in Fiji and across the Pacific," Kerry says.

"Rev Waqairatu was recently quoted as saying, 'There

have been mistakes in the past and we have not remained abreast with the changes, we have not evolved but it is time to change.'"

UnitingWorld associate director of church solidarity for the Pacific Bruce Mullan says Tuikilakila was also an advocate for the place of women in the church and society. At the 2013 Conference he challenged ministers to treat their wives with respect and build strong equal relationships.

This year the Methodist Church in Fiji and Rotuma celebrates the 50th anniversary since it became an independent conference.

Tuikilakila planned to celebrate the anniversary by washing the feet of the superintendent ministers and lay leaders of the Church's 55 divisions. He wanted these leaders to go back to their divisions and continue the process until every church had held a feet washing ceremony, as a sign of humility and servant hood.



Tuikilakila Waqairatu.

## Community housing dream comes true

*A 20-year effort to transform a 6.4 acre plot of Methodist land in Mangere from a community garden to a community housing project was completed on February 13th.*

On that date political and church leaders gathered for the official opening of Matanikolo housing project.

Lotofale'ia Mangere Tongan Methodist Parish is now celebrating the realisation of a long held dream of creating healthy, modern homes for local Tongan families. Airedale Property Trust (formerly part of Methodist Mission Northern) with Government financial support helped Lotofale'ia achieve its vision.

Among the dignitaries on hand for the opening were Minister of Housing Dr Nick Smith, Tongan princess HRH Mele Siu'-i-Likutapu Kalanivalu Fotofili, Methodist Church of NZ president Rev Rex Nathan, and MCNZ vice president Jan Tasker.

Others present included Lotofale'ia presbyter Rev Goll Fan Manukia, representatives from Vahefonua Tonga, Methodist Mission Northern and the contractors involved in building the houses.

Residents of the new complex went to amazing lengths to decorate their houses as well as the street. The Leha'uli family is among the new residents. Before moving to Matanikolo, the young family of five was living with other family members in a crowded household of 12 people in Mangere.

The ribbon-cutting ceremony was for stage one of the



Housing Minister Nick Smith and Princess Mele Siu'-i-Likutapu Kalanivalu Fotofili cut the ribbon to open Matanikolo Housing Project.



Among the residents at the housing project are Fitalika (left) and Sione Leha'uli and their children.

Matanikolo Housing Project, which includes 22 three-, four- and five-bedroom homes.

As well as prayers, speeches, singing and dancing, the opening ceremony included unveiling the Fatefehe Place signpost and planting a palm in the grounds of one of the houses.

The Matanikolo project was

partly funded by the Government, and included \$4.3 million from the Community Housing Unit (Growth Fund). Rents are set at 80 percent of market value.

Details for this story were provided by Lesley Mynett-Johnson and the photos were provided by Phil Hickling.



# What progress on child poverty?

By John Roberts,  
Public Issues Network Convenor

**Last month the Salvation Army Social Policy and Parliamentary Unit released its 2014 State of the Nation Report 'Striking a Better Balance'.**

The report assesses progress in a number of areas with ratings from A for excellent progress, to D for no progress or going backwards. The child poverty rating is D with the comment, "virtually no effort has been spent in actually addressing the underlying causes of this poverty".

The rating for child abuse or neglect is C, meaning very little progress has been made. For children and violence the rating is D, with the observation that "year on year increases in recorded violence have continued".

In January three political parties made policy announcements for dealing with child poverty. Prime Minister John Key said National would improve teacher quality by paying more for excellent teachers and principals to mentor teachers and principals who want help to improve standards and student achievement.

The Greens' Meturia Turei said they would create health and social hubs in low decile schools. Labour's David Cunliffe proposed a universal child payment of \$60 for every newborn baby whose parents are earning less than \$150,000 a year, continuing after 12 months to three years for those on low and medium incomes. Labour also proposed extending free early childhood education to 25 hours.

Children's Commissioner Russell Wills saw merit in each of the party's proposals but noted that, "What no party has said yet is that they will have a comprehensive plan to reduce child poverty and its effects."

In December the 'Child Poverty Monitor' report was released. In this report the Children's Commissioner joined with others to measure the extent of child poverty.

The report showed that thousands of Kiwi kids are not getting the start to life they

deserve. One in four of our children grow up in income poverty and one in six go without the basic essentials like fresh fruit and vegetables, a warm house, decent shoes and visits to the doctor.

The report stated: "Child poverty hurts us all. It harms the individual child and it has substantial long-term costs to society". This report claimed says there was a lack of

government commitment to measure the extent of child poverty.

Salvation Army social policy director Major Campbell Roberts is adamant that New Zealanders are failing to convince Government that the elimination of child poverty and abuse should be a greater priority.

Campbell says, "Government addresses social deficits when New Zealanders indicate they require action... Unless ordinary New Zealanders

take these matters seriously, Government is unlikely to."

The Children's Commissioner has a similar view. He urges us to talk about the proposals of the political parties with our families and friends and to write to our MPs to tell them we want to see more done for the poorest and youngest children in their party's policies, and to tell the pollsters too when they call.

He says, "This could be the year when children are the winners in the political contest of ideas. But it will only happen if we make it so."

The Public Issues Network, under the banner of the Methodist Church's 'Let the Children Live' initiative, supports such suggestions.

To encourage further debate it launched three studies at last year's Methodist Church Conference at Wesley College. These resources offer solutions to child poverty covering areas of income, housing, and health.

They can be downloaded from [www.methodist.org.nz](http://www.methodist.org.nz).



Campbell Roberts



## FROM THE BACKYARD

### We are all connected

Gillian Watkin

*As I sit in the garden watching the birds and the butterflies going about their business, my mind turns to the floods in the UK. What a contrast.*

There has been much in the news about floodplains and food for thought came via Facebook from the Christchurch River for Life Project about floodplain living.

The Somerset Levels in the west of the UK are a magnificent wetland but over the years building has moved closer to the national park boundary. Naturally people want to be amongst beauty but, as the flood waters built up, the conflicting needs of humans and nature came into focus.

In a few weeks the flood waters have spread across southern England. Government seemed slow to respond, words were spoken in haste and blame has been apportioned all too quickly.

We live on a floodplain here in Hawkes Bay. Each time there has been large floods further measures are taken - stop banks, tree planting, dredging - but always after the event.

My heart goes out around the world. As I sit I think of birds and butterflies, earth worms, small wild life, probably hibernating when the waters came, the death and destruction of the animal kingdom which may take generations to recover.

Poet Robert Browning wrote "O to be in England now that April's here" in his Home Thoughts from Abroad. He was longing for an English spring. What will spring bring this year?

It all seems so far away but we are all connected. As the Dalai Lama

says: "When we see images of the earth from space, we see no boundaries between us, just this one blue planet, where climate change affects us all, where the global economy brings us all together. In the past, Tibet, surrounded by mountains, cherished its isolation. But, such isolation is outdated. Today, we need to take account of the well-being of the whole of humanity and preserving the health of the planet."

American theologian Sallie McFague presents us with a wonderful image in her seminal book Models of God - Theology for an Ecological, Nuclear Age.

In her discussion of the world as God's body, she writes that we are born connected and sometimes we come to sense that in unexpected times and places. When the foot hurts, the body aches and forces the brain to plan for healing.

What can we do, so far away? What impact do we have? There will be none if we do nothing.

When we travel south from home, we pass Pekaepka wetlands. Once a rich hunting ground and food basket for local Maori it became cluttered with broken and overgrown willows and rubbish dumped through the years. Now it is pristine, revived, breathing, and beautiful thanks to the efforts of regional council and volunteers. At Pekaepka the hum of the State Highway traffic is almost overcome by the hum of nature.

We are all familiar with the care of God for us but I now ask how do I give care to God?

## Send your stories to Touchstone

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

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

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



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## Waitangi Day reflections on our covenant

President Rex Nathan and vice president Jan Tasker

*At the beginning of each year, students from Trinity Methodist Theological College venture to Te Tai Tokerau as part of their studies for the TR3011 course.*

The students are accompanied by their tutors, tumuaki Rev Diana Tana and Te Aroha Rountree, principal Rev David Bell, administrator Nicola Grundy, historian Rev Donald Phillips, president Rev Rex Nathan and vice-president Jan Tasker.

The students begin their research on the day before Waitangi Day observing activities at Te Tii Marae and the Treaty Grounds. They attend the 5:00am dawn service at the upper marae and the mid-morning ecumenical service at the whare waka.

They also journey to other parts of Te Tai Tokerau during their field work but it is this ecumenical service that we want to especially focus on this month.

This year was the 174th Anniversary of the signing of the Treaty of Waitangi. The service was led by Anglican bishop of Tai Tokerau Rt Rev Te Kitohi Pikaahu.

Assisting with the delivery of the service in this order of appearance were President Rex, bishop of the Lutheran Church of New Zealand Pastor Mark Whitfield, Presbyterian Church of Aotearoa NZ moderator Rt Rev Ray Coster, and NZ Bible Society church relations manager Steve McRobbie.

They were followed by Presbyterian Te Aka Puaho moderator Rev Wayne Te Kaawa, Labour leader David Cunliffe, MP Shane Jones, Mere Mangu, Hope Puriri, Frank Lawler, Baptist Churches national leader Rev Craig Vernall, NZ Navy chaplain Rev Colin Mason, Congregational Union chairman Peter Cullen, Wesleyan Church superintendent Rev Dr Richard Waugh, Sr Catherine Jones SMSM, Catholic Church of New Zealand and others.

It was a truly ecumenical group representing a wide cross section of church leaders in New Zealand, and it was hugely significant because this is the 200th year celebration of the first Christian service held in New Zealand. That service, spoken to Maori gathered at Rangihoua on Christmas Day 1814, was led by Rev Samuel Marsden.

These were some of the words spoken during the service at Waitangi this year:

"We gather on this 174th anniversary year of the signing of the Treaty of Waitangi to commemorate and honour the covenant in which Maori and Pakeha together made a nation.

"We remind ourselves of the principle of an enduring, respectful and honest partnership between two peoples. We recognise the struggle into which all partners must enter in every generation, so that all who come to these shores may be included under the mantle of the Treaty drawn up, agreed upon and signed at Waitangi. We recall the faith that enabled the foundation of this covenant relationship and invite all peoples of this nation to likewise find direction and hope."

The following prayer was read in Te reo Maori and English:

E te Ariki o nga Ariki, i mea koe ki te u koutou ki roto ki ahau ka u ano taku maramatanga ki roto i a koutou.

Sovereign God of all, your word is light to all people in this and in every generation.

E pupuri tonu nei matou i nga kupu o te kawenata o Te Tiriti O Waitangi i hainatia e nga Maori me nga Pakeha, i te tau kotahi mano e waru rau e wha tekau; kia tuturu, kia tika, kia pai ai te noho o tena whakatupuranga o tenei

whakatupuranga.

Hold before us the words at Waitangi signed by Maori and Pakeha alike in 1840 to confirm their covenant.

Meinga enei kupu i poua nei e ratou hei maramatanga mo nga ra kei mua i a matou me te hunga e noho tahi nei matou e haere tika ai tenei iwi o Aotearoa Whanui, ko Ihu Karaiti, te huarahi, te pono me te ora.

Make the treaty they established a guiding light for all who dwell in Aotearoa, now, and in the years ahead; through Christ our guide, our way. Amine/Amen

The Articles of the Treaty were read in both Maori and English languages and it is very interesting that a Fourth Article not included in the written document was read by the Governor to the assembled in 1840.

Article the Fourth: "The Governor says the several faiths of England, of the Wesleyans, of Rome, and also the Maori custom, shall be alike protected by him"

We would be interested in your feedback about this service and in particular the covenant given that the Treaty of Waitangi was signed by Maori and Pakeha and we now live in a multi cultural society.

# Farewell to troubadour who sang for justice

By Eion Field

*America has lost a fine musician, entertainer and songwriter with the death of Pete Seeger in January.*

His passing has also left a gap in the conscience of the USA, where he strove throughout his 94 years for civil rights, fair pay and conditions for labourers, peace and disarmament, and the environment.

Pete was born in New York in 1919, the son of a musicologist who was opposed to America's involvement in WWI. He was to follow a similar path, though he served in the US army in the Pacific. In 1949, his musical ability helped form The Weavers, a left-leaning New York folk group.

As he travelled across rural America, Seeger saw poverty and suffering among many of the country's working people: Kentucky coal miners, the crews of fishing vessels, cotton pickers in the South, oilfield employees. Their situation troubled him.

He was inspired by folk singer Woody Guthrie and combined his own unique banjo style and expert guitar playing with a gift for writing lyrics. In a split tenor voice, he'd sing with joy or passion, or a blend of both.

Pete could get a crowd enthused with his jaunty syncopated music, and words that cut to the heart of injustice and stupidity. Yet his stage manner had an affirming humour that said right will overcome wrong.

Bringing politics to US music

made him a target of the anti-Communist blacklist in the 1950s McCarthy era. He was definitely red but no 'political hack'. His interest was folk music, which to Pete came down to ordinary folk and acoustic music.

For destitute Appalachian coal miners he lamented:

*I have seen the weary miner scrubbing coal-dust off his back. I have heard his children crying got no coal to heat the shack.*

*(Banks of Marble)*

For the civil rights march under Martin Luther King in 1963, Seeger brought "We shall overcome." It became more a plan (if not an 11th commandment) than a dream.

And for GIs on patrol in the Mekong swamp, Pete's Vietnam War challenge to the Pentagon was the hard-hitting song "... the big fool says to push on." Even before the Indochina war had escalated, his hit number of 1962 "Where have all the flowers gone?" (sung by the Kingston Trio) was tragically prophetic. Another anti-war song urged the Nixon administration, "Bring 'em home."

Satire in song was not new to America, yet Pete's music was arguably the most successful and effective. Though his banjo "resembled a relic from the Civil War", its sound was pure magic.

Pete loved his country, and his philosophy was rooted in the US Constitution. He took his lyrics from observation, experience and sometimes the Bible which he was

apt to quote. He held to the 'self-evident' truth in the Bill of Rights all men are equal.

'This land is your land, this land is my land' was thought by some to be a simplistic melody that would go nowhere. This Woody Guthrie song became universally adopted, popularised by Pete and other folk singers. 'Turn, turn, turn' was a Seeger hit, taken from Ecclesiastes. It went to the top of the charts in 1968, recorded by The Byrds. 'Kum Bay Yah', 'If I Had a Hammer' and dozens more appeared, getting for him multiple Grammy awards.

Banned from television performances for many years in the United States, Pete nevertheless remained popular. He toured throughout America and abroad (including NZ). Among those he inspired in the protest era were Joan Baez, Bob Dylan and Bruce Springsteen. At President Obama's 2009 inauguration, he was an honorary guest with his trusted 'hammer of justice' (banjo).

He never gave up on good causes, helping from the 1980s to clean up the polluted Hudson River. He wrote songs about the environment too, and the self-destructive ways we mess it up. Yet he refused to despair. "If we use our brains, this world will still be here in a hundred years," he said.

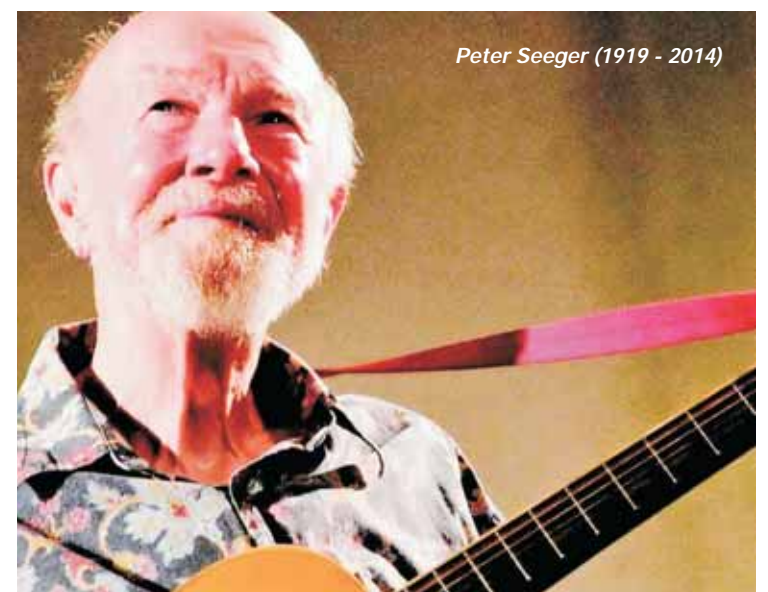
In 2008 he was called to The White House to receive the Peace Abbey Courage of Conscience Award. To Pete it was ironic.

"Usually when I come to Washington, I'm here to protest!"

Commenting not long ago about Jesus' teaching on sowing seeds he said, "This wonderful parable... the sower scatters

seeds... Who knows where some good little thing that you've done may bring results years later that you've never dreamed of."

Pete Seeger, in an amazing lifetime, certainly exemplified that.



Pete Seeger (1919 - 2014)

TOUCHSTONE

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# Church has to be outrageous as well as traditional

By David Hill

*Pioneering types of ministry need to be explored alongside traditional worship if the Church wants to be sustainable in the long term.*

This is the view of Manawatu Methodist minister Rev Bob Franklyn, who attended an ecumenical Fresh Expressions conference in Melbourne in January. The gathering attracted around 60 people including British advocates David Male and Ben Edson.

"Today we have aging congregations, particularly among Pakeha, without many young people, and we are finding that church is becoming removed from the rapid changes in society.

"We are at a crossroads and the census speaks to us very precisely. People are no longer acknowledging their parents or grandparents religion as their own. We have got to get away from this mentality that church is what happens on Sunday or is about buildings," Bob says.

Changing long held traditions is difficult for many people, however. Bob says one of David Male's key messages at the conference is that we need both traditional and fresh expressions.

Fresh expressions can nurture and change traditional ways of doing church, while tradition can ensure new ways of worship and engaging with the community do not "fall of the rails".

David Male and Ben Edson discussed some of the fresh expressions that have worked in their communities, including a contemplative worship, café-style worship and a community group that works with homeless people to meet their physical and spiritual needs as Christ did.

"The motivation for fresh expressions in Australia is similar to that in New Zealand but our neighbours have embraced new ways of doing things with an ecumenical spirit. South Australian churches have started to embed the principles of fresh expressions into their training so they think missionally as well as pastorally."

Bob believes Canterbury's earthquakes have created an opportunity not only for Cantabrians and Methodists, but for the all churches in New Zealand to explore new ways of being church.

"(Lower North Island district superintendent Rev) Tony Bell has been asking us, 'if your building was to be knocked down tomorrow, what would you replace it with?'

"Not only do we need to rethink how we use our buildings but we also need to think differently. Christchurch has the situation where it can rethink the way of doing church and how they can engage in their local communities."

Bob says the River of Life Project in



Fresh expressions guru Ben Edson from the Sanctus Christian Community in Manchester, England.

Christchurch is a "great example of a fresh expression which has responded to a need in the community" and should be nurtured and encouraged by the church.

"This is the thinking we need to start cultivating. What God is doing in the community? Where are God's people? We should be working with them. Wesley on his horse planted more churches than anything we are doing today."

Fresh expressions do not necessarily need large sums of money or huge resources to be a success. The just require people, time and a sense that they are not afraid to fail. Messy Church in the United Kingdom started on just 20 pounds a month, Bob says.

"What it does need is a major paradigm shift. Not all fresh expressions will work but we need to try. Our long term sustainability depends on it," he says.

"Let us nurture the traditional, but give us permission to do something new alongside it. Give us permission for these things to happen and even to fail.

"We also need to talk about what we have tried and failed and talk about the lessons we have learnt, as well as our successes."

The fresh expressions conference was organised by the Uniting Church of Australia, Victoria Synod. Other denominations involved include Anglicans, Baptists and Churches of Christ.

More information about fresh expression in the UK can be found at [www.freshexpressions.org.uk](http://www.freshexpressions.org.uk).

Bob is keen to hear the success stories and failures from fresh expressions tried by different parishes. Please contact Touchstone and tell us your stories.

HONEST TO GOD By Ian Harris

## Pragmatic answers to tough questions

*New Zealanders are a pragmatic people. From the earliest days of settlement we have concentrated on what works and what can be improvised with the materials to hand, from the Taranaki gate to a thousand-and-one uses for No. 8 wire.*

Later, faced with grand designs such as the welfare state of the 1930s and the Rogernomics of the 1980s and 1990s, the crunch questions turned out to be not so much the theoretical merit of the ideas behind them as: What is the point of this? How will it work out in practice? Who benefits? What is the downside?

We tend not to spend time thinking abstractly about the ideal economic system, the nature of truth, the essence of human community. Rattling on about truth and justice and love, even about God, cuts no ice unless the fine sentiments translate into practical action. Pragmatism looms large as a key aspect of our prevailing secular culture.

That came sharply into focus a few years ago when Helen Clark's Labour Government decided to proceed with caution down the genetic modification track. Ms Clark described the decision as "pragmatic". Those who got the nod bore the twin responsibility of delivering the goods and allaying opponents' fears. It's the performance that counts.

Of course the decision never won universal approval. Maori protesters denounced it as offensive to their cultural and spiritual values. Their very opposition highlighted another important aspect of our globalising world, a growing pressure towards uniformity.

Both pragmatism and that impulse to uniformity stand in marked contrast to attitudes taken for granted in the past. Pragmatism undermines age-old emphases on the ideal and the absolute, while the pressure towards uniformity erodes the unquestioned acceptance that 'East is east and West is west and never the twain shall meet'. In the modern world they are meeting.

So Maori culture, like so many others, is caught up in the pressure around the world for people to live their lives in very similar ways. Education, travel, films and television open people's eyes to wider possibilities. We find many of these attractive, and aspire to make them part of our lives too.

As this happens, the many diverse streams of the world's life are gradually drawn into a common current. Science and technology are at the root of this trend,

powerfully reinforced by economic pressures.

There is, for example, a basic sameness everywhere about international airports and motorways - even the symbols are

identical. Anyone establishing industrial plants in, say, Britain and China, will go about it in much the same way, notwithstanding their different social, political and economic systems. Customers are reassured rather than alienated when products comply with international standards.

Over time, the peoples and tribes who flourished

in isolation become less attached to their colourful distinctiveness of dress, customs, even language, though they may be kept alive for special occasions - and maybe for tourists.

Ethnic and tribal traditionalists often resist this. They want to preserve the uniqueness of what makes them Maori or Masai because that is a world they value and in which they feel secure.

Given the universal pressure towards greater uniformity, however, their energy might be better spent devising ways to sustain their culture as part of the mainstream rather than distinct from it.

With genetic technology, for example, it would be more constructive to focus on setting it within a framework of values which ensure it will be used in the service of humanity and the environment, and not to their detriment.

Paradoxically, the trend towards greater sameness has to be balanced by respect and tolerance of difference. Communities of faith have a vital role to play in this by valuing the individual, valuing difference, and allowing space for people to contribute from their own experience of Godness in life and life in Godness.

The secular emphasis on the pragmatic also deserves more attention than traditionalists usually give it. For example, how well do the time-honoured religious formulas and structures that took shape in and for a different era serve the people of our secular culture? The questions is not ought they to work but do they?

For some, certainly. But the broader answer is evident in declining church membership and attendance - and this in a society where most people retain a lively interest in the questions religion claims to answer.

Why have so many given up on the church as a place to pursue them in a pragmatic way? The question deserves a pragmatic response.



Ian Harris



# Teacher's journey to deaconhood

By Cory Miller

*On a sunny February afternoon in the Auckland suburb of Mangere, Ruta Galo is marking the beginning of a new chapter in her life as a Methodist deacon.*

Ruta was inducted on February 16th into her new ministerial role for the Mangere-Otahuhu Parish, and she hopes it will enable her to care for people in the church and the community.

"I decided to become a deacon because I wanted to stay connected to others, to have the freedom and the flexibility to go elsewhere, even outside of the church, if that's where I thought God was calling me to go."

This role of deacon gives Ruta just that - the opportunity to balance her day job as a primary-school teacher, with her new responsibilities as a leader of her local Methodist church.

In fact, the two roles of deacon and teacher can complement each other. Both involve a sense of responsibility for others and a call to help people in their life and faith journeys.

It's a responsibility Ruta cherishes. Her decision to become a deacon rather than follow the more commonly treaded path of ordination as a presbyter, was due in large part to her desire to remain connected with her school family.

"I knew I couldn't disconnect from my teaching job," she says. "There can be a lot of problems in our schools, more so than what I see within the church. I wanted to help those within the school community, not just the church."

Ruta teaches at Southern Cross Campus Junior School, a public secular primary school. She does not teach religion but she says children inadvertently bring up the topic amongst themselves.

"Children are the ones that tend to ask about religious beliefs. They'll argue about which one of their churches is best."

And this is where Ruta can step in - offering pastoral guidance, without being overly 'religious', helping the children be more inclusive of all churches.

"In subjects like social studies, I can teach them about morality, values and about being inclusive."

Ruta's own journey within the church is a lengthy one. She was born into a Methodist family and baptised at the Mangere Methodist Church in Bader Drive, where she is now a deacon. The church has always been a central part of her life.

While she admits the path was not always a straightforward one, she now feels she's found the right place to be.

"I questioned a lot about the church when I was younger," Ruta explains. "I wondered what life was like outside the church."

This curiosity led to a short period away to explore the world outside of Methodism. After she became a solo-mother in her late 20s Ruta felt drawn back to her own childhood church community.

Upon her return Ruta was both encouraged and felt called to become more invested in church life.



Deacon Ruta Galo with her son Fau'ula and mother Susana.

"It was then that I began to realise what being part of the church was all about," she says. "I saw the commitment and the passion."

It's this lifelong involvement with the church and the example of others that eventually led Ruta to feel she could do more - by giving back to the church and by sharing this gift with others outside of the Church.

When Trinity Methodist Theological College principal Rev Dr David Bell,

suggested that studying towards the deaconhood might be what she was looking for, Ruta took the plunge.

Now as a deacon she hopes she can help the church grow, and not necessarily in size.

"For me it is not about the numbers of people attending church but their spirituality," she says. "I believe I can do this through diaconal ministry. I can be open to whatever God calls me to do."

## Joint ministry for children and youth

*The Methodist Church's Mission Resourcing staff have received sufficient funding from a range of Connexional sources to support a three year appointment of a national co-ordinator to lead children and youth ministry.*

The children and youth ministry teams that make up the Integrated Ministry with Children, Youth and Families (IMCYF) met together at the Mission Resourcing Office in Auckland to develop the strategy approved by 2013 Conference.

The two ministry teams replace the Children's Ministries Implementation Task Group and the Taiwi Youth Ministry Council.

Priorities for IMCYF are to formulate a vision statement and goals for the integrated ministry, define the tasks and responsibilities of the two ministry teams, and prepare a job description for a national co-ordinator to be appointed now that funding is available.

The vision is for a Biblical household approach to ministry that will see the whole church take the whole Gospel to the whole family. An important part of the visioning is for the ministry

teams and the national co-ordinator to work with parents, families, church and community to prepare our young people to become young adults who live a faith-based life of service.

As well as encouraging children's and youth participation in the worship and life of the church, IMCYF will actively support the Connexional vision of 'Let the Children Live', the Church's 10 year initiative to address child poverty, child abuse and teen suicide.

Members of the Children's Ministry Team are convenor Morven Sidal (Central South Island), Suiva'aia Te'o (Sinoti Samoa), Esme Cole (Auckland), Kula Bower (Wasebase), Loviana Lusaipau (Vahefonua), Jessica Schnell (Lower North Island), and the national co-ordinator once appointed.

Members of the Youth Ministry Team are convenor Filo Tu (Sinoti Samoa), Siu Williams-Lemi (Central South Island), Esme Cole (Auckland), Narieta Ralege (Wasebase), 'Osaiasi Kupu (Vahefonua), Alilia Molitika (Waikato-Waiariki), plus an appointment from Wesley College and the national co-ordinator (when appointed).

## Methodist synods' Anglican leader is ecumenical first

By Paul Titus

*The beginning of the year is induction season. It is the time when presbyters, deacons and superintendents assume their new roles at parishes and synods.*

At first glance, therefore, it was not unusual that Rev Marilyn Welch was inducted as the new superintendent for the Methodist synods of Manukau, Auckland and Northland on January 30th. This was not a run-of-the-mill appointment, however, because Marilyn is an ordained Anglican priest.

Marilyn's predecessor in the superintendency of the Methodist Church's northern synods was Rev Norman Brookes. Norman initially proposed that she take on the role. He believes her appointment is a first in New Zealand if not for wider Methodism and breaks new ground in ecumenical relationships.

"Appointing Marilyn to the position is entirely consistent with the Anglican-Methodist Covenant signed by both Churches in 2009," Norman says.

"It is significant that as part of the nomination process, Methodist president Rev Rex Nathan visited Bishop of Auckland Rt Rev Ross Bay to discuss the appointment and received his warm blessings.

"Marilyn has considerable experience of Methodism and I believe feels very comfortable being part of the wider Methodist family. She served for three years under Methodist oversight while at the St Mary's Cooperating Parish in Glen Innes and she currently chairs the

Methodist Church's Mission Resourcing Board."

The faith journey Marilyn has travelled is a strongly ecumenical one.

"I first acknowledged my faith as an adult in the Cooperating Parish at Bucklands Beach," she says.

"Before returning to Church, I was just living day-to-day as a young parent but I felt there was more to life than that. I just loved the richness and diversity that a Cooperating Parish offered. Being exposed to the different traditions really gelled my way of thinking about faith and the Church."

Marilyn was ordained through the Anglican Church's Diocesan Training Programme and attended St John Theological College in Auckland as a private student. She later completed a Master's degree through Melbourne University.

She has served in a number of positions in the Anglican Church, including eight years in parish ministry, 11 years as the Bishop of Auckland's pastoral chaplain and 10 years as archdeacon, a role that is similar to that of a synod superintendent.

Her ecumenical credentials are also strong. She is currently the chairperson of the Auckland

Regional Forum (formerly known as the JRC) and for many years she was the Anglican representative to the Forum of Uniting Congregations Aotearoa NZ (UCANZ). She also served four years as the co-chair of UCANZ Forum.

One of Marilyn's passions is transitional ministry. She completed a course on transitional ministry in the United States and has been authorised to teach the course in New Zealand.

"Transitional ministry is about helping parishes find their way forward to the next stage of their life together. Transitional ministers help

congregations find their story, define their identity, discern their future direction and then begin to move toward it," Marilyn says.

"My time at Glen Innes was one of transitional ministry because the parish had a history of short-term ministers and needed to decide its future. However, transitional ministry is something all parishes can benefit from because congregations and their communities change over time."

Marilyn is looking forward to her role as superintendent for the northern Methodist synods. She is keen to explore and possibly apply the Methodist concept of circuit ministry, and she is a strong believer that people in ministry should be under effective supervision.



Marilyn Welch



# Searching for Matthew

*A new challenge: coming to grips with Matthew. Two years ago we were sponsored to travel to Athens to interview Mark. This year the task is to get to grips with Matthew is a very different gospel.*

We began by interviewing Warren Carter, a New Zealander whose faith was firmed up at Milton and Titahi Bay, and who now teaches in Texas.

"We've been reading your *Matthew and the Margins* from Orbis Books. Where should be go to interview Matthew?" we asked Warren.

"Scholars have mixed minds but I would opt for Antioch in Syria, in the 80s, after the Romans destroyed Jerusalem city and Temple," Warren says.

"Can we do an interview with Matthew? We are keen to come to grips with his Gospel," we ask.

Warren smiles: "Not easy. Let me

suggest a strategy" he says, and writes down the names of two contacts, and their addresses, in Antioch.

"Try these two synagogues: one where Pharisees are giving a strong lead; the other is less respectable, subversive, with people telling Jesus stories," Warren continues.

So off we go, to Antioch in 85 CE. Life has been tough for Jews. They have been clobbered by Rome, scattered across the Empire, and are keeping their heads down. Their Temple is gone but their faith is tenacious. Synagogues keep a low profile but are active and busy. They reshape their life and worship for a different world.

We talk to the people at Synagogue X (anonymous, no street address, Warren's contact wants his name withheld). "Things have been hard. Jerusalem was in Roman hands, and the Temple destroyed. Jews

had to adapt or fade away," he says.

"We Pharisees were equipped to reshape. We were not too hung up on the Temple. Our worship of God continues. We have the Torah, we keep the festivals, and we know what to do and what not to do. We are role models for other Synagogues. We keep the faith."

Then we visit Synagogue Y (also anonymous, no street address, the contact is forthright but wants his name withheld).

"We are good Jews, yes, but more than that. We love the Scriptures and we love Jesus. All that Moses and the prophets promised has come to fruition. There are stories to tell, and we love pushing the boundaries. Jesus, God-with-us, has expanded our lives."

The people at Synagogue Y ask if they can trust us. "One of us (no name, you can call him Matthew) is hard at work, crafting

a Gospel. It is a great read, and it does all sorts of things that Mark does not. It is for us and our children, good Jews all."

Back home, we report to the March Touchstone. The Synagogues in Antioch are alive and well. In spite of Roman rule and Roman armies, they are flourishing though they keep their heads down.

But Synagogue X and Synagogue Y are in conflict. These two, more than most, are growing. That conflict and their competition for followers spill over into the Gospel that 'Matthew' is writing. There is tough stuff about their Pharisee rivals.

We enjoyed time with the Christians in Antioch. Their Gospel is taking root in our lives but we read it with care. We balance Matthew, with Mark, Luke and John.

**GARTH AND ELIZABETH CANT  
VISIT ANTIOCH, 85 CE**

## GOD'S COUNTING ON YOU

By Jim Stuart

*The year was 1968, and I was serving as the minister of First German United Methodist Church in Philadelphia.*

It was a time of considerable upheaval and social unrest in the United States. Philadelphia, a city of more than 2 million people, was no exception. I was deeply involved in the civil rights movement which meant participating in numerous marches, organising in the local community, speaking out against racial injustice, and publicly challenging the status quo.

On April 3rd Martin Luther King delivered his famous last speech at the Masonic Temple in Memphis, Tennessee and entitled it: 'I've been to the Mountain Top'. The next day all of America was rocked by the news that Dr King had been assassinated by a sniper bullet as he stood on the balcony of his motel room. We couldn't believe it.

Stunned, confused, angry and overwhelmed by the news of his death,

I joined civil rights supporters gathered in Philadelphia's Convention Hall to remember Dr King and his family and renew our commitment to the struggle.

The silence was deafening and then all of a sudden an older black woman stood up from one of the balcony seats behind me and began to sing the song we all knew so well: "We shall overcome, we shall overcome, we shall overcome some day! Oh Deep in my heart, I do believe, we shall overcome some day!"

The silence was broken and we all began to sing from the depths of our heart. As we sang, the black woman seated next to me put her arms around me and embraced me. As one of the few white faces in the hall, I felt accepted.

I share this because the song 'We Shall Overcome', which became the anthem of the civil rights struggle in the US, was first introduced to the movement by troubadour and folk singer: Pete Seeger. I write this to

honour one of my favourite folk singers who died last month at the age of 94.

We Shall Overcome is a song I still hum as I make my way through life. As the contemporary folksinger Billy Bragg observed when remembering Seeger, "For more than 75 years Pete Seeger stood true to his original vision; he never sold out. He wasn't just a folk singer or an activist. He was both."

In remembering Seeger's contribution to the struggle for human dignity numerous songs come to mind: 'If I had a Hammer', 'Mary, Don't you Weep', 'Keep the Flame Alive', 'God's Counting on You', 'My Neighbour Needs', 'This Land is Your Land'. The list goes on and on.

In so many ways his life and songs embodied the vision of human dignity and courage. His songs offer all of us the possibilities of a better world. It is a world we found on the streets if only for a moment. Everyone joined to sing and commit themselves to that future, in the same way as we gather in

## CONNECTIONS

communion to remember the vision of God's community on earth.

Seeger's life wasn't free of controversy. His political values of inclusivity, justice and equity brought him into conflict with US authorities during the McCarthy era. In 1948 he was blacklisted and called before the House Un-American Activities Committee. He refused to testify before the committee. Nevertheless he pressed on singing out for justice at folk festivals and composing many more of his simple but catchy songs for the people.

Pete Seeger may be gone but his legacy of songs about justice, love and truth live on. His music was the music of the struggle formed on the streets of the USA. In a similar way Charles Wesley's hymns inspired so much of our tradition. There is something to treasure in these rich legacies of song, but we must keep on singing. As Pete Seeger reminds us in another song, 'God's Counting on You'.

## A NUDGE TOO FAR

By Lynne Heine, UCANZ Co-Chairperson

*I was talking with a friend not so long ago. They were telling me of an upcoming job interview and their concerns about whether the timing was right, whether they would be up to it and whether there would be enough support and training to go with it.*

I flippantly said that it might be a 'nudge from the universe', that it might be the right time and the right position.

Not too long after that my friend received several more 'nudges' by way of another person who needed extensive help so they faced more financial demands on top of a limited income. To my friend the universe delivered a 'nudge too far', and they needed expert help to recover.

Last straws, overload, burnout. What do we do with the things that tip us over the edge? Do we see them coming? How do we recognise them, manage them, share them round?

Just as these things can happen in personal life so they can happen in church life, or any other man-made

organisation or institution.

Within our church communities we tell the faith stories of disappointment as well as of achievement and success. Of Joseph, the favoured son of Isaac, he of the many-coloured coat, who ended up sold off as a slave and imprisoned. Of Wise Men in search of the new king foretold by the star, and, instead of ending up at a palace, finding themselves at a humble house or stable, depending on your understanding.

So what about churches and the vision of 'being one just as I and the Father are one', and of 'the harvest ripe for reaping'? We have held dreams of unity and large numbers that would endorse the personal and corporate decisions made by people and churches throughout Aotearoa New Zealand.

We now see that the reality of being human, the reality of social circumstances and changes, the reality of the world we live in means that last

straws and disappointments are all part of the mix.

In a circular fashion brings us back to the opening questions. What do we do with the things that tip us over the edge? Do we see them coming? How do we recognise them? Manage them? Share them round? Let go of them?

A lot of work has been done around personal resilience and response to pressure. Much of the field of psychology and psychiatry is based around helping people who have had too many nudges from the universe in their lives, both as the fence at the top of the cliff and the ambulance at the bottom.

We have come a long way from the time when we blamed demon possession or sinfulness for how people manifested this inability to deal with 'too much'.

How do we deal with this in our church communities? Where are the places and people we can turn to when we need help to deal with our overloads and 'too much' situations?

Have we been able to learn from our professional colleagues in psychiatry and psychology about building strong relationships, personal resilience and networks?

Do we seek help with challenging tasks? Or are we stubborn and set in our ways? Do we think there is still only one right way to do things? A right thing to believe? Or that it is just a matter of working harder and having the latest "programme" or study?

How can we work to make our church structures encouraging of living out the Jesus way where we are and with whom we are - reminding us of whose we are?

And yet we are the people of hope. How we both hold this hope for ourselves, and communicate it to others, is essentially what we are here for. The Jewish prophet, Micah, writes that what God requires of people is that they be just and kind and live in quiet fellowship with God. It is just that easy and that hard.



# Aussie churches responded better to disaster

By David Hill

*The church needs to change its way of way thinking if it wants to engage effectively with the community after a disaster.*

New Brighton Union Church minister Rev Mark Gibson has been reflecting on his own earthquake experience and comparing it to the experience of churches in the aftermath of the Black Saturday firestorm in Victoria, Australia in February 2009.

Mark presented his reflections in three public talks last month, after he visited the Kinglake region in Victoria in October.

"My sense is that as long as we are locked into models of church

that are largely about worship services and a parish way of being, we will be limited in our ability to truly engage in community development.

"I believe the church is well-equipped to be involved in community development, if it gets its theology right. One of the things that trip us up is our divisions, our denominationalism."

To put it simply, the challenge for churches is to be more like the movement started by John Wesley in 18th century England, rather than an established church.

Mark's first talk focused on churches can move beyond business as usual. He says the Victorian

churches fared much better because of their stronger ecumenical links, which led to disaster preparedness.

The Victoria Council of Churches has an emergency ministries unit that is trained to mobilise in a disaster. The closest New Zealand church equivalent is the Salvation Army.

"This is something they have developed over a few decades and it first arose in response to a flood. Because they have recurring bush fires they have been able to develop a ministry that has a strong relationship with the state government. The Churches are now the go-to organisation whenever there's an emergency."

Mark says the emergency ministry offers "frontline spiritual first aid".

In contrast, Mark says, after the Christchurch earthquakes, the churches focused "largely on ourselves, and even when we dealt with ourselves, we didn't have a plan B".

The Uniting Church of Australia also has a peer support service. Extra resources can be deployed quickly to ensure churches support their own people and their communities.

This type support was offered in east Christchurch, but in a small and very belated way.

Pressures on local church communities are much greater than normal after a disaster, and individuals are also under extra stress. Therefore an organised and co-ordinated support effort would have been much more effective.

Mark says journeying through



The ecumenical nature of Australian churches helped them respond well to the needs of the community after the 2009 bushfires.

a disaster situation is life changing and it is vital the Church is transformed and continues transforming.

He says we don't have to view the disaster as something awful that happened but in Christchurch the Church quickly got back on track and looks more or less the same as it did before.

"The church needs to be more flexible and less locked into certain models. We need explore new ways of being, including fresh expressions."

Mark believes the Church and society as a whole should rethink how it lives with the environment. The second of his talks addressed the question 'Have we lived here long enough?'

"As Sir Mark Solomon has said, we must rebuild the city to the natural environment, not the environment to the city. This goes back to something a Victorian judge said, when he presided over the

Royal Commission into the Black Friday bush fire of 1939.

"The judge concluded that the scale of the disaster and the number of lives lost could have a lot less had society learnt to live better with the environment."

Christchurch residents have learned they live on a 'seismic swamp'. Swamps may be drained, but the water table remains. The land has so much water, that in the event of an earthquake it loses its structure, resulting in liquefaction and lateral spreading.

"We need to become indigenised to our environment. It doesn't mean that we become 'first people', but that we understand this place and we know how we need to adapt to live sustainably."

His third talk made the point that rebuilding community is more important than buildings but the rebuild needs to be flexible and able to "bend and flow" so we can be resilient in future disasters.

## Opinion swings against Bible in Schools?

By Cory Miller

*Since the beginning of the new school year, a debate has been unfurling in the media: Does religion have a place in secular schools?*

In recent weeks, three parents publicly spoke out against having their children being taught what they see as exclusive Christian beliefs and values.

Auckland father, Roy Warren, set the ball rolling when he laid a complaint against his son's St Heliers School with the Human Rights Commission in December. He feels the Bibles in Schools programme discriminate against himself and his five-year-old son.

Fellow parent Melissa Muirhead followed suit, with a third parent Maheen Mudannayake also considering laying a complaint.

Figures released by St Heliers School Board of Trustees show that of the 41 percent of parents who voted on the presence of religious classes, 67 percent were in favour, only 19 percent were against and 13 percent were neutral.

Nevertheless, the school acquiesced to the three parents' demands giving the reasons that the busy curriculum puts pressure on teachers, the increasing diversity of its students, and the concerns of some parents. In lieu of the programme, the 30-minute-long religious programme will now take place after school hours.

Many primary schools continue to offer these programmes during school hours - something these parents and the Secular Education Network would still like to see changed.

The programmes seem rather innocuous. The Churches Education Commission says its vision is to use Bible stories, to teach children a range of values and morals that are in-line with the New Zealand curriculum.

It says Bible in Schools teaches such values as excellence, equality, relating to others, respect and integrity. The Commission emphasises that its teachers are not there to evangelise, teach about hell, or pressure children to become

Christians.

Opponents beg to differ, however. The Secular Education Network is one of the main campaigners against religious education in state schools and its members include liberal Christians.

The network's public relations officer David Hines is Christian, which causes many to question why he'd be against such a programme.

"As a liberal Christian I believe it is important to be sympathetic to atheists and people of other religions. If we want to be friendly with those in other faiths, Bible in Schools has got to go."

David says secular schools have to be for everybody but the way religious education is now taught makes Christianity the main religion.

St Heliers parent Melissa Muirhead says despite the Commission's attempts to tout the classes as simple value-based ones, the real emphasis has been on teaching children about God.

"Their work booklet asks children to write prayers to God and notes to God saying 'sorry'. "These activities are very personal and cross a line with most people."

Another parent Maheen Mudannayake, is Buddhist and says he was horrified to find his daughter come home talking about Christian beliefs and God. He says he regularly had to explain his Buddhist beliefs to his daughter to correct what she had heard.

While many schools offer an opt-out option, David says this isn't desirable. "It's a violation of their human rights as it segregates the children from their peers," he says. "Children shouldn't have to say my father is an atheist."

He adds that any programme about beliefs and religions should be inclusive. "One option raised with St Heliers school is a programme covering the world's major religions, though there were concerns about the suitability of such a programme for primary-school aged children."

He admits a programme that represents a range of opinions and beliefs would be challenging but could work.

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# Community focus guides churches' path to recovery

*Like rebuilding the city as a whole, progress on restoring and replacing Christchurch's earthquake damaged churches has been slower than expected.*

In the case of Methodist Churches this is because parishes are first required to develop a vision and strategic plan for their ministry. Decisions about property will then follow from this strategic thinking.

The Central South Island Synod went through an extensive consultation and visioning exercise in 2011 and 2012. It charts a way forward to parishes to plan their future and find new ways to work together.

A key part of the Synod's approach is that parishes must lay out how they will develop lay leadership and be more engaged in their communities before they make decisions about the future of their properties.

The Central South Island Synod's strategic planning coordinator Jill Hawkey says the Synod's recovery plan aims to help

each congregation be a welcoming, inclusive presence in their local communities and to live out the love and grace of God known in Jesus Christ.

"Our consultation and visioning process showed us that most parishes are well established in their neighbourhoods and are very active in their communities. The strategy presents some significant changes in the way churches will work together in future," Jill says.

"The way forward will be from the ground up. Churches will be encouraged to work more closely together to share resources and ministry.

"Some wanted us to consolidate parishes in new buildings at major hubs around Christchurch but the Synod decided this would not build stronger neighbourhoods. The experience of other denominations has shown that when churches are forced to merge, people rebel and it does not work."

As an example of grassroots

reality compelling congregations to work together, Jill cites the example of the Shirley and Richmond Methodist congregations. They now worship together with St Colomba Presbyterian Church at St Albans Uniting Church. The Shirley and Richmond congregations are both committed to returning to the northeast of the city.

The Christchurch City Council has approved in principle a plan whereby the combined congregations would take out a long-term lease on the land where the Shirley Community Centre stood before it was ruined in the earthquake. The Church would build a multi-use facility on the site that would serve as a worship space and community centre.

"The strategic plan identifies several clusters around the city within which congregations are encouraged to work together and perhaps develop circuit models of ministry. These are in the east, north and south of Christchurch. Another cluster will be in what



Durham Street Methodist Parish wants to combine an ecumenical worship centre and commercial venture on its inner-city property.

we are calling the new suburbs, around Halswell, Lincoln and Rolleston to the southwest of Christchurch," Jill says.

"Waimakariri Shared Ministry will serve as another cluster. Over the next four years the Synod will give priority to developing ministry for inner city Christchurch and the hard-hit eastern suburbs.

"We will also focus on the southern part of the synod, which has been neglected. This would see greater cooperation among the

parishes in Oamaru, Timaru, Waimate and Ashburton," Jill says.

To advance the focus on community ministry, Christchurch Methodists and Presbyterians have jointly funded a community development worker to work with congregations.

Jill says community worker Cassie Welch's work is going very well. Recently she has worked with the congregation in Woodend set up a weekly film afternoon to help isolated elderly people get out into the community.

## Knox Church at the heart of Christchurch rebuild

By Hilaire Campbell  
*Because it sits on the corner of two of Christchurch's busiest streets, Knox Presbyterian Church has been a highly visible reminder of the effects the earthquakes had on the city's churches.*

Knox's property convenor, John Brouwer, would never call the event fortuitous but he says it has presented the church complex with a unique opportunity to reinvent itself.

"The building always functioned well but we've worked out how to make it better and function differently, both inside and out," he says.

Early surveys of the congregation showed a preference for openness and informality - fewer pews and more comfortable, open plan seating. New insulation and more efficient heating should mean that draughts will be a thing of the past.

Tall, lightly tinted windows will modernise the church itself, and a large main entrance on Victoria Street will open the church up to the community.

John says that a close working relationship with architects and engineers has enabled the church to retain most of the wooden heritage roof and interior in a way that is sympathetic to the modern exterior. "It's been a very complex process, involving many months of planning. Some would say it's better to start from scratch."

The rebuild proper began six months ago but the public wasn't aware that anything was happening until recent months when early morning traffic was stopped for a crane to manoeuvre a batch of outsize

concrete columns into the church's vacant roof cavity. John believes it's the first time anything like this has ever been attempted.

Next month will be a turning point for the church. With all 14 columns in place, most of the structural work will be finished, leaving the rest of this year to work on walls and make the building 'home'.

Knox Council Clerk, Janet Wilson, says the congregation can't wait for the church to open. Hopefully this will happen before Christmas. "Some are still coping with house repairs and rebuilds of their own, so it's important for them to have something permanent in their lives. Regular get-togethers help. These include community lunches and coffee mornings, fundraising days, anything that people enjoy doing."

Fortunately, Knox has a fully functioning hall, chapel, and other amenities so the congregation has been able to stay together. On the whole, Janet says they have coped amazingly well.

"We've had no permanent minister for a year, and planning and fundraising for the new church has occupied us all," she says. "We have no energy left for activities outside the church."

She has nothing but praise for the professionals involved in the rebuild. Architects Wilkie and Bruce did some of earlier work, and Janet says they were very good. "They always go the extra mile. Higgs Construction has also excelled. Their attention to detail is extraordinary."

Soon, Rev Dr Matthew Jack, the new minister, will



Exterior concrete beams are craned into place at Knox Church.



Architectural drawing of the new church.

take up his position at the church.

"I'm entirely happy to be here," he says.

As someone new to Knox and Christchurch, he offers a fresh pair of eyes, and an enthusiasm for working with

the congregation and the community.

Around Victoria Street he says there's a real energy. "It's rebuild central, and Knox is right in the middle of it. That puts us in a significant position to make connections."

## Chch rebuild

From Page 1

We are negotiating with EQC over the status of the parsonage that is also on the property. EQC says it can be repaired but we argue it can't be and we should be paid out."

Mary says the congregation expects to be able to announce its plans in a month or two. They intend to hold an open air Pentecost service to acknowledge the creative options they are exploring.

"One of our biggest concerns is the energy levels of our parishioners. Some are under serious stress as insurance settlements drag on unresolved. There are many anomalies. In some cases people are well looked after and in others you can only say that the insurance companies are being deceitful and taking advantage.

"This will become a major issue not only for congregations in Christchurch but elsewhere around the Connexion where church buildings are below code and congregations face hard decisions about their future."

Another important twist in the story of post-seismic

Christchurch occurred recently when Wainoni Methodist Parish declined the government's offer to purchase the red zoned property at its 2007 rateable value.

Synod's strategic planning coordinator Jill Hawkey says the Wainoni church building has suffered only minor damage and it is one of the few remaining community facilities in the east of the city.

"Wainoni Methodist Church is used by a wide range of community groups including the Wainoni Avonside Community Services Trust which offers programmes to 200 older people every week. In fact CERA (Canterbury Earthquake Recovery Authority) holds its public events at the church.

"The \$900,000 CERA offered is not enough to rebuild a church on a different site. The decision is not without risk because the government could decide to shut off services to the property but because it is on the edge of the Red Zone, we are hopeful that will not happen," Jill says.



# Repairs put Fijian parish on firm footing

By Paul Titus

*One of the good news stories of the Christchurch rebuild is the hard work that builders did to ensure the Moraia Fijian Methodist Congregation could return to its property in time for Christmas services last year.*

The Moraia Congregation worships at the old St John's Church in Bryndwr. The 1927 stone church was extensively, though not irreparably, damaged in the initial quake in Sept 2010 and further damaged in the big aftershock in February 2011.

While they have not yet been able to return to the church building itself, throughout 2011 and 2012 the Fijian congregation was able to meet in the adjacent hall.

For all of last year, however, the hall too had to be vacated for repairs and strengthening. The construction company handling the job, Proceed Building Ltd, pushed hard and worked long hours so that the congregation could be back home in time for Christmas.

Now the Proceed Building team has turned its attention to repairing the church building with the aim of having the work by completed of Christmas this year.

Arrow International project manager Judith Jehru is overseeing the work on Methodist buildings being repaired under the insurance settlement the Church received.

Judith said work in the hall included adding horizontal, vertical and diagonal steel bracing to the walls and to the ceiling.

"The floor was lifted and new concrete foundations were poured alongside the existing foundations and then the floor was replaced. The steel bracing is tied into these new foundations. The hall is now 67 percent of the current building code," Judith says.

In addition to strengthening the hall itself, the disabled toilets and showers were added, and the hall now has a fire alarm system with smoke detectors and emergency lighting.

Repairing and strengthening the 1927 church will be an even bigger job. In the first quake the roof separated from the back wall and a crack emerged in the middle of the building running from ceiling to floor on both side walls.

The first step is structural strengthening and

then the interior and exterior stone work, plaster, wooden panelling and stained glass windows will be restored.

"The building was saved because it has reinforced concrete walls clad with stone on the exterior," Judith says. "Because it is a listed heritage building we have had to seek City Council approval for the work and much of the strengthening will have to be hidden from view."

The strengthening work will include incorporating steel bracing into the existing timber ceiling trusses, adding poured concrete columns to the back wall, adding new foundations along some walls, and fixing a concrete ring beam to the top of all the walls. The ring beam will be drilled and grouted to tie it into the existing walls.

"It is horribly fiddly work because it has to be done in and around the existing structure without damaging it," Judith says.

Methodist property and insurance manager Greg Wright says it is particularly rewarding to restore the St Johns building because it is one of the few stone churches in the city to have survived the earthquake.

The Moraia congregation's presbyter, Rev Peni Tikoinaka says the congregation is delighted to be back in their hall and feel safe now that they can see all the steel bracing that has been added to it.

The congregation now holds two Fijian language worship services on Sundays as well as a weekly men's group, women's fellowship and youth group meetings.

"We are very grateful to the Upper Riccarton Methodist Parish, who accommodated us during the year when the repairs were carried out. We are also very grateful to the contractors who worked very hard to complete the work by Christmas."

Peni says the MCNZ Fijian synod Wasease ko Viti ke Rotuma, continues to grow. Two new presbyters were inducted in last month, and there are now Fijian language congregations from Whangarei to Invercargill.

The two new presbyters are probationers from Trinity College, Alivereti Uludole, who will be stationed at Meadowlands, Auckland, and Joeli Ducivaki, who will be stationed at Pukekohe.



Raw sewerage is still being dumped into Christchurch rivers.

## Christchurch rivers still in the poo

By David Hill

*Canterbury's earthquakes have given Christchurch the opportunity to re-consider how it manages its waste.*

River of Life, a Methodist church initiative, hosted a public meeting, "Time to get our shit together: Our rivers are not sewers", late last year and with around 30 people attending, to discuss the ongoing Christchurch City Council practice of releasing raw sewage into urban rivers. A number who attended were candidates in the local body elections.

Christchurch has a sewage system where wastewater and sewage is discharged out to sea. The council is consented by Environment Canterbury (ECAN) for one wet-weather discharge of raw sewage into the Avon River every two years to allow for overflows and overloading (though this is now under review).

However, the council's asset and network planning senior technician Mike Bourke revealed to River of Life that due to earthquake damage and storm events the council made 64 discharges in just the first eight months of 2013.

This scenario does not sit well with former ECAN chief executive Professor Bryan Jenkins, who now heads the Waterways Centre for Freshwater Management with Canterbury and Lincoln universities.

Bryan says the earthquakes have had a significant impact on Christchurch's sewage and wastewater system and it is believed there may now be up to 70 overflow points. The rebuild process will help, but it will still leave 48 overflow points.

"A return to prior conditions for land use and infrastructure is not sufficient to reach an acceptable solution. However, the recovery process provides an opportunity to address an unsatisfactory situation."

Bryan would like to see the recovery strategy include options to

improve stormwater treatment and sewage overflow management, improve water quality for water-related recreation opportunities, restore aquatic ecology, create an off-river bird habitat, reduce flood risk and create more resilient river margins.

The recovery strategy also needs to integrate with multiple community uses including cultural heritage, community gardens, recreation, a cycling corridor, a biodiversity corridor and an earthquake memorial, Bryan says.

Improvements could be made by increasing the reticulation capacity, retro-fitting low impact urban design to residential and industrial land, introducing swales and detention basins, and constructing wetlands to treat stormwater before it is discharged to the river.

He favours a land based system, employed by other councils, including the neighbouring Selwyn District Council.

Other options include fitting rainwater harvesting tanks to homes to store rainwater and allowing stormwater to flow on to people's properties to water gardens and lawns, instead of going down the drain.

Chemical and composting toilets could also reduce pressure on the sewage system.

However, both Mike and Bryan acknowledge improvements to the waste system can be restrained by budget allocations.

Mike stressed to the meeting the council is committed to reducing sewage discharges and has already spent millions, and is budgeting to further upgrade the infrastructure.

River of Life co-ordinator Rev Mark Gibson says the meeting was called after two postings on the issue on 'The River of Life Project' Facebook page were collectively viewed by more than 13,000 people. An indicator, he says of just how many people are unhappy with the status quo.



Repair work is underway in the Moraia congregation's church building





## New structure for CWS

*In November, the annual general meeting of Christian World Service adopted a new structure.*

The changes resulted from a four year governance review that was delayed by the Canterbury earthquakes. The review recommended that CWS Board members be drawn from throughout the country.

The newly constituted CWS Board is made up of members of partner churches, one member from a new body called the Supporters' Council and others appointed for their skills and expertise. Board members are appointed for a three year term which can be renewed once.

The newly constituted board held its first meeting by conference call and is due to meet face to face later this month. It will replace the annual meeting with church representatives at the CWS Council and a separate Christchurch-based board. Rev Prince Devanandan, Lyndsay Jacobs, Robert Kereopa and Sally Russell have been appointed by their denominations to the new board.

"The new board is a good outcome of a drawn out process to clarify the

governance of CWS. Partner churches wanted a closer, more accountable arrangement in the governance of their agency," says CWS national director Pauline McKay.

"The new constitution will strengthen our relationships with partner churches," she adds.

The Supporters' Council will be constituted once a year at the time of the annual general meeting. Partner churches, organisations and individuals who have made a financial contribution in the previous two years will be entitled to take part. Its role is to improve the understanding of the work of CWS and be a place where churches and donors can offer guidance and feedback to the Board.

CWS will retain its current purpose: supporting groups working to overcome poverty and injustice, responding to emergency situations, encouraging people to understand the causes of poverty, engage in theological reflection, and fostering spiritualities that sustain people in their struggle.



*Ally de la Cruz repairs a fishing net after Typhoon Haiyan in the Philippines.*



*Water shortages loom over Ugandan herdsman and the animals.*

## CWS TONGA CYCLONE APPEAL



*Photo: Pesi Fonua/Matangi Tonga*

### PLEASE DONATE NOW

*Cyclone Ian has badly damaged or destroyed more than 70% of homes in the Ha'apai islands. The people need food, water, shelter and support. Help local Ama Takiloa groups respond. Give so the women can do what they do best.*

#### CWS TONGA APPEAL

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#### DIRECT DEPOSIT

Name of Account: Christian World Service  
Account number:

ANZ 06 0817 031 8646 00

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## Share your harvest blessings!

*Christian World Service is encouraging parishes to focus on harvest in this year's Lenten season.*

New worship materials and ideas for a community 'Harvest Festival' are available to encourage parishes to give thanks at the close of summer.

This year's resources focus on two communities coming to terms with unusual weather events. In the Philippines the National Council of Churches is focusing on recovery and livelihoods after November's super typhoon. Southwest Uganda is also suffering as repeated droughts in recent years have left more people without water and food security.

"At Christmas we asked people to Share Water, Share Life and they did. Money is continuing to come in but our partners are dependent on our support to meet these additional challenges," says CWS national director Pauline McKay.

"Holding a community fundraising event for CWS, will have a direct benefit. Filipinos and the widows and carers of HIV and AIDS orphans in Uganda are asking for more support. Their immediate needs are for more roofing iron in the Philippines and the materials to build water tanks in Uganda," she says.

The Philippines have had no let up four months after Typhoon Haiyan hit. Rain continues to fall and people are working hard to survive the extreme weather patterns.

Some have made the most of the situation by building temporary shelters but the pressure is on to restore the livelihoods they lost. Others are too traumatised or are trying to deal with the complex and at times violent local political situations that have left many with no land at all.

As part of the ACT Alliance, CWS is helping farmers re-establish crops and fishing people return to work through its recovery programme.

In Uganda the Centre for Community Solidarity reports that the prolonged drought has dried up many streams and waterholes, leaving the people dependent on heavily contaminated water and long treks to rivers.

According to Charles Rwabambari of CCS, the majority of community members rely on subsistence farming and have suffered total crop failure or very low yields. "The change in the rainfall pattern has totally confused the communities and made them more desperate and their future uncertain," he says.

The United Nations initiated World Water Day is celebrated annually on March 22. This year's theme Water and Energy looks at the connection between the two and who is missing out.

CWS resources are available from [www.cws.org.nz](http://www.cws.org.nz) or from Emma at [cws@cws.org.nz](mailto:cws@cws.org.nz).



## Take-home message from Rapture 2014...

*The summer entertainment line-up has been incredible!*

There were sports events running up and down the country, including the Wellington Sevens, the Auckland Nines, plenty of cricket and much more. The music scene however was where the crowds were gathered.

We had Big Day Out to start off the New Year, Wellington had Homegrown on the waterfront, and most recently there was Rapture 2014 hip hop festival with headlining act Eminem.

New Zealand has had a chequered past with hip-hop, more so than any other genre of music. Whether it is acts pulling out because of poor ticket sales, or being denied visas because of past criminal convictions or just the general dysfunction of the rap community and its management, it is very rare for a NZ show to take place with the original bill in place.

By Filo Tu

So, if you saw the first announcement for Rapture and at no point in the months following uttered a phrase like 'I'll be surprised if it goes ahead', you are either a very optimistic fan or haven't been burned in the past.

It has only taken him 15 years to arrive onto the shores of Aotearoa but Eminem didn't disappoint. In fact, the headliner for the Rapture festival produced an incredible display of vocal and lyric musicianship. Western Springs, Auckland, was bursting with people, moving to the sounds of The Marshall Mathers LP, which I confess, I rapped to as a 13 year old. The 'god of rap' turned on an open-air spectacle worthy of the steep price of admission.

Eminem's set list spanned his seven solo albums and included an extra nugget when Royce da 5'9" showed up for a special

performance from their 'Bad Meets Evil' album.

Both eras of Eminem's professional career were represented. He hit home with those around for the 2000s-era songs and performed more radio-friendly tracks like 'Love the Way You Lie'. It didn't matter what he played though, as the multi-generational crowd - pumped by the hyperactive Action Bronson and then J Cole - was bouncing along with whatever Eminem was throwing out.

On the whole it was a flawless performance from a man who, seven years ago, seemed to be unofficially retired. The majority of those in attendance at Western Springs seemed pleased with his set, which included an appearance from all of his albums.

The only real problem came afterward where there weren't enough buses to take everyone who needed them in a timely



Young people are drawn to experiences such as Eminem's performance at Rapture 2014.

fashion. With 55,000 in attendance for Eminem, things could have easily gotten out of hand.

So why review Rapture 2014 for Touchstone? Why talk about an artist who just babbles a bunch of words together, plays it too loud, and goes against the underpinning of our society?

Rapture 2014 represents what our young people need: a spring to gather around, a song to sing,

inspirational leaders, freedom without structures. Our young people are drawn to such functions, concerts and gigs. Our young people thrive in getting in and amongst the 'highs' of social events.

Maybe we can encourage them to attend the likes of Parachute or create our own rapture? What say you?

## Kidz Korna!

**WELCOME TO KIDZ KORNA MARCH 2014!**

### LIGHT AND SALT

Last month, at St John's Church in Hamilton, the children's talk was all about being the light of the world.

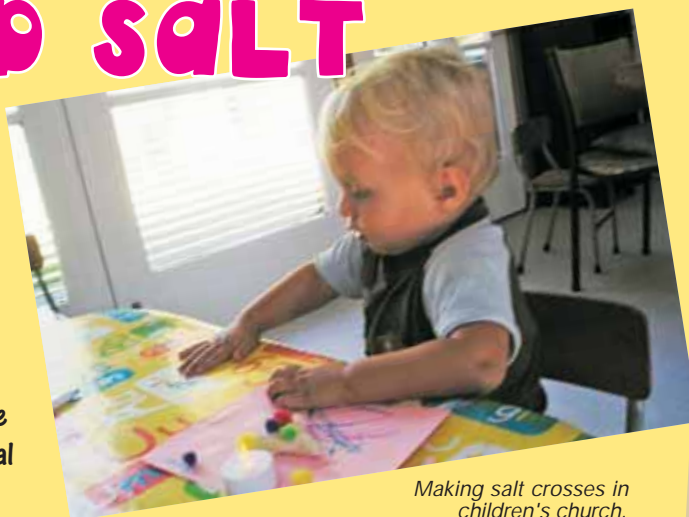
Jesus wondered how he could teach his people more about God and make them realise how important they were. He told them they were 'like salt for the whole earth'.

Salt makes food taste good, and Jesus message was that we should not lose what makes us special and we should season all we do with faith and love.

Jesus could see that some of them understood and went on to tell them, 'You are like light for the whole world'. Don't hide your light. After our story the St John's children sang 'this little light of mine' and danced with a light on their fingers.

Afterwards, in children's church they made salt crosses and baked them in the microwave before decorating them.

St John's kidz learned Jesus' words from the Sermon on the Mount about being salt for the earth and light of the world.



Making salt crosses in children's church.



It was great looking at and reading last month's Kidz Korna. Thank you to those who shared with us what they had done at Christmas. I'm sure that a lot more of you also did exciting things.

It's not too late to send an article to me and it can be published in the April Touchstone. Remember that Jesus is with us all year, not just at Christmas.

### KIDZ KORNA QUIZ

#### Wordsearch - Light and Salt

Can you find all these words in the grid?

Disciples, earth, glorify, good, hide, Jesus, lamp, light, listen, little, men, salt, shine, taste, world.

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

Answers to last month's quiz:  
1) The angel Gabriel visited Mary.  
2) Joseph was a carpenter.  
3) Jesus was born in Bethlehem.  
4) The shepherds were afraid when the angels visited them.  
5) The Wise men came from the East.

### What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at [dlennox@xtra.co.nz](mailto:dlennox@xtra.co.nz) or to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz)



## ON SCREEN

A film review by Steve Taylor

## PHILOMENA



A few weeks ago I caught a taxi cab into inner city Melbourne. Weaving through rush hour, my host asked my occupation and the conversation quickly turned religious.

Taxi drivers can offer unique insights on the cultural pulse. He was respectful. Religion is good for society, he said, offering ethical care for others that is essential for better communities.

But some churches have an image problem. Especially, said my taxi driver, the Catholic Church.

Films like Philomena reinforce the stereotypes. Inspired by a true story (The Lost Child of Philomena Lee by journalist Martin Sixsmith), it tells the story of an Irish Catholic mother's search for her son, separated as a four year old when the church forced her to give him up for adoption.

Over the years, Philomena's love continues to burn. Played in the movie by Julie Dench, Philomena's chance encounter with a suddenly unemployed government advisor (Steve Coogan as Martin Sixsmith) offers hope of a mother and child reunion.

The plot twists and turns, the journalistic detective work of Steve Coogan is a perfect foil for the emotional rollercoaster of a mother looking for her lost son.

There are some minor speed bumps. The reluctance of her son's partner (Peter Hermann as Pete Olssen) to meet Philomena makes little sense. In the climatic graveside shots, Dench's face remains too deeply tanned to effectively convey the bleakness

of an Irish winter.

The film is carried by Philomena's gentle humour. Her refreshing candour is a perfect antidote to Coogan's world-weary cynicism. The use of historic video footage is clever, allowing the plot to move easily both forward and back in time. Some of this poignant footage is from real life, her son growing up in America.

Intriguingly, it is not only the Catholic Church that is judged harshly in Philomena. The secular cynicism of hard bitten journalism is also portrayed as equally lacking in humanity, with little to offer those hurt by injustice.

The alternative, quietly compelling, is the faith of Philomena. It is a common cliché - 'I'm spiritual, not religious'. But in Philomena, it is devastatingly turned back against the church. Her embrace of forgiveness is a striking contrast to the coldness

at the core of a church frozen in denial.

In real life, Philomena Lee found forgiveness in her work among the psychiatric community. Interviewed by The Atlantic in February 2014, she spoke of "nursing the patients, sitting down and talking with them, helping them with their problems-it made my own slide into the background. I've seen so much hurt caused through anger. And I thought, 'I couldn't

go through my whole life being angry'."

It seems an approach to life worth repeating to my Melbourne taxi driver and all his passengers. Staying angry takes effort. Forgiveness is a way of life that helps us all move on. It's a truth for those with faith... and without.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He writes widely in areas of theology and popular culture, including regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).

*"I forgive you because I don't want to remain angry." - Philomena*

## Sermon on the Mount

In Year A of the Lectionary the Gospel readings leading up to Lent examine what is called "The Sermon on the Mount" as contained in Matthew chapters 5, 6, and 7.

These wise sayings may not have all been uttered at one time in one place but were remembered as Jesus' teachings long after his death. In fact many of them are so well known they have been adopted as common expressions by people who would not call themselves Christians. How well do you know these wisdom gems?

Bible Challenge	Matthew (RSV)	
	Matthew (RSV)	
Begins with 8 statements called the	5:3-10	
A city set on a ___ cannot be hid.	5:14	
You are the salt of the	5:13	
I have not come to ___ the law	5:17	
I say love your ___ bless those who curse you	5:44	
And in praying do not heap up empty	6:7	
Dust and ___ consume earthly treasures	6:19	
You cannot serve God and	6:24	
Do not be ___ about your life	6:25	
The birds of the air neither ___ nor reap	6:26	
___ the lilies of the field, how they grow	6:28	
But if God so ___ the grass of the field	6:30	
___ do not be anxious about tomorrow	6:34	
Seek first his kingdom and his	6:33	
First take the ___ out of your own eye	7:5, AV	
Let the day's own ___ be sufficient for the day	6:34	
Judge not that you be not	7:1	
Knock and it will be ___ to you	7:7	
Do not ___ your pearls before swine	7:6	
Enter by the ___ gate	7:13	
Your will know them by their	7:16	
The crowds were ___ at his teaching	7:29	

Answers: Beatitudes, hill, earth, enemies, phrases, moth, marmion, anxious, sow, consider, clothes, therefore, righteousness, beam, troubles, judged, opened, throw, narrow, fruit, astonished

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## 'National Interfaith Forum to explore 'Unity in Diversity'

This year's National New Zealand Interfaith Forum will have particular interests to Methodists because one of the overseas guest speakers is Rev Dr Lord Leslie Griffiths, superintendent of Wesley's Chapel, London.

The recently formed Dunedin Interfaith Council will host the 2014 National Interfaith Forum June 27th to 29th.

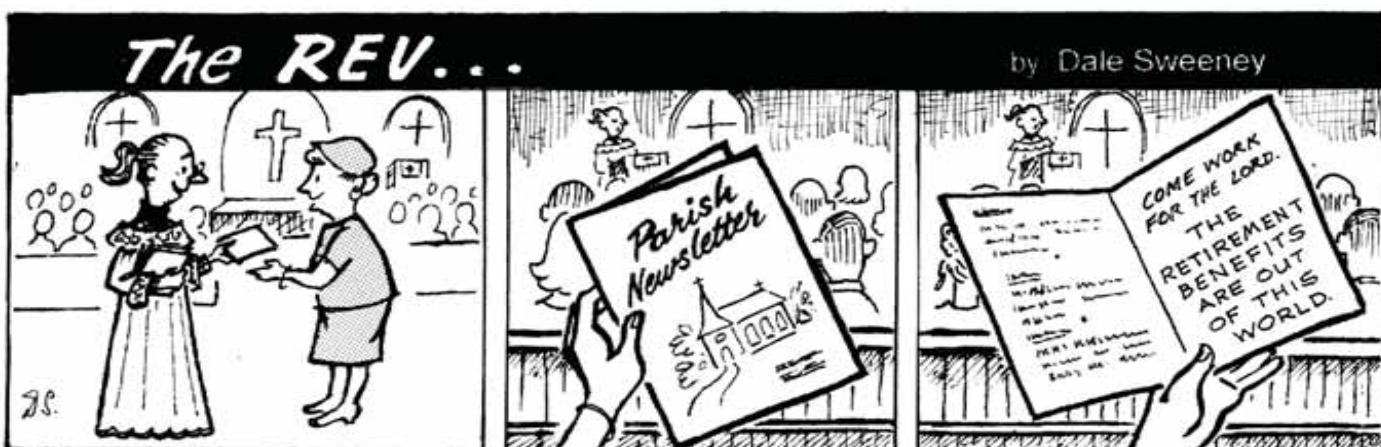
The theme of the forum is Unity in Diversity, and the programme will provide time for personal encounters and networking with members of other faiths. The aim is to inspire and empower those who attend to promote interfaith activities that enhance knowledge of the religious diversity in New Zealand.

The Interfaith Forum is a comfortable environment to explore other faiths and focus on positive issues that bring us together.

Organisers say the venue for the Forum will be the warm and modern Church of Jesus Christ of Latter Day Saints in the suburb of St Clair.

Information about the event is available online at [www.interfaith.org.nz](http://www.interfaith.org.nz). It includes details about registration and an outline of the inspirational programme.

For a registration form please email: [dunedininterfaith@gmail.com](mailto:dunedininterfaith@gmail.com) or [greg.hughson@otago.ac.nz](mailto:greg.hughson@otago.ac.nz).



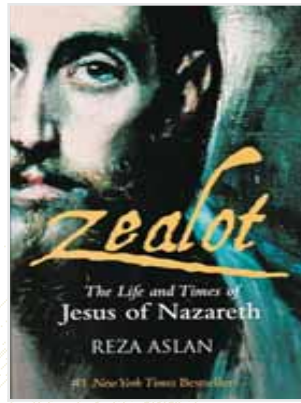


## Zealot - The Life and Times of Jesus of Nazareth

*This book caused a stir in the US in part because its author is Muslim. It offers the basic idea that Jesus was a nationalist with religious zeal who proclaimed an earthly Kingdom of God, and that St Paul in particular changed Jesus into God Incarnate, whose peaceful Kingdom was in heaven.*

For those who have read any modern work about Jesus' life there is nothing too surprising here, though for those whose study of Jesus has been limited to the Gospels there could be a few shocks. Aslan has clearly read a number of scholarly books about Jesus and conveys his take on Christ in a style that is more biographic than academic.

The first part sets the background for Jesus, the second tells the story of Jesus, and the third details the church's response to Jesus. At the end there are pages of notes, which deserve to be read but there are no footnotes, which would have been helpful, to justify some of the author's more



radical views.

This book is easy to read but somewhat beguiling. Aslan takes a series of possibilities about Jesus and treats them as probabilities, ending up with a picture that is at best one-sided. His strong views do not really acknowledge anything contrary and he does not admit he represents only some, not the majority, of modern scholarship.

Sadly there are factual errors. For instance, the priests of Baal did not pray 'day and night' (p129), but from morning to mid-afternoon (1 Kings 18.26-29). The feeding of the 5000 did not take place at

Bethsaida (p130), but in a lonely place (Mark 6.32).

Luke was mentioned in Philemon (which Paul definitely wrote) and not just in Colossians and Timothy (disputably written by Paul) (p184). Arius (a 4th Century Christian) preached that Jesus was Divine, not 'just a man' (p214). The Council at Hippo Regius took place in 393 CE, not

398 CE (p215). Whilst none are critical, they betray a sloppiness unworthy of a purported scholar.

There are opinions which, again trivial, are offered as facts. For example, there was no synagogue in Nazareth; The Lord's Prayer came from John the Baptist; James, the leader of the Jerusalem church and Jesus' brother, was a poor man who wore linen (which was worn only by richer folk), and did not speak Greek or write; the gospels were all written quite late, e.g. Mark written after 70 CE, whereas the majority view is before 70 CE.

What bothers me is not that Reza Aslan crafts a life of Jesus different from my own but an implied insistence that his alone is right.

Bultmann said that scholars tend to see the Jesus they want to see but Aslan seems to think this does not apply to him. Like beauty, however, faith is in the eye of the beholder.

On p297 we are told that Aslan is an associate professor of creative writing; reading this book, it shows! It is worth reading but with a large pinch of salt and alongside similar books by other authors.

By Reza Aslan

2013, Random House, 336 pages

Reviewer: Peter Taylor

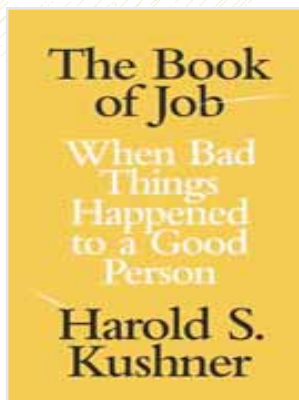
## The Book of Job - When Bad Things Happened to a Good Person

*Here's a piece of wisdom for all you watchers of action films. The worse the villain, the stickier and messier his ending will be. In the most satisfying films, the hero gets what he or she deserves, and all live happily ever after. But it ain't necessarily so, as the Negro spiritual had it.*

Life often doesn't work like that, and that basic sense of unfairness and injustice leads to the cry 'Why should this happen to me?' It's a question many of us will hear or even utter in our lives; and the closely allied question 'Where was God when...' appears very quickly in the aftermath of catastrophe and chaos.

This little book tackles the Book of Job with authority and compassion. Kushner works his way through what is a very complicated Old Testament book and wrestles with that very basic idea in the human psyche that bad things should happen to bad people, and good to good.

At the heart of this idea is a thesis with three bits. The first is that God is good; the second is that evil exists; and



the third that God is all powerful. These often sit unconsidered until something goes wrong...and then the inherent contradictions in that little triad explode.

Is an earthquake somehow not really evil? Is cancer beyond God's power, or somehow not evil? Or is God in fact deaf to our needs, uninterested in what matters to us?

None of this is simple and none of these questions are new, as Kushner shows through this lovely little book. He works his way carefully and patiently through the answers given by Job's three friends and the importunate Elihu, through the

final part of Job's dialogue with God.

Along the way, he evaluates some of the traditional readings of Job from commentators like Pope (author of the Anchor commentary), CS Lewis, Maimonides, Buber, and Heschel as well as his own experiences with family tragedy.

This is a dense and scholarly little book but one that

repays careful reading alongside the Biblical text. It has completely revised my understanding of what has always been one of my favourite books of the Old Testament.

I really don't like summarising such a carefully reasoned argument by simply quoting from the book's closing paragraphs but to leave the question unanswered would be to do what I had always assumed the Book of Job did. I am delighted to have my received wisdom demolished, and replaced with something better.

Kushner finds in Job's and God's final dialogues a wrestling with the triad above that comes out in a careful conclusion about the nature of power and of love.

He arrives ultimately with the glorious statement that Job is satisfied not by the content of God's answer but by his contact with God. Like Job, says Kushner, I have met God. "I have met him in the sunshine but more often in the shadows, not in the elegant perfection of the world but in the resilience of the human soul, the ability of people to find even a pain-filled life, even a grossly unfair life, worth living...I have experienced the reality of God. I know I am not alone, and vulnerable mortal that I am, I am comforted."

Review copy courtesy Epworth Books.

By Harold S Kushner

2012, Schocken Books, 226 pages

Reviewer: Alan Webster

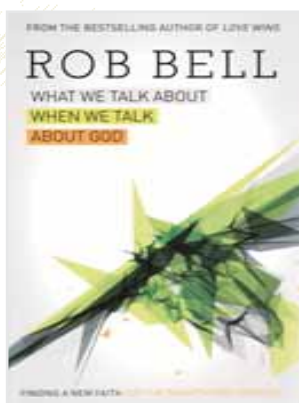
## What We Talk About When We Talk About God

*Rob Bell's writings have challenged Evangelicals to think about their faith and generated controversy. Most notably his book Love Wins challenged traditional Evangelical understandings of hell and eternity.*

Bell stands where Evangelicalism meets post modernity and reactions to his writings have ranged from outright rejection to an acclamation that here is someone who can retell the faith in a way which is coherent and compelling today.

He acknowledges that using the word 'God' in the title of this book is to step "on all kinds of landmines". Yet this book is an exploration of how we might talk about God. It acknowledges that "there is something in the air, we're in the midst of a massive re-think... When it comes to God, we're at the end of one era and the start of another."

What Bell identifies is labelled by Thomas Kuhn as a 'paradigm shift', a change in our basic assumptions about something. In the course of the paradigm shifts people struggle with and fight over the new understanding until it then becomes ascendant over time - generations even. What



Bell points to as the new way will be sharply resisted perhaps for some time.

The main body of the book consists of seven chapters. Chapter one presents Bell's rationale for the book and his assertion that the reality of God is everywhere and is for everyone regardless of who they are.

Chapter two discusses the marvellous complexity of the universe. Bell appeals to the reader to let the universe speak to them of the presence of God. He restates the case for the existence of God from the design apparent in creation.

Chapter three is an appeal to walk carefully in our God-Talk between a rash certainty and an ambiguity that can become meaningless.

In Chapter four, Bell argues that our language for God will always be incomplete and provisional. Always a sign pointing to the truth but never the truth itself, yet to talk of God at all is to assert that hope is real.

In Chapter five, Bell talks of the immanence of God, of a "God not indifferent or detached or distant to our pain". In Chapter six he talks of God as challenging us with a

"better and more inspiring vision for the future". Chapter seven explores the implications of all this for religious life. Here, Bell calls for an end to dividing the spiritual from the whole of life, an end to a separation between the holy and the ordinary, the divine and the everyday.

Bell identifies the contemporary situation and the way forward he charts is a compelling one. As I have indicated though, he does attract criticism.

His fiercest critics describe his writing as 'not Christianity'. More measuredly, Mark Galli writes that, while the subjective - the religion of experience - is important, it needs the corrective of the Gospel. If all that we have is a religion of experience then we run the risk of diluting great Gospel themes. A similar critique could be made from a more catholic position that the religion of experience needs the corrective of the constant witness - the tradition - of the Christian faith.

An authentic Wesleyan response would be to warmly welcome a reflection on the religion of experience. After all, Methodism began as highly experiential effort to offer both the Gospel and the witness of the Church as interpretive framework for experience.

By Rob Bell

2013, HarperCollins, 240 pages

Reviewer: David Poultney

<p><b>DID JESUS EXIST?</b> New York Times bestselling author Bart Ehrman confronts this question head-on and provides a compelling portrait of the Jesus you may not have hoped to meet - but he did exist. <b>\$25.99*</b></p>	<p><b>Kerikeri Mission and Kororipo Pa</b> Today, the Kerikeri basin is home to NZ's oldest European buildings. Angela Middleton tells their story and that of the people, missionaries and Maori, who made them. <b>\$29.95*</b></p>	<p><b>THE CASE FOR THE PSALMS</b> Top Bible scholar N.T. Wright urges all Christians to return the church's original hymnbook to the centre of our spirituality. Reconnect with these spiritual treasures. Hbk <b>\$34.99*</b></p>	<p><b>CONSIDER THE BIRDS</b> Birds are everywhere in the Bible. Highlighting 10 birds throughout scripture, Debbie Blue offers an edgy, scholarly, and shocking take on these winged messengers. <b>\$34.99*</b></p>
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## Hastings church supports aspiring students

*Hastings Wesley Church's Samoan congregation has provided scholarships for four young people to fund their university study.*

The congregation's Punavai Trust has provided grants of \$4000 each to four of its young members.

The tertiary students are Selesa Skelton, who will study nursing at the Universal College of Learning in Palmerston North, Jonam Segā, who will study commerce at Victoria University, Uefa Pio, who will study nursing at Whitireia Polytechnic, Porirua, and Grettel Williams who will

study anatomy at University of Otago.

Punavai Trust chairman Dennis Oliver announced the scholarships at a church service. Dennis says that earlier generations of Samoans who migrated to New Zealand mainly found work in factories and food processing such as Watties in Hastings.

"They provided a firm foundation and now the next generation is looking to expand their options and many see university qualifications as the key to their goals.

"Seven young people in the

Samoan congregation have qualifications in education, nursing, science, criminology and the graphic arts, and this has inspired other young people to follow in their tracks.

"This has placed increasing pressure on families to meet the expense of gaining university qualifications. The grants will help reduce that pressure."

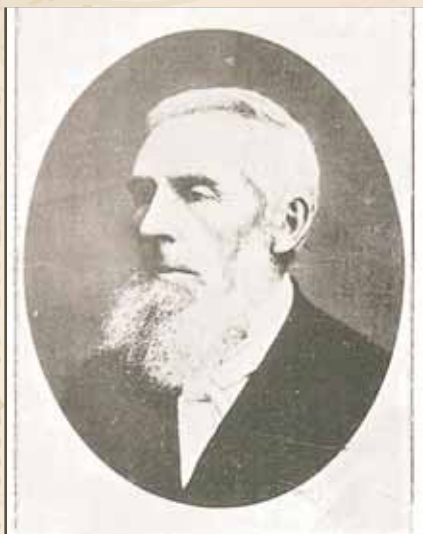
Dennis says he would like to see some of the congregation's young people gaining qualifications in skilled trades such as carpentry and plumbing.



Presenting the scholarships: Back row (from left) Punavai Trust trustee Olive Tanielu, chairman Dennis Oliver, Rev Iakopo Fa'afuata, Rosa Fa'afuata, to students in the front row (from left) Grettel Williams represented by her father, Uefa Pio, Selesa Skelton, and Jonam Segā.

### Unsung Methodist Personalities

## 'AND DID THOSE FEET.....' John Spink Hudson - 1807-1893



John Spink Hudson

If you like the Last Night of the Proms then you might sing along with the crowd as they join in Parry's setting of William Blake's poem 'And did those feet in ancient time'. For at least 300 years there have been those who believed, with Blake, that, somehow, the British race descended from one of the Lost Tribes of Israel.

There was, moreover, the delightful myth associated with this notion. It holds that Jesus himself came to England with his uncle, Joseph of Arimathea, who was a merchant and traded in tin with the early Britons! British Israelism was going strong in New Zealand until a generation or so ago. Bill Massey, our prime minister during WWI, was an ardent supporter.

These ideas probably reached a peak after World War I, particularly through the influence of AH Dallimore, an ex-Methodist, who led the Revival Fire Mission in Auckland until the 1950s. Indeed, some who read this may remember him.

In the 1930s advertising for British Israel meetings was included in the church notices in the newspapers. It was certainly present within some Methodist congregations and among some of ministers as well. This was likely the reason Rev Bill Blight wrote a critique of the movement in 1943. Though it is also likely that many ministers who favoured the theory kept their ideas to themselves.

One who didn't hide his interest was John Spink Hudson, the son of John Hudson, a master mariner of Whitby, and his wife Anne

(née Spink). John was born at Tynemouth, Northumberland, but was educated at a London grammar school.

In his late teens he was 'converted' and became a member of the Southwark Wesleyan Circuit. He married Margaret Holmes in London in 1832, and having done that he then offered for the Wesleyan ministry in 1834.

He was accepted and had two probationary appointments in the north of Scotland. There he contracted a throat complaint and was forced to retire from the ministry in 1838.

One might imagine he was, as a son of a master mariner, 'well-circumstanced' as used to be said. In the 1851 Census John was recorded as a farmer in Kent. He nevertheless maintained his involvement in Methodism as a local preacher and class leader in the Faversham Circuit.

He came to New Zealand with his wife and family at the end of 1859 and settled, again as a farmer, in Dome Valley, near Warkworth. Almost immediately he took up ministry again, as a Home Missionary, and served within the Mahurangi (Warkworth) Home Mission Station from 1860-1882.

Almost certainly he served in an honorary capacity, i.e., without stipend. He took the initiative to build churches at both Warkworth and Dome Valley.

John Hudson was also an inventive farmer, with patents under his name for more than one piece of farm machinery. His regular work as a minister, however, came to an end at the time of his wife's death. Throughout this time, and after his retirement, he continued to lecture on British Israelism, and he doubtless had a hand in the establishment in Auckland in the late 1870s of a Society to promote the cause.

He may have influenced a younger Wesleyan minister colleague and neighbour, John Wesley Griffin, of Helensville, to espouse it.

In his last decade he found time to publish two books, both on the then vexed question of the wrath of God, one of which attempted to deal with the Calvinist teaching on predestination. His name frequently appeared in the newspapers as speaking on a wide range of topics to do with the farming economy.

He lived on in Dome Valley, where he died on October 29th 1893.

## A day in the life of Presbyterian Archives

### METHODIST ARCHIVES

By Anne Jackman, Presbyterian Research Centre

*An archive deals with the historic record of an organisation, in this case the Presbyterian Church of Aotearoa New Zealand. This means we handle everything from marriage and baptismal registers, to documents from the General Assembly and its committees.*

This includes papers from parishes and presbyteries from around New Zealand; foreign, home and Maori missions; local and national Presbyterian women's and youth organizations; Knox Theological Hall and School of Ministry; the Presbyterian Synod of Otago and Southland; the Otago Foundation Trust Board; Knox College; the personal papers of ministers and prominent Presbyterian laymen and women from throughout New Zealand; a large collection of photographs, lantern slides, slides, cine film, audio/video tapes and plans. It's quite a list.

No two weeks are the same but in any given one we are likely to have all of the following happening to some degree. A van pulls up at the door and a number of boxes are unloaded. 'Records sent down from xxxx,' the driver says, puts them down in the foyer and shoots off again.

We may or may not have known they were coming but that's by the by. First we have to scout through and see what's there,

at least in a general sense. Depending on their origin there might be a quick decision to roughly list the contents and send them to offsite storage, or to push them up the list of priorities and deal with them as soon as possible.

The Archives does not accept everything people send and in our appraisal process we ask 'Do these fit within our collection criteria?' There could be great excitement when we uncover a treasure - the minutes of some long defunct committee, for example, or, as we found recently, the details of the purchase of land for the establishment of the first Presbyterian Church in Christchurch.

Collections are sorted, like with like, groups are listed in more detail, packaged in acid-free archival boxes and labelled, shelved in climatically controlled stacks, and the lists input into our database.

Then there are the photos and other audio visual materials. These may or may not be labelled, and identifying them can be difficult. Again we appraise them, always being mindful of damage to all historic items. We look out for dampness, mould, silverfish, vinegar syndrome affecting photographic negatives, and anything that needs remedial attention.

Around all of this activity is the

reference work. Letters, though more often emails, phone calls, people arriving from anywhere to research some aspect of church life, or someone wanting a copy of their baptismal certificate.

There is an infinite variety, and staff enjoy seeing their work used in anything from local histories to academic texts, family stories, and, of course, in the daily work of the church.



Presbyterian Archives hold more than paper and photographs. This medallion is from the second World Council of Churches Assembly held at Evanston, Illinois in 1954



This pallet of documents arrived at the Archives just before Christmas.



# Resources spur creativity at Manurewa Samoan

*A grant from the Prince Albert College Trust has enabled Manurewa Methodist Samoan Parish to give its members creative expression through performance, art and crafts.*

Rev Fatuatia Tufuga says the Parish is very grateful for the generosity of the PAC Distribution Group for approving its 2013 grant application.

The fund was enabled the Manurewa Parish to purchase band equipment for their youth group, a data projector, laptop and screen to use in services and other performances, and six sewing machines and an over-locker for the Methodist Women's Fellowship's sewing programme.

"This equipment will enable us to open doors for our parishioners, most importantly for our young people to be creative in delivering their ministry through music and skits. The sewing equipment will provide our women's fellowship a means to express their knowledge through arts and crafts that fuse Pacific and Western styles,"

Fatuatia says.

"Since we introduced the new tools we have noticed an increase in the engagement of our young people in the Sunday service. Last year we also launched a monthly service run by the youth on the first Sunday of each month.

"This is one of many new initiatives in keeping our young people engaged in Church and Parish activities. Our band has played at our youth dinner in November and at our congregation breakup in December."

Fatuatia says the Manurewa Samoan Parish's Methodist Women's Fellowship has also seen an increase in interest from younger women, as the senior members share their interests in arts and crafts through a variety of workshops.

"This medium provides an opportunity for our elders to pass on their knowledge and some of the cultural stories behind their sewing, quilting and other crafts. Thanks again to PAC for the grant."



Manurewa young people are making the most of the music equipment they acquired thanks to a PAC grant.



The current executive of MWF North Canterbury (from left) Vera Chapman, Glenda West, Margaret Alexander, Jennifer Delaney, Patricia Chapman, Lynne Scott, Dianne Cloughton, Roz Wilkie, and Leatrice McIntyre.

## North Canterbury MWF kicks off 50th jubilee celebrations

*This year marks the 50th anniversary of Methodist Women's Fellowship, and last month Central South Island women held the first event of the year to mark the occasion.*

Present and former members, guests from South Canterbury, and a representative from the Association of Presbyterian Women (APW) gathered at Upper Riccarton Methodist Church on 10th February to celebrate 50 years of MWF in North Canterbury.

Current co-presidents Jennifer Delaney and Patricia Chapman led the day's programme. It began with a time of remembrance led by Dorothy Drew and lighting of a candle for each of the 14 members of the first district executive.

Lynne Scott read the minutes of the first District Council meeting held 19th February 1964. There were 246 members present at that event and Mrs ME Hayman was elected the first district president.

The minutes state that "Rev H C Matthews, Chairman of the District, delivered a stirring address round the theme of the motto of the World Federation of Methodist Women - 'In every Methodist home a woman who knows Christ and seeks to make Him known to others'. He challenged us to be so fully committed to Christ that we are continually willing to share our faith and to express our commitment in loving service."

Former district president Shona Mangels was one of a number of early executive members who described highlights of their experiences in leadership. Shona also had the honour of cutting the birthday cake.

Following a catered lunch, the afternoon programme included entertainment that reflected past activities - a choir and plays - and further reminiscences from Peggy Yeatman, Marcia Baker and Merle Williams.

Rev Dr Mary Caygill led the close of the day. Mary reflected on Julian of Norwich's writings on the meaning of love. In true Methodist tradition the day opened and closed with the hymn 'This, this is the God we Adore'.

During the day there were many photo opportunities. One of these was of the 19 members who had served on national executives during the last 50 years. They included two members of Rita Price's first North Canterbury National Executive (1972-74), Pat Teague and Shona Mangels.

Four national executive teams have been drawn from North Canterbury - 1972-74 with Rita Price as president, 1982-84 with Doreen Hill as president; 1992-1994 with Ruth Bilverstone as president; and 2006-2008, with Lynne Scott as president.

A number of static displays reflected North Canterbury Fellowship's outreach locally, nationally and overseas. The Fellowship continues to be richly blessed through their close working relationship the local APW. For many years they have celebrated combined communion services, and held 'Fun and Fellowship' Days. APW and MWF district executives continue to fellowship together over a meal twice yearly.

To God be the Glory great things He has done!

## Drama troupe brings Christian message to life

By Sophie Parish  
*The Christian theatrical group Covenant Players been active in North America, Europe and Australasia for more than 50 years.*

Teams of two or three Covenant Players commit to a year of travel to bring Christian messages to audiences in churches, schools, nursing homes, prisons, day care centres and even military bases.

In recent years they have seen a steady decline in people willing to make such a big commitment and the troupe is seeking interested people.

Charles ('Chuck') Tanner gave up his Hollywood role as film director and producer to create plays with a Christian message. His aim is to create plays that bring to life the Biblical stories and Jesus' teachings to the modern person.

He has now written some 3500 plays. He is tireless in his drive to present unique, everyday scenarios that Covenant Players act out to spark the imagination of audiences of all ages and provide a message of hope.

The simplicity of Covenant Players' productions allows the message to be brought to life. With some chairs, basic costumes, and two or three actors in a scene, the audience can interpret the message individually.

Alicia Livingston has been a part of Covenant Players for 20 years. She said drama gets the Christian message across in an indirect way,

"We are not lecturing. It's creative, and involves the audience. A lot of people sit in front of the TV or computer and are not as encouraged to think and discuss the messages".

Alicia said the plays cover various themes, including bullying, dating, relationships, addictions, suicide. The plays are from one minute to 30 minutes in length, and she said



Covenant players Alicia Livingston and Bart Cowser in Covenant Players performance of 'The Ark'.

all the actors make sure each minute counts.

15 year old Kalo Ikabuka likes seeing the Covenant dramas. "Sometimes just talking about God does not always connect with people. With Covenant Plays we are able to see what God has to offer for us and the role he plays in our lives," she says.

Australasian supervisor Bart Cowser said his involvement with Covenant Players has been a wild journey. Bart first heard of CP in 1990 through an inter-Christian job placement agency. The idea of travel appealed as did storytelling and theatre.

Bart travelled throughout the US, and Canada, and learned plays in French and German. He has helped hundreds of Covenant Players find placement in various countries and been involved in the training of participants.

"People who have served for two years or more have a different level of trust in the Lord. It's like an advanced training of discipleship to seek, serve and trust in the Lord," he says.

Covenant Players live from donations to cover the cost of petrol, vehicle maintenance and basic living expenses. They stay with a host for the nights when they hold several plays in an area.

These days the number of people working for Covenant Players is dwindling, however.

Chuck's son-in-law Mark Johnson-Tanner says there a real need to increase numbers.

"Worldwide, church missionary numbers have gone way down in the past three decades. A lot of people want to do short term missions of two weeks when they are on holiday," Mark says.

Therefore Covenant Players has changed the two year commitment to just one, and they encourage people to use a gap year to take part.

Bart says, "At the moment we are in a media centred world. Our plays do not appear to have a lot of glitz or flash. They rely on the impact of the message. There is something about live theatre that is different than a recorded event."

Anyone over the age of 17 is welcome to contact the Covenant Players,

"It will make you a stronger student, employee, leader or manager just by the skills you have learned being a Covenant Player," Bart says.

Mark agrees: "Everywhere the Covenant Players go they get job offers. More than 3000 people have worked with Covenant Players over the years and all have said it was some of the most intense, real times of their lives. It will change your life and you'll never regret it."

For more information contact: Bart Cowser cp.australasia@covenantplayers.org.



# ONGOONGO MEI HE 'APITANGA KUMI IVI ( FAKALEKESI ) 'A E POTUNGĀUE LFS VAHEFONUA TONGA O AOTEAROA “Kumi ke Fakamanava Hake” (Mātiu 4:19, 20)

Ko e Kāveinga ia 'o e 'apitanga kumi Ivi pe Fakalekesi ki he Ta'u ni, 'a e kau faiako mei he ngaahi Lautohi Faka-Sapate 'e 34 'a e Vahefonua Tonga O Aotearoa. 'Oku ou Faka'apa'apa mo Faka-Tulou atu ki he Tala 'o e Fonua, pea pehē ki he kau Taki Lotu, kae 'ataa ke fai atu ha ki'i ongoongo fekau'aki mo e Fakalekesi 'a e Potungāue LFS VTOA.

Ko hono kāveinga 'ena 'oku ha atu 'i 'olunga, pea mo hono Folofola, ko hono ngaahi Taumu'a 'eni:-

1. Ke hunuaki e mo'ui fakalaumālie 'a e kau faiako ki he fatongia ko hono fakamānava hake 'etau fānau.

2. Ke fakataukei 'i 'a e kau faiako ki he Silapa fo'ou kuo fakalelei'i.

3. Ke feako'aki mo fevahevahe'aki 'i he ngaahi Koloa kotoa kuo faka'inasi'aki kitautolu 'e he 'Eiki. Na'e lau Tapuaki mo Koloa'ia 'a e 'Apitanga ni, 'i he Malanga huufi na'e fakahoko 'e he Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, **Rev Setaita Kinahoi Veikune**, 'aia na'e fakahoko 'i he 'aho Falaite ko hono 24 'o Sanuali, na'e hoko ai pe mo 'ene Tapuaki' 'a e Silapa fo'ou na'e fakalelei'i, pea pehē ki he 'ene fakamālō'ia' 'a e komiti, 'i he ngāue lahi mo faka'ofa'ofa na'a nau fakahoko, hili ia na'e hoko atu ai pe ki he **AGM** faka-Ta'u, 'aia ko e lipooti pe mei he ongo Vahefonua, pea na'e fakahoko 'e he ongo Taula'eiki, **Rev Vaikoloa Kilikiti**, mo **Rev Viliami Finau**, na'e toki faka'osi'aki 'a e fili 'o e ngaahi Lakanga Faka-Vahefonua, pea ko hono ola 'eni:

1. Konivina:- Loviana Lusaipau, Tokoni:- Moala Katoa

2. Kau Sekelitali: Temaleti Manakovi Tupou, Justin Fotofili, Uila Pulu, Keni Toili Latu, Sokopeti Sina, Kolosaina Taulata, Filipine Laungāue, Semisi Manu, Taukiha'amea Latailakepa.

3. Coordinators:- 'Uihia Manase, Sokopeti Sina, Mele Kulutuma Tafuna, Piliniute Fifita, Ika Afeafe Vea, 'Alamoni Tupou, Siu Kaufanga, Keni Latu.

4. Inspectors:- Lupe Taukatelata, Loviana Masila, Toakase Moala, Tupou 'Akau'ola, Minoneti Vehikite, Nonu 'Alatini, Talakihesina Filipe, Halamehi Tu'aefe, Kalolaine Tonu, 'Ana Lose, Offa Matakaiongo, Hulungia Uhi, Lopeti Faka'osilea, Manu Prescott, Sesimani 'Ofahengāue, Ha'ofanga Lolohea, Suliasi Tupou, Talia'uli Tapā, Vakasa Maea, Kesomi Sina, Langitoku Me'afo'ou. Na'e hoko atu 'i he 'aho Tokonaki 'a e ngaahi Polokalama ako, 'o makatu'unga pe 'i he Silapa fo'ou na'e fakalelei'i, 'ikai ngata ai ka na'e toe fakakoloa foki ko e lava ange 'a e kau Taula'eiki 'e toko 4, ongo Faifekau Pule Vahenga Ngaue, **Rev Saikolone Tāufa**, mo **Rev 'Ikilifi Pope**, pea pehe kia **Rev Dr Nasili Vaka'uta**, pea mo **Rev Dr 'Epeli Taungāpeau**, 'o nau taki taha pe 'a e ngaahi kaveinga lalahi 'i he loto'i Silapa, hānge ko e Tokāteline Fehu'i mo e Tali, Makatu'unga 'e 4 'a e mo'ui fakalaumālie, Tui 'a e kau 'aposetolo, pea mo e ongo Sakalameniti. Ko e Tapuaki lahi ki he fu'u 'apitanga 'a e Koloa

na'anau lilingi ma'ae kau faiako.

Na'e lava ai pe foki mo ha ki'i polokalama fakafiefia 'i he po'uli hifo 'o e po Tokonaki, 'aia na'e tafi mala'e ai 'a e Lakalaka fakaholomamata, mei he kolomu'a, (Vāhenga Uelingatoni) pea pehē foki ki he ngaahi tau'olunga fakafiefia pe 'o kamata mai mei he motu Saute 'o a'u mai ki 'Aokalani ni.

Na'e toe femo'umo'uekina foki mo e 'aho Sapate 'i hono ngaahi polokalama, ka na'e hoko ia ko e fu'ufu'unga Tapuaki 'i he fakalaumālie pea toe Kelesi'ia 'o kamata pe mei he Malanga 'o e 'aho, na'e fakahoko 'e he Sea 'o e Potungāue LFS Vahefonua Tonga O Aotearoa, **Rev Vaikoloa Kilikiti**, na'e hoko atu ai pe ki hono Tapuaki' 'i he Faifekau Sea, **Rev Setaita Kinahoi Veikune**, 'a e kau ma'u lakanga fakavahefonua, fakataha mo e kau Taula'eiki 'oku nau tokangaekina 'a e Potungāue, **Rev Vaikoloa Kilikiti**, **Rev Viliami Finau**, **Rev Hiueni Nuku**, pea mo **Rev Mele Foeata Tu'ipulotu**.

Na'e toki sila'i tapuni'aki 'a e Sakalameniti 'o e 'Ohomohe, pea na'anau fakahoko kotoa pe ia mo e Faifekau Sea.

Na'e tafe fakalaumālie pe 'a e 'aho, pea pehē ki he Kelesi'ia 'a e feohi'anga 'o a'u pe ki he Polotu lea fakamāvae, mo e po hiva, pea na'e Sea ai pe 'a e Faifekau Sea 'o e Vahefonua, **Rev Setaita Kinahoi Veikune**. Na'e liliu foki 'a e founa kau lea 'o e Ta'u ni, kehe mei he ngaahi Ta'u kuo hili, he na'e anga maheni ki he fakaafe'i mai ha kau Toketā he mala'e 'o e Ako, Mo'ui, pea pehē ki he Politikale, 'o a'u pe ki he Palōfesa, ka 'i he Ta'u ni, na'e ngāue'aki pe 'a e kau Pule Lautohi mei Tu'a 'Aokalani, ke nau talaloto ki he Ui 'a e 'Eiki ki honau ngaahi lakanga takitaha, mo e anga 'a 'enau faifatongia mei he 'enau ngaahi Lautohi Faka-Sapate. Ko e Tapuaki ka ko ha Tapuaki 'a e koloa na'anau faka'inasi'aki 'a e polotu, pehe foki ki he ngaahi hiva mālie 'aupito na'e fakahoko 'e he ngaahi kulupu na'e 'osi vahevahe kia, 'Isa, na'a ngalo 'a e fu'u hiva mālie mo faka'ofa'ofa na'e lava mai mo e vāhenga Uelingatoni, 'io pea hilio atu mo fakangalongata 'a e le'o mālie mo le'o lelei 'a 'enau fānau, he na'anau toe fakahoko 'a 'enau ongo hiva, 'ikai ke toe lau ha taha ia ki hono faihiva, Sokopeti Sina, 'a 'ene faka'e'i'eiki mo faka'ofa'ofa 'ene tataki 'a e ngaahi ouau kotoa 'o talu mei he kamata 'o e 'apitanga.

Na'e toki fakamā'opo'opo tuku 'ehe kau Taula'eiki 'i he houa 'ilo pongipongi 'o e 'aho Monite kimu'a pea toki tutuku, mo e fekau 'o e 'apitanga, **"KUMI KE FAKAMANAVA HAKE"** ko e Ta'u 'eni 'o e Kumi ke Faka-Manava Hake, ke fai hono Fakalekesi ke nau Mo'ui, Pea ne pehē kiate kinaua mo omi 'o muimui 'iate au pea teu ngaohi kimoua ko e ongo Toutai Tangata. pea na li'aki hona kupenga 'ona muimui kiate la...'Emeni.



Ko e kau taula'eiki he taha 'o e ngaahi ouau. Mei to'ohema ki to'omata'u ko Faifekau 'ahi'ahi Foeata Tu'ipulotu, Rev Setaita Kinahoi Veikune, Rev Hiueni Nuku, Rev Viliami Finau, Rev Vaikoloa Kilikiti.



Ko e ta'eni he taha e ngaahi polokalama mo e hiva.



Ko e kau faiva 'eni mei he kolomu'a, mei to'ohema Sokopeti Sina, Tongi'aepau Nuku, Tu'ipulotu Finau, Rev Hiueni Nuku.



# TAPUAKI GAMES (V), 2014

## FILIPAI 3:14 (Philippians 4:13)

“‘OKU MOUI ‘ETAU ‘EIKI, MA’U ‘AI PE, GOD IS GOOD ALL THE TIME!!!” Philippians 4:13 “I can do all things through Christ which strengtheneth me.” Ko veesi lauloto ia, na’e fili ke tataki e Vāhenga Auckland Manukau (VAM) TAPUAKI GAMES hono nima. Fakataha mo e Visione ‘a e Potungāue talavou mo e finemui ‘a e VAM (VAM Youth Vision) he ngaahi polokalama ‘a e to’utupu “*Ke mo’ui mo ‘iloa ‘a Kalasi he to’utupu Tonga Metotisi ‘i Aotearoa ke nau Fe’ofa’aki mo Uouongataha – For Tongan Methodist Youth in Aotearoa to Live and know Christ through Love and Unity*”.

Ko e toki me’a fakafiefia mo’oni ki he fānau mo e to’utupu ‘e 15 mei he VAM mo e Vahefonua Tonga ‘o Aotearoa (VTOA) ‘i he lava lelei ‘emau fe’ohi fakasipoti fakata’u ‘oku ui ko e TAPUAKI GAMES he ta’u ni. Pea na’ e fakahoko ia he ‘aho 1 Tokonaki Fepueli 2014 he paaka Laurrie Gibbons Memorial Park, Weymouth MANUREWA. Na’e fakafuofua ‘a e tokolahi e kainga Tonga Metotisi mo e kau poupu ko e 1500+ na’e kau mai ki he TAPUAKI GAMES 2014. (It was evident from 1500+ young people and families who are gifted in the area of Sports come and show how they can contribute to our Tapuaki Games).

Ko e ngāue fakataha mo uouongataha mo’oni, na’e lava lelei ai ‘a e TAPUAKI GAMES, “a real collaborative effort between the Youth leaders, Families and church leaders as well as the community providers e.g. Stalls like NZMA, Pasifika Consultancy, Pasifika Technology, Vahefonua Mission ECE, ENROLL NOW, TOKO Collaboration Group Project.

Na e fakamafana ‘aupito e feohi pea ‘oku ai a e ‘amanaki ke uki he ngaahi sekelitali ‘a e potungāue talavou ha ngaahi fakafongfa ki hono fa’u fakataha ‘a e ngaahi polokalama ‘oku hoa pea mo fakatatau mo e fiema’u ‘a e to’utupu, pea nau ongo’i ko ‘enau polokalama.

Youth representatives felt they had

ownership of the TAPUAKI GAME programme due to a process of CONSULTATION with the church leaders and youth. Without our committee’s love work and heart warm fellowship amongst the young people. The Tapuaki games would not have been able to take place.

‘Oku ai fakamālō lahi ki he VAM Faifekau Pule Setaita Kinahoi-Veikune, Sekelitali Edwin Talakai pea mo e Faifekau ‘oku tokanga’i e Potungāue talavou mo e finemui – Faifekau Lute Pole & Faifekau Saane Langi he taki fakalaumālie e komiti ngāue ‘a e TAPUAKI Games.

‘Ofa atu mo e lotu ‘Alisi Tatafu (*Vahe Loto Youth Coordinator & Sekelitali Potungāue Talavou mo e Finemui Epsom*).

‘I he faka’eke’eke ki he ngaahi taki mo e to’utupu, pe ko e hā ‘enau ngaahi a’usia ki he TAPUAKI GAMES 2014 ko e ngaahi tali eni,

*“Started with a bang finished with Banger. Awesome times Let the Children live” Osaiasi Kupu aka Ozzy (Vahefonoua ‘o Aotearoa Youth Convenor & Sekelitali of Vai ‘o e Moui - HENDERSON)*

*“Tapuaki Sports 2014 was such an amazing day for the VAM youth and it was also a great start to the year. The say was filled with colours of the 15 churches that participated, chants, music to groove to and the sensational smell of BBQ in the air. Each youth play exceptionally well, they gave their all and it was done in good spirit...” Lesieli Samiu (Youth of Mo ia mei he ‘Eiki - Ellerslie)*

*“To me this event like every year reveals how ‘hungry’ our youth are hungry for fellowship and engagement. I mean, you have these sports clubs and high school tournaments throughout the years but to come together sharing the same faith and to compete for a title/cup that isn’t worth much (in the eyes of a sports federation) and humble game is truly inspiring, Personally there’s a*

*deficit in raising programmes that teach our kids how to identify their God-given talents and to teach them values and importance of sportsmanship. Tapuaki Games was surely an eye opener on a macro level that positive initiative like this can be one way of teaching our kids. Youth that they are gifted and God’s will for them to work in Unity using the notion of good sportsmanship” Meleseini Taliauli (Vahe Kolo Youth Co-ordinator & Pule La’a New Lynn Youth member)*

NGAAHI IKUNA

Netball Under 14s – Otahuhu

Netball Under 18s – Mangere

Netball Open – Northcote

Touch Under 14s – Onehunga

Touch Under 18s – Northcote

Touch Open – New Lynn

Volleyball Women – Dominion / Kingsland

Volleyball Men – Dominion / Kingsland  
Mei he Faifekau ‘o e Potungāue Talavou & Finemui:

‘Oku tomu’a fai atu ki he fine’eiki Faifekau Pule, Setaita Kinahoi Veikune ‘a e fakamālō meihe Potungāue To’utupu Talavou mo e Finemui ki he faingamālie na’e tuku mai ke fakahoko ai ‘a e polokalama sipoti Tapuaki ‘o e 2014.

‘Oku ou to’o ‘a e faingamālie ni ke fai ai ‘a e fakamālō lahi ki he Konivina [Convenor] ‘o e To’utupu, ‘Osaiasi Kupu pea mo ‘ene Komiti Sipoti ‘aia na’a nau fua ‘a e kanongatamaki ‘o e palani mo hono teuteu ‘o e Katoanga Sipoti fakalaumālie ko’eni’. Pehē foki ‘a e ta’imalie ‘a e potungāue ni koe’uhi koe kau moe tokoni lahi mai ‘a Faifekau ‘Ilaisaane Langi ki hono faka’ai’ai ‘a e loto vekeveke moe fai ‘osikiavelenga ‘i he komiti kae’uma’a ‘a e kau Sekelitali mo honau tokoni meihe ngaahi fai’anga lotu fakakolo.

‘Oku fai foki moe fakamālō ki he ngaahi potu siasi ‘aia na’a nau piki nima mo poupu mai ke fakamanavahake ‘a’etau fanau ‘o fakatatau moe Visone ta’u 10 ‘a e Methodist Nu’usila, “Ko e fakamanava hake ‘a e fanau pe Let the

Children Live.” Na’e kau mai ‘a e ngaahi potu ngāue kotoa ‘o e vāhenga ngāue, tukukehe pe ‘a e ngaahi potu siasi ko’eni:

Glen Innes; Lotu Hufia; ‘Ioke Taha mo Sisū; Manurewa; Pukekohe mo Waiuku.

‘Oku fakafiefia foki ‘a e kau mai ki he Tapuaki Games ‘a e Parish Lotofale’ia, Tokaima’ananga pea pehē foki ki Huli Ma’oni’oni.

Na’e kamata ‘a e katoanga Sipoti ‘i he 8.30am ‘aki ha laka takai ‘a e ngaahi siasi ‘o taki mai ‘ehe Setuata moe ifi palasa ‘a Fakafeangai Ma’oni’oni, Onehunga. Hili ‘a e laka na’e fai pe ‘ehe faifekau ‘o e potungāue ‘a e lea faka lotolahi mo e lotu kamata ‘o e katoanga. Pea ‘i he taimi 6.30pm na’e fai leva ‘a e foaki ‘o e ngaahi ipu mo e sila ki he kau ikuna pea toki fai leva ‘e Faifekau Hola Ki Tu’akolo Paea ‘a e lotu tuku.

‘Oku toe fai ai pe moe fakamālō heni kia Faifekau Tevita Finau, Nehiloti ‘Aholelei, Kalolo Fihaki kae’uma’a ‘a e Sekelitali lahi ‘o e Vāhenga Ngāue mo e Vahefonua, Edwin Talakai koe’uhi koe poupu lahi na’a mou fai mai. Pehē ‘a e fakamālō loto hounga’ia ki he ngaahi potu siasi pea mo e ngaahi siponisā ‘a e ngaahi kautaha, ‘aia na’a mou kau mai mo tokoni ki he fakapa’anga ‘o e katoanga sipoti ni.

Ko hono fakakatoa na’e faka’ofa’ofa ‘a e ngaahi teunga mo e banners ‘a e ngaahi timi pea fungani ‘aki ‘a e melino, uouongataha mo e faaitaha ‘a e kau taki. Na’e ‘ikai foki ha fakatamaki ‘e hoko neongo na’e ‘iai pe ‘a e St. John Ambulance pea mo e Pasifika Wardens ‘i he ‘aho kakato. Ko e ‘aho na’e fotu ai ‘a e melino fakalangi, pea na’e ‘alomālie foki mo natula. Fakamālō foki ki he kau Setuata mo e ngaahi mātu’a ‘aia na’a nau ‘iai pe ‘o teu ‘a e me’atokoni mo tokanga’i ‘a e fanau.

Ko e ikuna kafakafa ‘o e katoanga ni ‘oku mo’oni ‘ae kaveinga ‘o e ‘aho koe’uhi pe ko e tataki ‘a e Laumālie ‘o e ‘Otua.

Faka’apa’apa atu

Faifekau Makeleta Lute Tu’uhoko



Ko e tata’o ‘eni ka ne ‘ikai ha toe felave he ne ikuna ‘e Pule La’a ‘a e sila ki he tau malemale (touch) ‘a e tamaiki tangata.



Ko e tau fainolo ‘eni ‘a Dominion & Kingsland pea mo Tokaima’ananga



## FAKALOTOFALÉ'IA - MA'ASI 2014 KĀVEINGA 'O E MAHINA: "MA'U 'A E FOLOFOLA 'A E 'OTUA KO E ME'AKAI 'A E LAUMĀLIE KI HE MO'UI TA'ENGATA" MATIU 4:4

( Kā ka tali 'e ia 'o pehē. Kuo tohi, 'Oku 'ikai mo'ui 'a e tangata 'i he mā pe, ka 'i he ngaahi folofola kotoa pe 'oku 'alu atu mei he fofonga 'o e 'Otua) Ko e folofola huluhulu 'o e Kāveinga 'o e mahina ni, ko e tali ia 'a Sisū ki hono 'uluaki 'ahi'ahi' 'e Setane. 'I he kamata'anga 'o e ngāue 'a e 'Otua mo e tangata 'i he Fuakava Motu'a, na'e fuofua hā ai 'a e Tevolo 'o 'ahi'ahi' 'a e ongo mātu'a, ko e 'ahi'ahi ko ia na'e fai 'i he ngoue tapu ko 'Itēni, ko e ngoue ko ia na'e mahutafea. Ko e kamata'anga 'eni 'o e ngāue 'a Sisū mo e tangata he Fuakava Fo'ou, na'e fuofua hā ai 'a e Tevolo 'o 'ahi'ahi' 'a Sisū he Toafa ko e potu pakukā. Ko Setane ko e 'angelo hinga, na'e kapusi mei he'ene fakafeangai ki he 'Otua koe'uhi ko 'ene talangata'a'. Ko ia ko e ngāue 'a Setane 'oku fai 'i mamani ko hono fakafepaki' 'i a kinautolu 'oku nau feinga ke talangofua ki he 'Otua, pea ako' i kinautolu ke nau talangata'a ki he 'Otua.

Ko e 'ahi'ahi 'a Setane ko e me'a mo'oni ia 'oku lolotonga hoko 'i mamani, 'e hoko ko hotau palopalema lahi kapau te tau tukunoa' 'i 'a e 'ahi'ahi 'a Setane 'o lau ko e me'a noa pe, he 'oku me'a ngāue'aki 'e Setane he potu kotoa pe, mo e taimi kotoa pe, ha kakai poto mo 'ilonga mo falala'anga, mo ha

ngaahi founa 'oku 'uhinga fakaonoponi, pea 'oku 'ikai fiemālie ke tukunoa' i ha taimi kae'oua ke ma'u ha taha ma'ana. 'Oku ne ngāue mai hangē ha 'angelo, pea 'oku ngāue 'a e fatu ni ke kai neongo te te mate ai. Kapau na'e lava ke tau mamata ki he tokolahi 'a e kakai 'o mamani 'oku nau tō he 'ahi'ahi 'a Setane, ko e tiki 'a e uasi he sekoni kotoa pe, ko e toko taha ia kuo tō kia Setane. Mou me'a ki mamani 'i he fetau'aki 'a e ngaahi pule'anga, ko e hā hono 'uhinga? ko e kakai kuo tō he fakatauele 'a Setane, 'a e ngaahi palopalema 'oku hoko he potu kotoa, ko e 'uhinga tatau.

'Oku tukuaki' 'i 'e he tokolahi ko e ngaahi 'ahi'ahi 'oku hoko mai kiate kinautolu, ko e 'ahi'ahi' i kinautolu 'e he 'Otua. Ka 'oku talamai 'e Semisi 1:13-15—*Ke 'oua na'a lau 'e ha toko taha 'oka 'ahi'ahi' 'i, 'Oku mei he 'Otua hoku 'ahi'ahi' 'i: he ko e 'Otua 'oku 'ikai ma'ahi'ahi' 'i 'e he kovi, pea 'oku 'ikai ke 'ahi'ahi' 'i ha taha 'e he'ene*

*'Afio. Ka 'oku 'ahi'ahi' 'i 'a e tangata takitaha he tohoaki ia 'ehe'ene holi 'a'ana, mo taki 'aki ha mounu, faifai pea tu'itu'ia 'a e holi koia, 'o ne fanau' i ha angahala; ko e angahala ko ia, 'oka kakato, 'oku ne fā'ele' i 'a e mate.*

'Oku 'ikai ke pehē 'oku tau angahala koe 'uhinga ia 'oku 'ahi'ahi' ai kinautolu, te tau toki angahala kapau te tau tō he 'ahi'ahi. Kapau 'oku 'ahi'ahi' i ha taha, 'oku 'ikai ko ha faka'ilonga kovi ia, ka ko e faka'ilonga lelei. 'Oku 'uhinga 'eku pehē ko e faka'ilonga lelei, he ko hoto 'ahi'ahi' ko e

faka'ilonga mo'oni ia 'oku te 'i he tafa'aki 'a e 'Otua, he ko e 'uhinga hoto 'ahi'ahi' i, ko e feinga mai ia 'a Setane ke tauhele' i kita ki he'ene tafa'aki, 'Oku 'ikai 'ahi'ahi' 'i 'e Setane ia ha taha 'oku 'i he'ene tafa'aki, Ko e kakai lelei, ko kinautolu ia 'oku 'ahi'ahi' i, ko e feinga' i ke nau kovi.

'Oku 'osi mahino ki he Siasi, ko hono kakai, ko e taketi fika 'uluaki ia 'a Setane, ko ia ai Ko 'etau kaveinga 'o e

mahina fo'ou ni, ko e taha ia 'o e feinga 'a e Siasi ke malu' i hono kakai mei he 'ahi'ahi vela 'a Setane. Pea ko e malu' i ko ia ko e ma'u ia mei he tali na'e fai 'e Sisū kia Setane ke malu' i 'aki ia hono 'ahi'ahi. "MA'U 'A E FOLOFOLA 'A E 'OTUA KO E ME'AKAI 'A E LAUMĀLIE KI HE MO'UI TA'ENGATA" Na'e tali' i 'e Sisū 'a Setane mei he Folofola (Teutalonome 8:3—*'Io, na'a ne fakavaivai' i koe, 'o ne tuku ke ke fiekaia, 'o ne fafanga koe 'aki 'a e mana, 'a ia ko e me'a na'e 'ikai te ke 'iloa, pe 'ilo ki ai 'e ho'o ngaahi kui; koe'uhi ke ne fakae'a 'iate koe 'oku 'ikai mo'ui 'a e tangata 'i he ma pe, ka ko e me'a kehekehe 'oku hu atu mei he fofonga 'o Sihova 'a ia 'oku mo'ui ai 'a e tangata)*

Ko e pole 'o e fakalotofale'ia 'o e mahina fo'ou ni," Ka 'oku ke fie hao mei he 'ahi'ahi vela 'a Setane, lau ho'o folofola he 'aho kotoa, pea fakalotolahi' i ho fāmili ke nau fai pehē, he ko e fafanga ia hotau laumālie ke tau ma'u ivi ke tali tu'u 'a e fakatauele 'a Setane'. 'I he huafa 'o e Tamai mo e 'Alo mo e Laumālie Mā'oni'oni.

'Ofa atu mo e lotu  
Rev Vaikoloa Kilikiti  
Kaungā mo'ui 'ia Kalaisi

## Fakanofu 'o Faifekau Finau Halaleva ki Vai 'o e Mo'ui, Henderson, Auckland

*Ko e Fakanofu 'o Faifekau Fīnau Halaleva, ko e Faifekau 'Ahi'ahi ki he Kāinga Lotu Tonga, "Vai-'oe-Mo'ui," Henderson, Vāhenga Ngāue 'Aokalani-Manukau*

*Na'e fai 'eni he 'aho Sāpate, 2 Fepueli 2014 ki he Falelotu "Vai-'o e-Mo'ui," Henderson.*

Na'e fakakoloa ki he Vahefonua 'i he faingamālie kuo ma'u 'i he loto lelei 'a e Toketā Faiako, Faifekau Toketā Nāsili Vaka'uta ke ne fai 'a e malanga fakanofu.

Ko e Fakanofu na'e fakahoko ia 'e he Faifekau Sea, Faifekau Setaita Kinahoi Veikune.

Ko e 'aho fakafiefia ki he Fāmili 'i he 'enau kau he Malanga pea mo e te u ki he

foaki 'a e faifekau ke hoko ki he'ene fuofua potungāue.

Na'e 'ikai ke ngata pe he fāmili, ka na'e kau ange ki he poupu 'a e kalasi 'aho na'e 'iai e fāmili 'o e faifekau mei Dominion mo Kingsland pea pehee ki he kau tangata na'a nau fakafofonga' i mai e Fōfō'anga 'o Aotearoa.

Na'e 'ikai ngata pe he fiefia 'a e fāmili, ka na'e fiefia foki 'a e 'Eiki Nopele 'a 'ene 'afio Hon. Fakatulolo pea mo e ongo setuata pea mo e siasi hono kotoa.

Na'e faka'osi 'a e fiefia 'o e 'aho ki he tepile 'ilo na'e teuteu he ongo setuata pea mo e siasi ki he talitali 'enau faifekau fo'ou.



Ko e Faifekau Finau pea mo Fekita Halaleva

## TAPUAKI GAMES



Ko e kau netipolo 'eni pea mo e fakahu lelei.



Ko e taha e ngaahi tifeni malie 'a Ellerslie he tau mo e timi mei Onehunga.