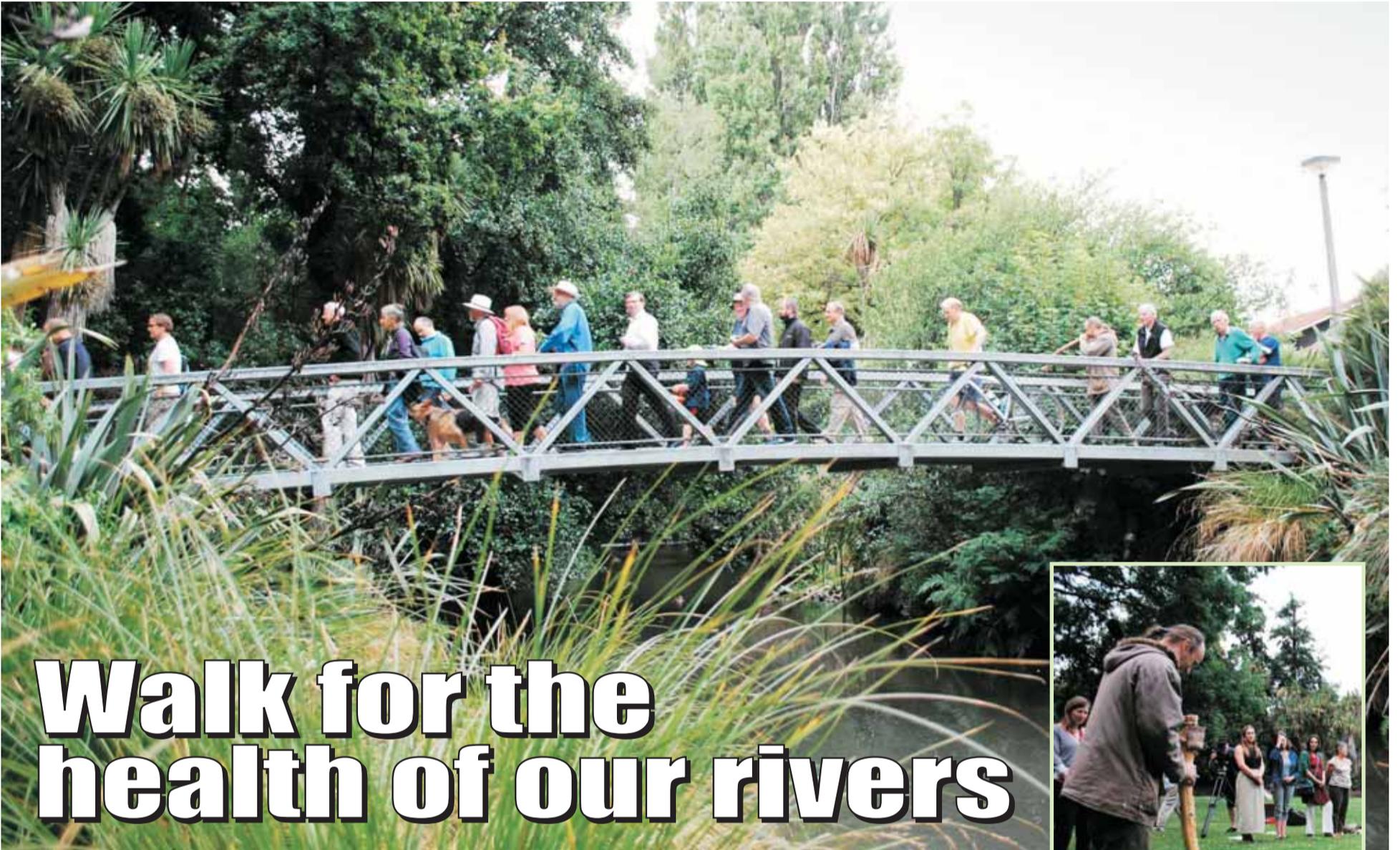


# TOUCHSTONE

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



## Walk for the health of our rivers

7 Rivers, 7 Weeks was launched at a reserve on the Heathcote/Opawaho River in Christchurch

**C**oncern for the welfare of New Zealand's rivers and waterways is growing and the Methodist Church is in the flow.

Walk for the Planet - 7 Rivers, 7 Weeks is an initiative of Canterbury Methodists that has engaged a wide range of people, including tangata whenua, politicians, scientists, farmers, environmentalists and ordinary folk, as it weaves its way on a Lenten journey along the region's natural, watery landscape.

From Ash Wednesday, March 1st to Easter Sunday, April 16th walks and other events are taking place each week along seven Canterbury rivers to raise awareness about the need to value our living eco-systems.

The rivers are the Heathcote/Opawaho, Rakaia, Selwyn/Waikirikiriri, Orari, Ashley/Rakahuri, Waimakariri, and Avon/Otakaro.

Speaking at the launch of the initiative, Methodist general secretary Rev David Bush alluded to Canterbury's braided rivers, which provide a metaphor for the complexity of God's creation.

Organiser David Hill says the people and communities who engaged in the River events in March represent just a sprinkling of that 'braided river of life'.

More than 50 people were at the Ash Wednesday launch on the bank of Christchurch's Opawaho/Heathcote River, and the following Saturday 36 people walked at least part of the river on Saturday.

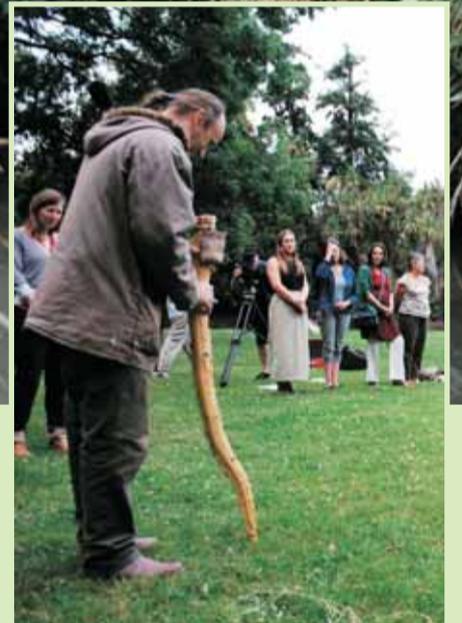
At the launch, Canterbury traditional carver Rua Pick gifted Walk for the Planet a carved talking stick in the shape of an

eel (or tuna).

"More than 40 people walked along the north bank of the Rakaia River on Saturday March 11th; we walked past the new Central Plains Water irrigation canal, among dairy farms encroaching on the Rakaia River's terrace and through land which the Canterbury Botanical Society has been working to turn into a native reserve," David says.

Canterbury Botanical Society vice-chair Jason Butt says the banks of the Rakaia are the largest areas of natural river terrace left on the Canterbury Plains and "our last chance to see what early European settlers saw when they first travelled through this landscape."

The proposed reserve, at present under the control of Land Information New Zealand (LINZ), is home to the extremely rare tree daisy and other small, rare native plants including prickly couch and leafless



Carver Rua Pick with the talking stick he carved for Walk for the Planet.

pohuehue, which are hosts to their own species of moths and butterflies.

On Thursday March 16th more than 20 people, including local residents, scientists, environmentalists and Environment Canterbury staff, gathered at the once popular swimming spot Coe's Ford on the Waikirikiriri Selwyn River.

In the evening 140 people, including MPs from across the political spectrum, gathered at the Springston South Soldiers Memorial Hall for a discussion on the safety of Canterbury rivers.

See Page 14

### INSIDE

COMMUNITY FIGHTS 'P' - PAGE 7



CHURCH ARCHITECT REFLECTS - PAGE 11



SCHOOL ON ECUMENISM - PAGE 9



# Church leaders, MPs on hand for Kosipeli church reopening

By Paul Titus

*On a day when virtually all of New Zealand had wet weather and Auckland was facing a deluge, Methodist Church of NZ president Rev Prince Devanandan commented on how nice it was to be warm and dry in the Christchurch's Tongan Methodist Congregation's newly renovated church.*

Prince officially opened the strengthened and restored church building in Addington at a church service on Sunday, March 12th.

He was joined by Methodist general secretary Rev David Bush and Vahefonua Tonga superintendent Rev Tevita Finau in leading the service. Other guests were local MP Dr Megan Woods and MP for Manukau East Jenny Salea.

The Christchurch South Tongan Methodist Congregation is also known as Kosipeli, and Kosipeli presbyter Rev Moi Kaufononga says reopening the church completes the first stage of a two-stage project.

While the church was being restored, work on a new hall adjacent to it was also underway.

"We applied for one resource consent for the two aspects of the project, strengthening the church and replacing our old hall," Moi says. "Our old hall was demolished in July last year and the work to refurbish the church began in September."

Moi says to strengthen the church the old ceiling was removed so that new steel beams could be added below the roof to tie the buildings walls together.

In addition to the renovation, the Kosipeli's church was upgraded with new heat pumps, a data projector and exterior lighting.



MP Jenny Salea attended the opening of the renovated church.

David Bush says Kosipeli's church building sustained only minor damage in the Canterbury earthquakes and while the 19th century timber hall was not badly damaged, the decision was made to replace rather than renovate it because it was so far below code.

Moi says the cost of renovating the church and replacing the hall will total \$1.6 million. Although the Kosipeli congregation received only a small insurance pay out after the quakes, it did receive nearly \$1 million from the fund the Central South Island Synod set up with the insurance money it received.

"With the help of David Bush and Wendy Anderson in the Connexional Office we also



Work is underway on the Kosipeli congregation's new church hall.

got a grant of \$300,000 from the Department of Internal Affairs. Now we are fundraising to cover the balance," Moi says.

The hall is scheduled to be completed in July. The building contractor for both stages of the project is Constructa Ltd. Moi also acknowledges the help provided by the project manager acting on behalf of the Methodist Church Judith Jehru.

During the opening ceremony on March 12th David said the church, and hall were not only significant for the Kosipeli

congregation, they will be gathering places for Christchurch's Tongan community. MP Megan Woods echoed his words saying she expects to hold community events in them.

Moi was appointed to the Kosipeli in 2015. He says a big focus of his ministry is working with the congregation's young people. That includes teaching them about gardening by starting a large vegetable garden at the parsonage next door to the church.

## Methodists step out for Pride Parade

*Methodist presbyters who took part in this year's Pride Parade in Auckland say they attended to express their support for the LGBT community and to represent the Methodist Church of NZ.*

A group from Pitt Street Methodist Church also took part in the Pride Parade on February 27th. Christian church groups taking part in the parade were a mix of gay and straight.

Rev Tony Franklin-Ross, Rev

Susan Thompson and Rev Kathryn Walters say they enjoyed taking part in the Pride Parade and want to see more church people support the event.

Auckland Rainbow Community Church (ARCC) organised a walking group in the parade. Tony has been involved with both ARCC, as well as Hero and Pride festivals, for many years.

"When the church has not been safe for gay Christians, ARCC showed inclusion and

demonstrated God's love towards LGBT people and the wider community. This was the faith community that nurtured my spirituality," he says.

Tony says even after the Homosexual Law Reform and Human Rights Amendment Act, it still takes courage to declare oneself gay. Since the 1990s festivals such as the Hero were a big help for LGBT people but also for the wider community.

Today the Methodist Church of NZ is one of a few churches that affirm gay people. "Churches as a whole have the image of not being welcoming, so it is an important message to see Christians walking in the parade," Tony says.

Susan says participating in the parade was a great experience. "It is not often you get cheered for being part of a church."

She says the Pride Parade is a very popular social event among Aucklanders but it also draws attention to serious issues such as HIV Aids.

"Many gay people have been rejected by the Church so it's important to show publically that some church communities welcome them.

"We thought it important to join the parade as a symbol of the inclusivity of the Methodist Church. It is one thing to say you are inclusive and another to show that you are.



Methodist ministers at Pride Parade included (from left) Revs Tony Franklin-Ross, Kathryn Walters and Susan Thompson.

"I am proud, belonging to a church that says it will include gay and lesbian people. However, we Methodists still have our debates and issues," Susan says.

Kathryn says one reason she marched was to raise the profile of the Methodist Church's inclusive stance around gay issues, particularly in light of the way gay people are excluded and hurt by many churches.

"By wearing clergy collars we wanted to clearly identify as Church and as being inclusive." The amazing thing for Kathryn

was being cheered, perhaps even by those who have been hurt by the Church. She says it was a great and humbling example of forgiveness and grace, but she asks "Where was the wider Church?"

"Here was an opportunity to offer hope and healing for those who feel excluded in many ways within the church simply because they are gay. I am saddened that this was an opportunity lost to make a visible stand for the things we say we stand up for. It was a chance for the church to shine."



PAC Distribution Group

Share your dream or story

Grant requests close on 30 June 2017

See <http://pac.methodist.org.nz> or email

Wendy Keir [wendyk@methodist.org.nz](mailto:wendyk@methodist.org.nz)



Te Taha Maori ministers and guests gather for the blessing of Te Rongopai.



The day concluded with a celebratory meal.

## Taha Maori centre Good News for Kaikohe

*Te Taha Maori's new centre in Kaikohe will be a place for worship and meetings and it will provide local community-run programmes.*

The name of the centre is Te Rongopai (The Good News) and the official opening was on February 12th. More than 100 people were on hand for the event, including Weteriana whanau from Dargaville to Whangarei and Hokianga and others from various denominations in Kaikohe and surrounding districts.

Guests included Mihinare minister Rev Kuini Makene, Kaeo Kerikeri Union Parish members and minister Rev Robyn McPhail, and Kaikohe Christian school representatives.

The day began with the unveiling and blessing of the sign by acting Tumuaki

Rev Rex Nathan. This was followed by the welcome karanga from Molly Morunga and Anne Peri. Minita-a-iwi Sonny Livingstone led the group around the site for the blessing of the buildings.

The group gathered in the conference room for covenant service led by Rev Rex Nathan during which Markus Rogers was reinstated as a minita-a-iwi in the Taitokerau rohe.

Mihimihi (speeches) followed and the day concluded with a hakari (meal) in an outside marquee.

Te Taha Maori purchased the buildings from another local Maori organisation, and the existing tenants will stay on.

The Te Rongopai complex includes an administration and ablution block, kitchen facilities, a fully-equipped gym

(Te Whare Oranga), a play area for children, and conference rooms.

Rev Rex Nathan says the building is ideal for Te Taha Maori because it can serve as a worship or meeting place and it has the facilities so people can stay overnight for youth wananga or ministry training.

Rev Keita Hotere says it was a special pleasure to have former Methodist property manager Greg Wright and his wife Annette as well as Greg's former assistant Jude Anderson and her husband Russ present for the opening celebrations.

"Greg shared his thoughts about the long journey rohe members took over the years to find a suitable building that serves our needs. Te Rongopai is the fulfilment of that dream," Keita says.

Rex echoes Keita's words of thanks to Greg and says Te Rongopai will serve both the church and the community.

"We now have two minita-a-iwi in Taitokerau, Sonny and Markus, both of whom are in training for ordained ministry at Trinity College. We also have some younger people training for kai karakia.

"Te Hahi Weteriana has a number of members in Taitokerau. Many have been focused on Treaty claims but as that comes to an end we expect to see more become involved in the Church. With Te Rongopai we have a base where we can grow," Rex says.

Te Taha Maori holds worship in Kaikohe on the second Sunday of every month, in Kawakawa on the third Sunday of every month, and at other places, including Dargaville, at other times.

## New co-ordinator charts path for Methodist Alliance

By David Hill

*Carol Barron is looking forward to her new role overseeing and advocating for a diverse network of Methodists providing social services in their local communities.*

Carol started in her new role as the Methodist Alliance national co-ordinator on March 13. She is based at the Christchurch Methodist Mission in Papanui.

The Methodist Alliance represents the Methodist Missions throughout New Zealand as well as parishes that work in their local communities - from Hope Church in Kaitia, which runs a coffee bar in its foyer, to Lindisfarne in Invercargill, which provides a variety of services.

Carol has had a long association with the Methodist Church. She is parish steward at the Christchurch North Methodist Parish and, in her previous role as a community investment advisor with the Ministry of Social Development (MSD), she was the contract manager for the Christchurch Mission and monitored the MSD-funded services the mission delivered.

"The Methodist Mission has always been responsive to the needs of the community. When I was with the MSD, we knew that we could approach the Mission to



Carol Barron looks forward to sharing what missions and parishes are "amazingly good at".

meet a need in the community.

"The other good thing about the Mission is that it has integrity. If they already had the funds, they wouldn't ask for more, so there is an openness and transparency to the Methodist Mission which you don't always get."

Even before she took on the role, Carol prepared a plan for her first 90 days for her job interview and then participated in a brainstorming workshop. She is also busy learning Te Reo to aid her new role.

"I did a lot of research for the first 90 days presentation. It's amazing what you can find on the Internet."

Carol says, in her role with the Methodist Alliance, she will foster relationships between missions and parishes, develop a strategic plan, put together policies and

procedures to support the missions and parishes in their work, manage funds from the Tindall Foundation and make submissions to Government.

The Methodist Alliance also has a new logo, which Carol hopes will help build links and make the "Methodist brand" more visible.

"Having the Methodist Alliance and the brand and logo links the different missions together, some of which don't necessarily stand out as being Methodist.

"There are missions and initiatives out there which I don't think the public would generally recognise as being Methodist. And then we have the Maori and Pacific Island missions."

She says one of the challenges moving forward will be the impact of the split of the MSD to create the new Ministry for Vulnerable Children, Oranga Tamariki.

"I will keep an eye on what's happening from government and the ministries and changes in legislation that will affect our stakeholders. There are significant changes in the MSD splitting into two."

Carol says there are positives in the new children's legislation, but also some concerns. She would like to see some consistency in support for vulnerable youth

through to age 20, including in the justice system where 17-year-olds can be transferred to the adult justice system.

The Methodist Alliance will be holding its first national forum in September, however the date is still to be finalised as it was originally scheduled for the same weekend as the general election.

While she is familiar with the Christchurch Methodist Mission, Carol says she is planning a trip soon to visit the Methodist

Alliance's stakeholders around the country to "find out their needs and strengths".

"I look forward to visiting them and finding out what they are amazingly good at and the knowledge they can share."

Whatever challenges her new role throws at her, Carol can always fall back on her experiences as Christchurch North parish steward in overseeing the build of a modern and unique church building.



**METHODIST ALLIANCE** AOTEAROA  
NGA PURAPURA WETERIANA



**Methodist Trust Association**

Established by Conference 1978  
for the secure investment of the Church's funds

Investments measured against Church  
Guidelines for Socially Responsible Investment

Contact email: [info@methodist.org.nz](mailto:info@methodist.org.nz)

Established for the secure investment of the Church's funds.

# Tauwi Commission explores transsexuality

By David Poultney

*The Tauwi Commission on Human Sexuality and Leadership recently met at the Mission Resourcing offices in Auckland.*

The original purpose of the group was to explore the range of Tauwi beliefs and convictions on gay and lesbian people exercising leadership in the presidential team.

However, it soon became apparent that to adequately engage with the task meant engaging with not only human sexuality but how we understand biological sex (are we born as boy or girl) and gender (the socially and culturally constructed roles that individuals perform).

Most of us are born as a boy or girl and grow into or assume a gender identity regarded as congruent with our biological sex. We also generally find ourselves sexually attracted to members of the opposite sex, who live out their gender in ways that we culturally regard as congruent with their sex.

But, even if it does for most of us, A is not always followed by B and then C.

The church has often been preoccupied with the question of homosexuality, but in the Commission's latest meeting we spent time

talking and thinking about two other groups of people.

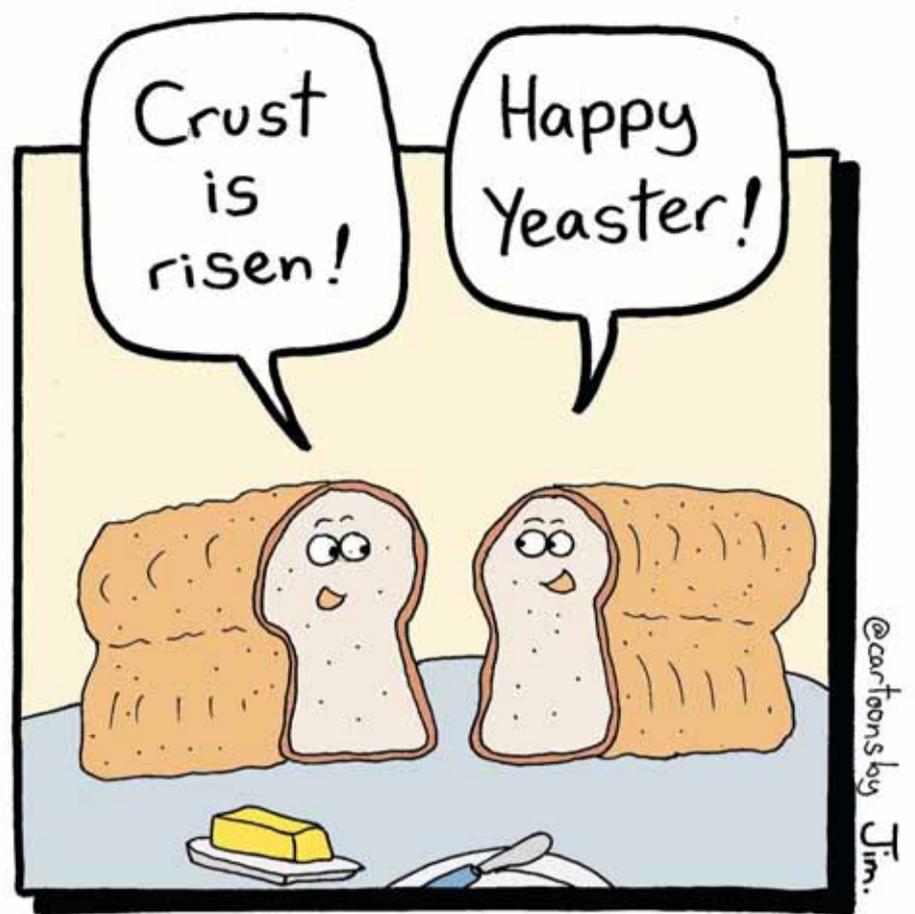
Firstly intersex people - people born with a mix of male and female genitalia where biological sex is difficult to determine. And secondly, transsexuals, people who believe they are of a gender identity identified that belongs to the opposite sex.

Sometimes a transsexual will believe so strongly they are in the wrong body they will take steps to alter their body through surgery and medicine. Others do not take these steps but live their lives in a way they feel is true to their sense of gender identity.

In cultures throughout the world, transsexual people have specific roles, sometimes even religious ones.

We know that intersex and transgender people are in our communities, our families and our churches, and that for both groups can be in a great deal of pain.

The Commission believes that if it can help lead the Church to a more reformed and empathetic understanding of what it is to be intersex or transsexual then we are making an educational and a pastoral contribution.



The Bread of Life.

## Church sells out to Scientology

To the editor,

Quite frankly I was amazed and disgusted to read that money has been a contributing factor in the sale of the now defunct Trinity College in Auckland to the Church of Scientology.

To say the least, Scientology is a sect. It wages war against those who have left it and sets out to destroy families.

I was disgusted to see that representatives of the Methodist Church were present at the opening, which simply means that if the price is big enough the Christian principles go out the window.

Bruce Hudson, Christchurch

*Clarification: The Methodist Church sold the Trinity College Buildings to the Whitecliffe College of Arts and Design, which operated an art school from the site for many years.*

*It was Whitecliffe College that sold the buildings to the Church of Scientology in 2008.*

*Those present at the opening of the restored buildings were there in a private capacity. The Methodist Church declined the offer to be officially represented.*

David Bush, MCNZ General Secretary

You can read  
Touchstone on-line!



All issues of Touchstone are available on the Methodist Church website: [www.methodist.org.nz](http://www.methodist.org.nz).

*The Ageing Experience* By Jan Fogg

## When to hold on, when to let go

*In our working lives we may have found ourselves saying to a friend who was taking on too much, 'You need to learn to say No!' But after working life it becomes less necessary to say 'No' and perhaps it becomes necessary to reconsider the 'Yes' word.*

Saying 'yes' is another of the gifts of older age and one of the blessings. It enables us to be more involved in our younger families' lives, in church life and in the life of our communities.

Deciding to say 'yes' is still very much about choice. We can choose to become more involved, rather than let someone else do it.

It applies not only to those things we know we can do there are also opportunities to branch out into things we haven't had courage to try before. If someone asks us to do something, it is because they believe we can do it, or at least they need help to achieve something and we can contribute.

I have just come back from helping to move furniture in a small housing unit. Another person helping with the task was a person who had spinal surgery a few years ago. She knew she should have said 'no' to this particular task.

This is another point. As older people hopefully we listen to the voice of wisdom as we make our choices. Some things are no longer possible or wise for us to say 'yes' to.

Older life presents us with another area of choice. We can set aside time to look at our possessions and make some yes-or-no decisions about all

the things that we have accumulated over the years.

Of course they are not simply things. All of our gathered collectibles come with memories and those memories can become part of the possession that we want to hold onto.

Some people have large collections of paper photographs. I recently heard of an American company that can turn piles of photos into a printed book, complete with comments printed beside each photo. A book is more professional and simpler to manage than a pile of photograph albums.

Yes the younger ones will have all their photos on computer, but there's nothing quite like a book.

Learning when to say yes or no and letting go of things around us are part of the process of transcendence in ageing. The quality of life for the older person depends on the balance between physical, mental, social and spiritual well-being.

Being able to say yes or no to things or activities, i.e., to transcend holding onto them, is the first step in being able to transcend the loss of energy or the advent of illness and disability.

Like so much in life, practice creates possibility in a larger task.

Transcendence is not simply a large word. It is a learned process that contributes significantly to a sense of well-being in later more frail life. It is a process that helps us move from a focus on the physical to a growing experience of the richness of spirit.

FROM THE PRESIDENT AND THE VICE PRESIDENT

## Blue sky dreams for the Methodist Church

*By the time you read this, we will be well through our Lenten journey.*

This is often a time of self-examination but for us this year, we also see Lent as a time to explore and examine our life as church communities and as a Connexion.

We are faced with a significant deficit in the budget for the 2017-2018 financial year and it is irresponsible for us to continue to live beyond our means.

We could cut back in every area of ministry or encourage us all to give more, but instead we invite you to do some 'blue sky dreaming' and envision what we might be like in five or 10 years' time.

We will be addressing this issue at Council of Conference but we are also asking you. Who might we be as Methodists in the next decade? How might we impact our communities?

Here are a few of our dreams:

- Instead of feeling like a minority group, Methodists take their place respectfully alongside other denominations and other faiths, offering relevant spirituality in our communities, witnessing to the reality of God in our lives.
- We take seriously our roles as kaitiaki, or guardians, and work to leave better resources in the world for future generations.
- We have leadership teams where young people and older people work together, listen to one another and share experience and expertise in a world where change continues to be rapid.
- We are known as a church where different cultures work and worship well together.
- We nurture the children and vulnerable in our families, churches and communities.
- We are more open and inclusive of those who are different from ourselves.
- We use technology wisely and conserve resources.
- We have found ways to work with other groups and agencies for social action.
- We speak with greater confidence on the political scene.
- We opt to live a simple life so that others may simply live.
- We do what we pray and we pray what we do.

We believe such an exercise would help us to rethink our mission priorities. As we identify the 'needs', we will be able to separate them from the 'wants'. Once we can get our priorities right, then we can work out a break-even budget. We know that the church has great resources, but the challenge is to make them available so that we can engage ourselves in God's mission.



President  
Prince Devandan



Vice President  
Viv Whimster

What would your dreams be for Te Hahi Weteriana a decade from now? Are any of these ideals important for you?

Some of them resonate well with our Mission Statement. But how would we get there? What steps do we need to take? What resources do we need? We would welcome your feedback.

We also pray that this Easter will be a time of reflection, refreshment and renewal for your congregation and for you personally as you live out and celebrate the Jesus life.

## Suffer the children - Housing issues in election year

By Laurie Michie

*After being accommodated in a motel a grandmother complained that her grandchildren had been uprooted from their familiar primary school community.*

No doubt many television viewers were dismayed at her ingratitude when taxpayers were providing \$1100 weekly for their stay, but what if these children were your own. Such disruption in children's lives is more widespread than many realise.

The need for low income families to relocate is not simply caused by a shortage of housing but by unaffordable rents. This is a health issue for both children and their stressed parents.

Collateral risks of family violence and truancy can follow. According to the latest available figures 9,000 children in New Zealand are not in class for half the school week.

I have had a 20-year association with a school, about a kilometre from where I live. In that school on the first day in February teachers facing their new classes knew that

by the year's end at least one-third of their children could disappear.

Based upon past experience, those who do disappear will be replaced by newly-enrolled children by the end of the year.

This revolving door of children out/children in has been happening for some years. It is common knowledge that moving children intermittently from place to place affects both their learning and their ability to plant secure roots in any particular community.

The experience of belonging is a basic human need. Too easily its absence leads to feelings of disaffection towards peers who always seem to have more in our consumer society.

Thankfully, some young people stand against such feelings but there are others for whom petty crime becomes a pastime. Too easily this can lead to discovering security in membership of a gang or sharing a cell with another inmate.

Since the 19th century low rates of literacy among prison inmates has been well

documented. That this is also true today is affirmed by those noble volunteers working for literacy among the 1000 residents in Mt Eden Remand Prison.

The links between disrupted family life, educational failure, disaffection and crime are well established, so we are entitled to question our Government's priorities. The current government's struggles to address accommodation shortages are the price of several decades of neglect by governments of both shades.

All parties need to concertedly address this shortage. More needs to be achieved in the accommodation stakes than providing additional prison beds as will happen again this year.

Against the protests of health professionals came news in March that our Government is once again cutting finance for insulating houses. This is despite the fact that 40,000 children are hospitalised each year mostly with respiratory related conditions.

Also publicised last month was that even

those people with English as a first language have found it challenging to fill-in an application form for a Working for Families subsidy. In effect, those who are less literate actually subsidise our economy at large.

Not for the first time we have promises of tax cuts dangled in election year. Should those of the Christian way set the bar any lower than stewardship for all citizens?

When mere economic pragmatism rules, then morality takes a back seat. This is well illustrated by the continuing policy of encouraging immigrant-wealth to lubricate our economy. This is just one factor aggravating an already distorted housing market with consequences for low income as well as middle income citizens.

Engaging in political processes informed by the mature humanity of the man from Nazareth is a choice we make.

Housing our children is about their safe journey to adulthood. In a democracy we are shareholders in those young peoples' safety, and their safety is related to our salvation. Who votes for children if we do not?

## Bible not 'The Word of God'

By Brian Kendrick

*I was impressed by the enthusiasm and sincerity of your contributor, Geoffrey Stubbs, in his two articles in the March Touchstone.*

Geoffrey is clearly very sincere in his expression of what his faith means to him and, by the same token, he reminds me of why I feel considerable discomfort at the impression I had that unless I held the same views, I was wrong.

For me, it is totally inappropriate to idolise the Bible by making it become the 'Word of God'. The Bible speaks to me of the thoughts and deliberations of deeply inspired thinkers endeavouring to express the depths of their experiences of God.

As such, the depth of meaning is not to be found in the words themselves but rather in the understanding of the experiences those words relate. I have further problems if many of the gruesome and even horrible passages in these writings are to be read as the 'Word of God'.

I am also puzzled at the reasons why the ancient Hebrew mythology so beautifully expressed in the First Testament should be accepted as historical or scientific fact when Roman, Greek, or other cultures' myths, seeking to explain the same mysteries, are

accepted for what they are.

Believing that Biblical accounts are factual gives rise to spurious accounts of 'discoveries' of relics and even a search for the remains of the ark.

I am also uncomfortable at biblical literalists' acceptance of 'The Fall' or original sin as an historical fact of life. This concept was, primarily, the work of Augustine of Hippo in the 5th century and must surely have contributed to a sense that the Church had the sole power by which one could be saved from eternal damnation.

For me, the story of the forbidden fruit tells of the awakening of awareness of the fact that humans have the capacity, unique among living creatures, of self-consciousness. By this we are lifted beyond the basic instincts required to survive, to a new position of awakening to the need to consider morals and ethics.

Fully human Jesus then challenges us to raise our consciousness to a new level. He challenges us, by teaching and example, to live beyond ourselves and into our God-given potential as co-creators of God's kingdom.

Therefore, I have never been able to accept that Jesus died for me but rather just the opposite – that he gave his life as an example of what is possible for all of us when we

allow ourselves to be driven by Christ Consciousness, as I like to think of it.

To me, the mystery of the Cross, if expressed in terms of a sacrifice, speaks of an angry, unforgiving, retributive God acting contrary to what Jesus demonstrated as Christ Consciousness. Creating God in our own likeness?

Religious exclusivity can be another discomforting aspect of this kind of thinking. It invites confrontation and seeds wars.

At their heart, the major religions teach compassion and care for others. I must admit that when I observe the wider church's ongoing isolation and victimisation of those who, in terms of their gender or sexuality, cannot identify with the mainstream, I can see that Christ Consciousness has much awakening yet to achieve.

Yet I see this same consciousness vigorously exercised by volunteers who give time, talents and energy to serve, as Christ encouraged, in our community, even though they commonly have no Church affiliation.

Christ is alive and well, beyond the walls of our churches. Jesus' purpose was not to create a new religion but to introduce all to our potential in God.

However, I don't ask anybody to agree with me.

### An Aggravated Erosion

*These words guess at meaning.*

*They try hard to hide*

*Their content.*

*The sea, a frail fringe*

*Of laced tissues*

*Lavers our defecated beaches and*

*Swabs unresponsive rocks.*

*The beach is no one's land.*

*An aggravated erosion*

*It washes and returns our*

*Throw away society in*

*Archetypal tumble.*

- Desmond Cooper

## Kiwi hymnist's works now on-line

All of the hymns and other worship material of New Zealand Methodist writer Rev Bill Wallace are now easily available free of charge through the website of the US-based Center for Progressive Christianity.

The website - progressivechristianity.org - has posted five interlinked indexes of Bill Wallace's material.

The indexes provide access to the text and score as well as a sound file of each work.

There are 198 hymns, songs and chants on the website along with Bill's 35 children's songs which have been published in the collection Sing Young, Sing Joyfully.

The five indexes are 1) Boundless Life hymns, 2) Celebrating Mystery, which includes general worship resources including hymns, 3) Festive Worship, which includes hymns and other resources for Christian festivals, 4) Seasoned Celebration which includes worship resources with hymns for the seasons of the year, and 5) Sing Young, Sing Joyfully children's songs.

The worship resources include 950 of Bill's original sayings together with collects, poems, reflections and calls for action.

Some of the hymns were originally published in several collections, Singing the Sacred Volumes 1 and 2, and The Mystery Telling. Many are also available through the Methodist Church of New Zealand website.

Bill's Sacred Energy - Mass of the Universe is also available on the Internet, as text and melody line, as a score, or as a PowerPoint presentation.



Rev Bill Wallace.

Bill's hymns have found audiences in other parts of the world as well. Ethnomusicologist Ito Lo has shared his hymn Sound a Mystic Bamboo Song in Myanmar, and the words to his hymn Deep in the Human Heart have been set to music by Swee Hong. The latter work will be performed at the next General Council of the World Communion of Reformed Churches in July.

life. However, he has an obvious love of people. He enjoys pastoral outreach, and gives one sermon a month in Afrikaans. "People love hearing their mother tongue and they feel more involved," he says.

Lay preachers work voluntarily. They come from Methodist, Anglican, Presbyterian and Uniting Congregations.

Pieter sees a need for the NZLPA to promote lay preachers and ensure their good standing with church congregations and the community. He worries that, while the NZLPA has a good self-image, what lay preachers do is not always clear to others.

"I sometimes hear that they are seen as a spare wheel," he says.

Pieter lives in Porirua and works as a commercial finance broker. He also trades whiteware from home. He likes being busy and is now in the final stretch for a Diploma in Ministry.

His son is like minded. He recently obtained an Honours degree in Theology from Otago University. "He has the knowledge and I have the experience," Pieter says.

Training for lay preaching involves studies on the Old and New Testaments and in theology, worship and preaching. Accountability is important as well as mentoring. The mentor must be someone who understands Christian values and can put personal life in perspective.

Pieter's 'vision' is to become a better preacher every time he does a sermon. "Some sermons are more of a life lesson but they should be about Christ's Word," he says.

The most important thing for Pieter as NZLPA president is to serve unconditionally. Seeing previous NZLPA secretary Linda Cowan's devotion to her work made him realise that "if you are not up to the task you have to step away".

Looking to the future, Pieter would like to see more youth lay preachers. If they communicate the Gospel as well as some young ministers he has met, do the NZLPA will be in good hands, he says.

## HONEST TO GOD

By Ian Harris

### God, sin and sacrifice

*The religious imagination is fascinating in the way it takes universal human impulses, expresses them in stories and symbols, and then periodically adapts those stories and symbols to fit new times and circumstances.*

The first Jewish Christians, for example, took incidents such as the Israelites' escape from their oppression in Egypt many centuries earlier, and subtly wove them into their accounts of Jesus. Their point was to show how Jesus connected with the key themes and heroes of the Hebrew scriptures.

Jesus, they were saying, is the human face of the same God experienced in the nation's past... and it's happening here and now! This interpretative technique, known as 'midrash', clarifies many New Testament allusions that can otherwise be rather puzzling.

A prime example is the ancient Jewish ritual of the scapegoat. The ceremony belonged to Yom Kippur, the solemn Day of Atonement. On this day the Jews acknowledged they had not lived up to their obligation to be God's holy people. Rather, they had broken his laws, become alienated from him, and they needed again to be made 'at one'.

(This is where the word atonement comes from, and from atonement later came the verb atone.)

So, once a year, the high priest would symbolically heap the sins of the people on to the head of a goat, which was then led out into the wilderness and allowed to escape, carrying Israel's sins with it and leaving the people cleansed.

The idea behind this ritual is plain enough. Though many people aspire to live a pure life according to their lights, a sense of failure is universal. In fact, the more ideals of purity are held up before them, the more they feel they have fallen short. The resulting sense of unworthiness, shame, sin and guilt can be crushing.

The scapegoat ceremony got all this out in the open and gave the participants a fresh start. The goat's dispatch into the desert meant that the sense of alienation was overcome, and they and their God were again 'at one'. Similarly, those who go to church on Sunday will hear an assurance of forgiveness, and will find it healing and health-giving.

However, the emergence of a secular worldview and new understandings of God have undermined all that. The guilt

buttons which in earlier eras were readily pressed and often exploited are not so responsive today. Probably few people think in their heart of hearts that they are 'miserable offenders' and 'there is no health in us', as many used to say whenever they worshipped.

In the Christian tradition, though, the scapegoat is only part of the symbolic fabric. Even more powerful at Easter is the story of the sacrificial lamb.

This carries echoes of the Israelites' dramatic escape across the Red Sea from Egypt around 1290 BC. On the night of their deliverance, goes the story, each household was told to take a lamb without blemish, kill it, and daub its blood on

the lintel and doorposts of their house.

That night the oldest child in every Egyptian family died, but the blood on the Israelites' doorposts spared them the same

fate. The destroying God saw the blood and 'passed over' the people in those houses. So originated the Passover festival which Jews celebrate to this day.

Centuries later, the sacrificial lamb which saved God's people also became a central Christian symbol, to the point where the apostle Paul wrote that "Christ our Passover lamb is sacrificed for us".

In a further adaptation, the church fused the ideas of the scapegoat and the sacrificial lamb, relating both to Jesus. That is apparent in the prayer 'Lamb of God, you take away the sin of the world, have mercy on us', and even more clearly in 'Jesus, Lamb of God, have mercy on us, Jesus, bearer of our sins, have mercy on us.'

Today this imagery is coming under scrutiny. For most Westerners, the setting in which such ideas once made excellent sense is no longer operative. Christians who are at home in the secular world question the underlying assumptions about God, sin and sacrifice.

Churches sensitive to this therefore look for ways to uncouple the impulse that prompts people to acknowledge their shortcomings and seek a fresh start, from problematic images rooted in scapegoats and God demanding satisfaction through human sacrifice.

This should not be seen as selling out, but a recognition that new times and circumstances demand an honest re-thinking of these central symbols. Easter is a good time to begin.



Ian Harris

## Changing of the guard at NZ Lay Preacher Association

By Hilaire Campbell

Pieter Jacobs joined the New Zealand Lay Preachers Association (NZLPA) on 8th October 2015. Early this year he became its newly-elected president.

Pieter replaced Joy Kingsbury-Aitken in early January, and he is pleased to be following in her footsteps.

"Joy did a great job of consolidating the foundations of the Association. It is most important for me to keep those foundations intact. That means being there when I am needed."

There are nearly 250 accredited lay preachers in NZ. Pieter says an important part of their communication is through the Word and Worship newsletter, which is sent to members quarterly.

NZLPA members come from all over NZ, and the executive committee worked hard during Joy's term as president to improve communication with members and keep them connected.

This year Pieter wants to see the NZLPA make more use of electronic media such as Skype.

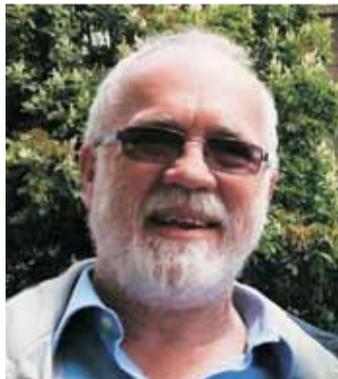
"That means we can meet more often, and groups of 10 or more can hold conferences to exchange ideas and discuss what's important for them. It's also an opportunity for the Association to spread its wings," says Pieter.

Pieter was born in Welkom, South Africa and spent most of his early years in Pretoria, where his father was a minister in the Reformed Church. "All my life I loved going to church," he says.

For the past six years, Pieter has been part of the ministry team at St Timothy's Presbyterian Church in Titahi Bay. He is also a church elder and served in the same role in the Reformed Church in Pretoria.

Pieter enjoys the friendship of people from the Pacific and other cultures that attend St Timothy's. From the moment he arrived at the church Pieter says his life has been easier and it has been a great journey.

One of Pieter's most life-changing experiences was being conscripted into the armed forces in South Africa at the age of 18. He fought in the bush war in Angola in 1975 and says, minimum value was put on



NZPLA president Pieter Jacobs.

## PUBLIC ISSUES NETWORK

By Betsan Martin

# Major shift for New Zealand on climate

'Globe' is a Cross Party group of all New Zealand political parties who are working together for climate change.

On Tuesday 21st March, Deputy Prime Minister and Minister for Climate Paula Bennett announced that New Zealand has a goal of zero emissions by 2050.

for Economic Co-operation and Development's chair for the environment Simon Upton spoke about freshwater, the climate and transportation and the need to join these up in national policy.

New Zealand does not tax pollution. We need to produce varied crops from our agricultural land and change from intense dairy farming. New Zealand has changed from sheep to cows and we can change again.

Local government needs much better resourcing to implement good environmental plans, and we need much better national guidance on the environment.



A sign at Coe's Ford warning people of the danger of algae contamination.

Leadership on the environment was a focus at a packed Selwyn River community gathering at Springston, near Lincoln on 16th March. A number of MPs spoke at that event.

Local people want to get on with local solutions to their dry rivers. We need good



Speakers at the Springston community discussion on the Selwyn River included MPs (from left) Paula Bennett Kennedy Graham, Denis O'Rourke, Scott Simpson, Megan Woods and Marama Fox.

law and policy to make local solutions possible.

The Springston event was one of the activities organized under the umbrella of Walk for the Planet initiated by Christchurch Methodist leaders Rev Mark Gibson and David Hill. Local groups are

organizing activities at their rivers and holding public meetings.

Coe's Ford on the Selwyn/Waikirikiriri River used to be suitable for summer swimming. Now it barely has any water and algae blooms indicate polluted water.

# Mission facilitates community response to drug 'P'

The damage caused by the drug P, or meth, is frequently in the news. P fuels crime and violence, destroys relationships and wreaks havoc across many communities.

One day a young mum walked into the Wesley Community Action community centre in Waitangirua, Porirua in a highly distressed state as a result of P. This action and what it triggered has led to a creative community response to the drug, a response Wesley is proud to support.

The woman needed help - quickly - due to her drug-induced state. The Wesley team got on the phones to specialised services only to be greeted with answer-machine messages.

Finding no options, a staff member took the woman home and spent the next three days providing 24-hour watch and care. With intense support this woman moved through her vulnerable state and remains free from the drug P.

Her story triggered some wider questioning and action. Concerned by the lack of prompt help for people who want to deal with their P issues, the Wesley team established a walk-in on Monday mornings for anyone who wants support.

Word of mouth spread and soon many people gathered. Grandparents, daughters, fathers, ex-users, neighbours, and addicts gathered around 'the table'.

They shared stories and tears. People listened, and they supported and encouraged each other. This evolved into a powerful community space that helped a number of people kick P.

A Facebook page took the support into the social media world. Within no time 2000 people from around New Zealand were sharing and supporting each other.

Momentum continued growing. Links were made with the New Zealand Drug Foundation and dedicated drug and alcohol clinicians were impressed with what they saw happening.

Local people have stepped up to take practical non-judgmental action to support change. This movement continues to grow. There are plans for a local detox unit and a social campaign to raise awareness of P in the wider community.

Wesley Community Action (Wesley Wellington Mission) continues to make the space for this community-led initiative to grow. This isn't always easy.

Wesley does not run a 'service' for this



Local people are organising against the drug P with Wesley Community Action's support.

need; it is participating as a member of the community, using its infrastructure to support local people who drive the process.

This approach is profoundly effective. Through the process of change local people are empowered and social connections within the community are strengthened.

The opposite of addiction is not sobriety - it is connection, connections with people who care about each other.

The drug P is thriving in New Zealand because of the social isolation we have created in our communities and poverty is a key driver of this disconnection.

Wesley Community Action is proud to be a part of The Methodist Alliance and a Connexional Church. Our role is to reconnect people to each other and themselves.

# 'Recovering racist' asks church leaders to walk together

By Terry Wall

Former New Plymouth mayor Andrew Judd gave a challenging address to the second annual forum of the new ecumenical body, the National Dialogue for Christian Unity (NDCU), urging churches to engage in new conversations.

Cardinal John Dew hosted the second NDCU forum at the Catholic Centre in Wellington on March 2nd.

Representatives of member churches - Anglican, Methodist and Roman Catholic - gathered with observers from the Presbyterian Church and the Salvation Army.

The theme of the forum was Walking Together in Mission, and Andrew Judd was guest speaker.

In an article in the February issue of North & South journalist Joanna Wane writes, "When Andrew Judd speaks somewhere - to a Rotary Club, a church group or at a union meeting - here's how he likes to break the ice: 'Someone once said to me that Maoris are lazy. They fill our jails, they can't manage money or land, they just want handouts.'

"They are tribal and savage by nature, their language is dead. Maori are lucky they got saved by the English. They need to move on from the past. Settlements are one long gravy train for the Maori elite. We're all one now, in any case." Then he asks, "Do you know who said that to me? I said this to me. My name is Andrew Judd, and I'm a recovering racist."

His presentation at the annual forum was provocative.

While mayor of New Plymouth Andrew Judd met with Maori in his work for the city council.

He found himself looking deep within himself and he confronted attitudes that were deeply embedded. He came to realise that he knew little of the history of Taranaki, even less about the experience of Maori.

On his first visit to a marae in 2014 he witnessed Maori tears as the story of colonial troops invading the land was retold. He saw that though he thought he was right, the



Andrew Judd

Maori narrative was different.

This moment of insight caused a profound reorientation in his understanding. An optician by profession, Andrew changed his lens and began to see the world from the perspective of Maori.

In the full flush of being a convert Andrew Judd proposed the introduction of a Maori ward to ensure Maori voices would be heard. The backlash

was unexpected, venomous and vitriolic.

Andrew came to see the mechanisms that Pakeha employ to avoid, deflect and deny complicity with a system that provides benefits for those in control. Though the council passed the measure it was thrown out by a referendum in which 83 percent opposed its introduction.

On a hiko to Parihaka he met many people who shared their stories. He learnt of the pain that people carry. He spoke of the hiko as healing and called for a new

conversation.

He asked the NDCU church leaders to walk together and claimed that they would arrive at a new place.

Anglican archbishop Philip Richardson asked those at the NDCU forum whether walking together might change the basis of our conversation. What might it mean for us as churches that are part of a nation based on a treaty?

The bi-lateral dialogues between our churches may see the experience of hiko as a model for their theological conversations.

The annual forum received reports from Ray Coster who attended the World Council of Churches Central Committee and considered how the 500th anniversary of the Reformation is being commemorated in New Zealand.

A letter was received informing the annual forum that the General Assembly of Presbyterian Church resolved to seek membership of the NDCU.

# Journeying to Jerusalem

VALERIE MARSHALL  
REFLECTS ON LENT

*Once upon a time I regularly walked with a women's walking group. We went everywhere - down rivers, up hills, around mountains, along railway service roads, through thigh-deep snow.*

We sought permission to walk on private land, and at lunchtime we spread a tablecloth on the flattest bit of ground available.

I learned so much on these walks; not only things like how to run down scree, but also things about myself, both positive and negative. They also gave me a chance to reflect on the nature of journeying.

For example, eight women strung along a track around a hillside, each of us ostensibly on the same journey, heading towards the same destination. But, each one puts their feet in slightly different places along the way - this one strides out confidently, that one steps tentatively, another ambles easily along.

And, even when we get to our destination, the lunch spot, one sits near the tablecloth, a second sits slightly apart on her own, a third squeezes into a small space between two others.

We are all on our own particular journey. Each individual journey is informed both by the physical conditions in which we find ourselves, our personal experiences of life, and the stories we tell ourselves about our lives.

No two journeys are ever exactly the same. No two arrivals at the destination ever exactly the same. Too many variables are involved for that ever to have been the case.

Jesus probably had a good idea of what might lay ahead of him as he set out on his journey to Jerusalem with his disciples. He had been to Jerusalem before, but this time was different in a whole host of ways.

After three years of preaching, teaching

and healing he had a much better sense of the God he called Abba, he had a much clearer sense of what his life-mission was, and he knew more about himself as a servant of God.

He also knew that he had upset a few people along the way, especially among the Temple officials, and the scribes and Pharisees. He had done so as he lived out his ministry in accordance with the spirit of Torah rather than by the letter of the Law.

He had companions along the way. Some were really close to him, others followed at a distance, and many in the middle were neither close nor distant. All of them ostensibly on the same journey as Jesus, certainly as far as their physical destination is concerned.

But, as with the group of us women strung out in single-file around the hillside, each of Jesus' followers is on his or her

own individual journey with him, and each will arrive in their own way at the destination.

As for his closest companions, one would betray him, another would deny him, others would be nonplussed as to what to do. This is despite the fact that each of them was Jesus' disciple for three years, during which time he taught them and demonstrated to them what it meant to live a life in intimate relationship with Abba.

We, too, are invited to make the journey to Jerusalem with Jesus, and then to reflect on it and to learn from it. We will find something new about God, something new about others, something new about life and we can make that learning an integral part of our stories about ourselves and our relationship with God.

## Church as an instrument of change

CONNECTIONS

*In Matthew 21:12 we encounter a depiction of Jesus as an angry Middle Eastern Jew with a whip in his hand, flipping over tables in a rage and putting the fear of God into the resident capitalists.*

Jesus was angry for a reason. Instead of the temple being a house of prayer he accused money lenders of "making it a den of robbers". In impoverished and occupied Galilee, Jesus demanded fundamental change.

There is a side of the Christian community that I don't understand. I want the church to be braver than it is and willing to use its power and influence for change. If Jesus is to be understood, the purpose of the church is much more confrontational than we might find comfortable.

Instead the contemporary church is a



Jim Stuart

slumbering giant with massive assets, but barely hanging on to the passion of its founder. Members are getting old, tired and detached, and as much as I value good manners and politeness, it won't get the church anywhere.

At the core of the gospel is the promise of a world that is fairer and more just. Have we made progress in building a world that is based on these values?

The primary task of the church remains to encourage the love of God and our neighbours. We cannot do this if we turn a blind eye to the reality of our broken world.

The church needs to be a safe place to tell the truth about the consequences of greed and inequality, violence in our homes

and communities, excessive corporate profits and the continued destruction of land and sea.

It ought to be a place where these issues are discussed and plans made for action. At church we should encounter each other as people willing to tackle some of the injustices of our time.

I have written before about Robin Meyer's vision of the church as Beloved Community. His idea of the church as a place where Christians can create a different or subversive reality based on the love that Jesus spoke about is both powerful and comforting to someone who has been around for a while.

The purpose of church is not entertainment or a place where some exercise power over others. To me it is a community of people who may not agree on the music or prayers but do agree on

the need for justice and respect for all.

Faith is the glue that binds us together and gives us the strength to build a community of hope amidst the seeds of destruction.

In the heat of the 1960s I was a student at Tübingen University, Germany. There New Testament scholar Ernst Kasemann told us he was a 'wegweiser' (in English a signpost) when challenged about social issues. More than ever I know what he means.

I do not know what the church will become, but I do want to encourage it to face up to the dangers in our world and confront the people and forces that are life destroying.

We need to look deep within our faith tradition to find new energy for what may be the biggest struggle we have yet to face.

## Dialogue an antidote to division By Rev Adrian Skelton, UCANZ Executive Officer

*Test cricket can run for a full five days, and at the end there may still be no result. And the series may extend to five matches! Nevertheless, both spectators and players will feel by the end that something worthwhile has been achieved.*

Ecumenical dialogue can be an even longer-term business. Senior representatives of the New Zealand Catholic, Anglican and Methodist Churches, with others welcomed as observers, met in Wellington last month for the second annual meeting of the National Dialogue for Christian Unity (NDCU), with the process being initiated some years earlier.

Honest ecumenical encounters are not sporting contests, of course. A better analogy is a gentle but steady walk, a stroll with friends with the recognition that it is the process and not the destination that is important.

UCANZ was an observer at this year's NDCU meeting. We were invited in groups to discuss whether the act of walking together (physically or metaphorically) encourages talking together.

A biblical endorsement of walking and talking is Luke's framing of the walk to Emmaus. This is the gospel

reading we shall share in churches on the third Sunday of Easter.

Two disciples of Jesus, seeking to make sense of the loss of their leader, are asked by the stranger on the road, "What are you discussing with each other while you walk along?"

They engage in a sort of bible study and, as did the early church, they review the Hebrew scriptures - Moses and all the prophets - to discover there the purpose and meaning of what has happened to Jesus in Jerusalem.

The rhythm of the walk encourages the flow of conversation. At the end of the walk, the stranger is invited in; and a deeper truth emerges as they discover, in the act of hospitality, that Jesus becomes present with them again.

Whenever we engage in open ecumenical dialogue, the end of the journey is not in sight. To set as a condition of joining a dialogue that the outcome be already known would invalidate the whole enterprise.

If we believe that the Spirit is able to lead and guide and reveal hidden truths to us, then we will realise that dialogue cannot be controlled by any



*Like a game of cricket, ecumenical dialogue is about engaging, not necessarily about the outcome.*

of the parties.

We know it will take time. But were we not to encounter and engage with other parties, we would never really know where they stood; the likelihood is that we should drift apart through our negligence and ignorance.

At a critical time for the global human community, when political events are exhibiting isolationism and nationalism, the people of the way - the followers of Jesus - need to prioritise dialogue as an antidote to division.

# School on Ecumenism serves nourishing fare

By Terry Wall

*Participants at the third School on Ecumenism heard that rather than be a church on steroids, we should be nourished slowly on the protein of the sacraments.*

Australian Anglican Bishop Stephen Pickard suggested that if we pray 'God, lead us to the slow path', we can challenge Western culture and act in a contemplative spirit rather than out of anxiety.

The School on Ecumenism attracted 25 participants. It was

held at Christchurch's Upper Riccarton Methodist Church, February 20-24. Anglicans, Catholics, Methodists and Presbyterians shared a common life for the week, and a group of eight Young Ecumenists of the Pacific (YEP!) came from Fiji.

Daily prayer was at the centre of this shared exploration, and lectures surveyed the biblical basis, theological foundation and spirituality of ecumenism.

Three lecturers travelled from Charles Sturt University, Canberra

which endorses the course for credit toward a degree.

Along with Stephen, they were Ray Williamson and Robert Gribben. Ray traced the history of ecumenism and suggested the unity of the church witnesses to the power of God's reconciling love.

Robert argued a renewed worship of God can draw Christians together and engage the whole person, body, mind and spirit.

New Zealand scholars provided context to our ecumenical journey in this place. They included Tony Franklin-Ross, who discussed Methodist conversations with Anglicans and Catholics, Jocelyn Armstrong, who spoke about NCC and CCANZ, and John Roberts and Keita Hotere who discussed Maori ecumenism.

Cardinal John Dew discussed the Roman Catholic Church's understanding of ecumenism, and John England discussed ecumenism in Asia and the Pacific.

Bertha Hurley and Matthew Gardiner discussed inter-faith dialogue.

A highlight of the week was learning about how Christchurch is recovering after the earthquakes and the role the serving church plays in this time of crisis.

I provided an overview of the World Council of Churches' document *The Church, Towards a Common Vision*, which lays out where churches are in their quest to be obedient to Christ's will "that they may be one, so that the world may

believe".

At the centre of the New Testament is the notion of *koinonia* (community or communion). We were created for communion and salvation may be understood as the restoration of communion with God, with one another and with our common home.



The Housing First Team is (from left) Jim Bailey, Awatea Hawke, Ani Tamaira, Lisa Roberts, Rob Smith, and Paul Timinis.

## Auckland missions' blueprint to end homelessness

By Marie Sherry

*A new programme aimed to get the most entrenched homeless people off Auckland's streets and into permanent housing was rolled out in late March.*

The Auckland City Centre Housing First project is a partnership between Lifewise and Auckland City Mission, and will initially target people identified as chronically homeless.

Housing First project leader Lisa Roberts says nearly 200 people have been identified as suitable for the project by a variety of agencies that work with people who live on the streets.

"We have tried to identify the rough sleepers who are the most complex and chaotic," she says.

"They have been out sleeping rough for more than a year, or repeatedly been rough sleeping over three years, and they must have at least two other issues. Some people have been out there for 20 years-plus."

Work on the project began in June 2016, with the Government contributing \$3 million the following month to four Housing First providers across Auckland in the south, west and central city areas, for the first two years of the programme.

"We have some housing lined up. Our contract is to house 30 people in the first year, but we are hoping to exceed that, if not double it," Lisa says.

"The first housing that we have secured is some Housing New Zealand properties, and we are also making inquiries with a private landlord."

However, Lisa says getting homeless people into housing is just the first step in the project, which will provide considerably more ongoing support than has previously been provided. Each housing recipient will receive

wrap-around support from a combination of key workers and peer support workers, who will work alongside them, visiting several times a week or daily if needed.

"The housing is just the first step in the journey. We will work intensively with people to build their skills and confidence where necessary, and will link our people into specialist services, working to remove any barriers," Lisa says.

"One of the really common things is that our people have been around and around services. They consistently feel let down because they are unable to meet the requirements of the services.

"Life on the street is reactive and chaotic, and that makes seemingly easy tasks like travelling across town to an appointment or remembering a time and date very difficult, and sometimes impossible."

The Housing First design team have been consulting, and collaborating with the homeless community to help determine what support they really need and want.

"We have to manage expectations very carefully, but we are very excited about it, as the need out there is extreme," Lisa says.

"We are looking at people and we just want to get them indoors. Many of those people have been housed several times before, and the problem is that they haven't had the support or skills to maintain the tenancy."

The housing recipients will have access to support for any addiction and mental health issues through specialist agencies.

"We really are strongly advocating for housing as a basic human right. There shouldn't be any barriers to people getting into housing," she says.



A group of young ecumenists from Fiji attended the week-long school.



Presenters from Charles Sturt University were (from left) Stephen Pickard, Robert Gribben, and Ray Williamson.

## Help families provide better lives...



### Support Methodist Missions

*Every child has a right to a good start in life.*

All our kids need a fair go so they can flourish and become good citizens.

Creating 'Cycles of Hope' is the work of your Methodist Missions.

We do this every day by working with families and children who need extra support.

*A donation or bequest can help Methodist Missions make a lasting difference to families throughout New Zealand.*

The newly formed Methodist Alliance will support Missions and Parishes working with families in our communities.



Parishes that want to join The Methodist Alliance can contact Cheryl Banks at Methodist Mission Northern on [cheryl@lifewise.org.nz](mailto:cheryl@lifewise.org.nz).

# St Peter the Fisherman guest of St Andrew's by the Sea

By Dorothy Preece

*In recent years the churches on the Coromandel Peninsula have prayed for congregations experiencing upheaval due to earthquake damage or negative engineering reports on their buildings.*

Until recently Whitianga was spared that trauma, but in August last year St Peter the Fisherman Anglican Church learned that their 50-year-old building in Dundas Street was dangerous and unfit for occupation.

They had to vacate the building immediately and stay away until the roof defects could be remedied. The St Peter's people had to find another place to worship very quickly.

St Andrew's Co-operating Parish Council invited them to share the community church building. For many older folk, it was a reversal back to the old days, when in the 19th century Anglicans, Methodists and Presbyterians shared this same space in what was then the 'Undenominational Church' and is now St Andrew's By the Sea.

All those who have had to leave their home church and settle elsewhere, will understand the emotional ties that bind us to our church buildings. While we are often reminded that 'it's only a building', we know that the church is also the centre of spiritual life for those who worship there.

It embodies the life-changing events that have been celebrated within its walls, lifetimes of memories, and years of loving care

expended on the building.

From the beginning there was a feeling it was the right thing for St Andrew's and St Peter's to come together. We have more than our shared church history in common.

Both congregations have dwindling numbers, and in the Coromandel Peninsula help from parent churches seems very remote. Neither denomination can afford a resident minister, and each has a worship team that carries the responsibility for day-to-day organisation.

We agreed from the outset that both congregations would keep their separate identities. The people from St Peter's join St Andrew's for morning tea after our 9:30 worship, and then St Peter's service begins at 11:00.

The combined tea sessions have set the tone for sharing. Friendships that were already formed in community service groups and combined churches events, have taken on new and deeper meaning as we have learned more one another.

We at St Andrew's see the reverence and precision with which the Anglican folk prepare their worship space, while St Peter's team remarks on the freedoms the Presbyterian/Methodist leaders have in planning Sunday worship.

When the Undenominational Church was built in 1898, services were conducted in turn by Anglicans, Presbyterians and Methodists. This continued until 1967, when the Anglicans built their worship centre, leaving the



Whitianga's St Andrew's Co-operating Church has been hosting the Anglican congregation of St Peter while its buildings are being strengthened.

Methodists and Presbyterians to become Mercury Bay Co-operating Parish.

The current sharing arrangement is not a step back to the 19th century, however. Church is no longer the dominant influence on family or community life.

Most people no longer see the community church building as a beacon of faith. The challenges we face today are to work with our

community, make God known to people and to present Jesus and the love of God as beacons of hope.

Andrew and Peter were brothers. Andrew brought Peter to Jesus, and Jesus named Peter the "rock on which I will build my Church", so our connections go back further than 1898! And we are one in Christ Jesus with all other Christians.

All the churches of Whitianga

work together in a Combined Churches committee to organise joint worship and prayers for the community to show that differences in the way we worship are not important.

Our differences only reflect the diversity of the human spirit, a spirit that longs for a personal relationship with God, Creator, Saviour, Spirit.

## Merger brings two Masterton churches to a new stage

By Paul Titus

*A five-year journey of exploration and discussion has led two Masterton churches to join forces.*

St Lukes Union Church and Lansdowne Presbyterian Church have agreed to a new ecumenical project under which they will join together.

The new joint congregation has renamed itself CrossWay Church, Masterton and they will continue to use the joint facilities available to the combined congregation.

Chair of the new CrossWay Parish Council Robin Dunlop says the partnership between the two churches is the result of "countless meetings and discussions and lots of prayer".

Robin says for the past four years St Lukes and Lansdowne Presbyterian shared the same minister, Rev Bobby Kusilifu and they developed a joint strategic plan that mapped out a path for the two congregations to join.

"Now we will modify the strategic plan to focus on how we will work together and how we can grow the congregation.

"Before we joined together neither congregation was growing. We do not see combining as a way to grow the congregation. Rather it brings together two groups with different skills. Together we will build a strategy to grow the church," Robin says.

St Lukes was itself a Cooperating Parish formed through a union of a Methodist and Presbyterian parish.

A 60-strong Samoan congregation also worships at the Queen St Church and they were consulted about the merger. The Samoan congregation will continue to have their own Samoan language service there on Sunday afternoons and share worship with the English-speaking CrossWay congregation as they have always done.

The combined parish is completing a major structural strengthening of the historic Queen St church building and is now at the stage of decorating the interior.

"We have spent \$460,000 to strengthen the St Lukes church. We raised the money through grants from Lotteries and local trusts as well as from individuals and business in Masterton," Robin says.

"The congregation would have been happy to tear it down and build a modern, purpose-built church but it is a protected historic building and unique to our main street so we decided to restore it. The church has an organ that is more than 100 years old and the building is used for many community events including music recitals."

Robin says the Queens St church is large enough to hold the combined congregation and



The combined CrossWay congregation worships at its strengthened Queen Street Church.

it will now have to make some decisions about what to do with the Lansdowne property. The Totara Street Church itself could be brought up to 67 percent of the building code without much difficulty but the hall and office building will require more work.

The merger brings together two congregations with different theologies. Many in St Lukes are progressive while Lansdowne is more traditional.

St Lukes has the Explorationz Group, a progressive spirituality

and discussion group that meets on Sunday afternoons at 4:30 and is open to the public.

Parish Council secretary Rod Fleury says there are a number of details that have to be worked out for the merger to be completed including the status of the joint property and finances and new filings with the Charities Commission and IRD. The new financial year should see these matters completed.

Rod says it took determination and some lateral thinking to reach

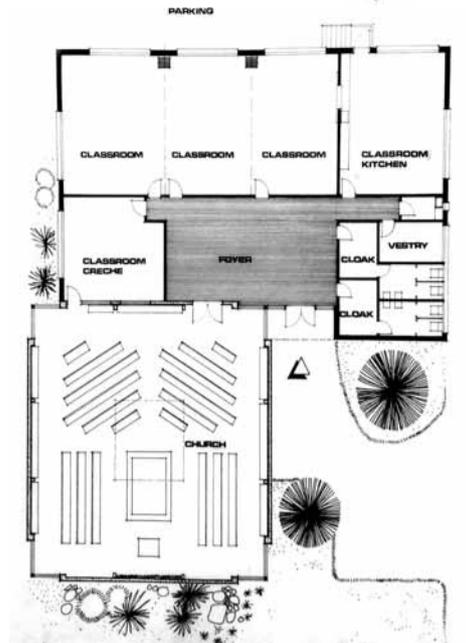
the stage that CrossWay Church is now at.

"We will continue doing the activities we did before and we have created a focus committee of 'dreamers' that will come up with long-term projects and initiatives to grow the Church.

"Basically we are two older, white-haired congregations with similar problems and now together we are going to look for ways to grow our churches' image in Masterton." Rod says.



The worship space at Wesley Church Mt Roskill was unusual in its day because it was square with a central pyramidal roof rather than long and narrow.



In the 1960s Wesley Church Mt Roskill was groundbreaking because it had spaces for different purposes grouped around a central large foyer.

## Reflections on a career designing churches in Aotearoa

By Eric Laurenson

*After 64 years in the world of architecture I have countless memories of how people approach building churches, but it is now time for me to retire.*

It has been a privilege to work with more than 100 congregations of many denominations as they have decided what it means to express their faith in bricks and mortar.

The journey has not always been plain sailing nor have the efforts put into planning always produced the best outcome, but the experiences have always been part of my own learning experience and my personal faith.

Whenever people invest the large amount of resources required for a building it will be an expression of what they believe. I have asked some groups to consider what it would mean to a future civilisation if they were to unearth the remains of our present-day churches and try to deduce from them what they say about us and our beliefs and practices.

In some cases the building might tell very little about us at all, because the cost of constructing new buildings or adapting our existing buildings may well mean that we simply continue using the old structures and adapt as best we can.

Prime Minister Winston Churchill, addressing the House of Commons in 1943 about the reinstatement of the debating chamber destroyed by an enemy bomb in 1941, had this to say: "We shape our buildings, and afterwards our buildings shape us".

Churchill was resisting a move amongst some to rebuild in a more collaborative shape without the old combative arrangement of opposed seating. He believed that it was the strong debate engendered by the traditional confrontational layout that best protected Britain's democratic traditions.

I am reminded of the first church that I designed in 1967, Wesley Church in Mt Roskill. Together with the then minister, Rev Edgar Hornblow, we tried to express in a building some of the

new thinking and theology about 'church' that was developing during that decade.

The days when people attended church for only an hour on Sunday were well and truly over and social activity outside of the time of worship was becoming more and more a feature of congregational life.

Church buildings could once manage without even a toilet block but now needed space for meeting and greeting and serving food and refreshments. The relationship between worship services and other activities was affected by this new view of what it meant to be 'church'.

Christian education, social functions, youth activities and community involvement were all seen as part of the picture and the old model of a church building with a separated hall out the back, the dominant pattern for generations, was no longer appropriate.

It was necessary to link all the various spaces which made up this new model of a church building. At Mt Roskill we arrived at a plan which had the various spaces grouped around a central large foyer from which all the facilities were immediately accessible.

This doesn't sound very remarkable today, but at the time it was considered to be groundbreaking. The Mt Roskill church was visited by representatives from a large number of denominations and was the basis of my close involvement with church architecture since.

The worship space at Mt Roskill was another departure from accepted practice. Instead of a long narrow space with seating arranged in serried rows facing a sanctuary at one end, the church was square with a central pyramidal roof.

Discussions at the time emphasised that God is not limited to a particular time or place and that God is found in a special way in the midst of the gathering of people in worship. As a consequence it was important that communion was not celebrated at a remote point of the plan but was moved as closely as possible to

the people.

We designed the seating in a horseshoe pattern with the communion table encompassed within the arms of the U. It was a brave attempt but it ran up against human nature. It seemed that worshippers were reluctant to sit facing each other and gradually the seating layout returned to the more traditional pattern facing the sanctuary.

Nevertheless, in churches of many denominations, the need was felt to at least move the altar closer to the people. In St Patricks Catholic Cathedral in Auckland, for instance, a bulldozer was brought into the church to demolish the concrete of the old sanctuary so it could be repositioned. In the UK the remarkable Catholic Cathedral in Liverpool completed in 1967 was designed in a circular layout with the high altar centrally placed.

All this evolution certainly tied in with my own personal theology although I had to differ with some designers of the time who felt that, because true worship can happen anywhere and at any time, we should design our churches to be multi-functional. They believed that a worship space could also be used for any other purpose without disturbing its essential sacredness when used for worship.

I could never quite see it that way myself. It seems to me that buildings used for the many facets of worship become imbued with a special quality that is almost beyond definition.

I recall one woman speaking of her difficulty as her congregation moved to their new church after worshipping for many years in a simple hall. It was in that old hall that her young daughter's funeral had taken place and the old hall had an indefinable but special significance for her.

In a second article I will talk about further developments that followed that first church at Mt Roskill.

*Eric Laurenson is the principal of Laurenson Architects Ltd, Mt Eden. He is a member of Pitt St Methodist Church and was president of the Methodist Conference 1988-1989.*



An important step in the evolution of church design was the Catholic Metropolitan Cathedral in Liverpool because of its circular layout (above) and central altar (below).



The interior of St Patricks Catholic Cathedral in Auckland was redesigned to move the altar closer to the people.



Pauline McKay met with members of the Scavengers Association

## CWS director visits Indian partners

*During a two week visit to the state of Tamil Nadu, India, Christian World Service director Pauline McKay was impressed by the work of its five partners.*

She met with Adivasi, the indigenous people, in the hill country at the edge of the forest where many live, fisherfolk, rubbish collectors, local councils and others. Designed to strengthen CWS's knowledge of some of the largest partnerships supported through the Christmas Appeal, the trip offered insights into the rapid change happening in India.

Because India is now regarded as an emerging economy, CWS partners are finding it difficult to identify new funders for their work with some of country's poorest communities.

The New Zealand government no longer funds India through its overseas aid programme, and the Indian government has stopped 11,000 foreign aid organisations

from distributing funds in the country.

"Each partner I met expressed their gratefulness to New Zealanders for their support. Our partners are working with communities whose needs and human rights are being ignored on a daily basis. Donations to CWS enable our partners to secure pensions, ID cards and improve the livelihoods of people who have been pushed aside for large scale development," Pauline says.

Without CWS support women fish workers would not have been able to form a federation to get access to government entitlements and better incomes. Scavengers would not receive the minimum wage.

Dalit (formerly known as Untouchables), Adivasi and women would not have positions on local bodies where they can help get better water and lighting for small villages, Pauline says.

## Millions face hunger in Africa

*Christian World Service is calling for more assistance to countries facing widespread malnutrition and famine in parts of Africa.*

In February, the United Nations declared famine in South Sudan's Unity State where 100,000 people face starvation and another one million are on the brink of famine.

"The people of South Sudan need urgent support now and until the conflict ends. South Sudan is a complex situation where CWS is funding long-term relief efforts. We are asking New Zealanders to step up their contributions so more families survive, and to pressure our government to increase humanitarian support to prevent famine spreading," says CWS national director Pauline McKay.

Brutal conflict between government and opposition forces is crippling the country and peace efforts have foundered.

Famine is a technical term measured by the lack of food available to 20 percent of the population, acute malnutrition for 30 percent of children and the number of hunger-related deaths.

Supporting poor people to access cash for food and healthcare, improve water supplies and develop drought-resistant farming practices are some of the most effective ways to save lives in drought situations.

CWS is providing immediate assistance to our partner the Maridi Service Agency and will support large scale ACT Alliance programmes in other parts of the country.

According to Wadalla Peter from the Maridi Service Agency drought has not affected Maridi country but an 800 percent increase in food prices means families eat a simple meal of vegetables and cassava once a day or sometimes nothing at all.

ACT Alliance seeks urgent support to provide food, water, sanitation and emergency healthcare for some of the 4.9 million people facing severe food shortages.

"We ask people to increase their support to stop this unfolding catastrophe before its effects multiply," Pauline says.

The third year of drought in the Horn



Drought is causing famine and starvation in parts of East Africa and CWS urges individuals and governments to help.

of Africa is pushing millions more people closer towards disaster.

In March, Kenya launched an appeal to provide food, water and other assistance for 2.6 million people in the north where poor rains are expected to cause 70 percent of crops to fail.

Somalia says 2.9 million people urgently need food and livelihood support. A 50-year drought has left 5.6 million Ethiopians in need of food assistance. Uganda is responding to the needs of drought-affected farmers and new refugees.

Donations to the South Sudan Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or on line at [www.cws.org.nz](http://www.cws.org.nz).

## Millions of South Sudanese are at risk of starvation



ACT Alliance/P. Avulb

**They need food, water and shelter. Please donate to the South Sudan Appeal**

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



## Women fundraise for Nicaragua

*Methodist and Presbyterian women have taken on a big challenge for this year's Special Project. They will raise funds to support training programmes for Nicaraguan youth and families affected by domestic violence.*

"Giving young people the confidence and skills to better manage relationships and protect themselves from harm is a development issue," says CWS programmes coordinator Trish Murray.

"We encourage support for the Special Project and the work of the Methodist Women's Fellowship and Presbyterian Women Aotearoa," she added.

The Council of Protestant Churches in Nicaragua (CEPAD) is training young people to lead self-help groups in their communities and provide back-up support. In these groups, young people share their concerns and learn ways to stop violence and improve self-esteem.

CEPAD provides access to professional help and information about legal rights. It assists isolated rural families to improve livelihoods and well-being.

One in three Nicaraguan teenagers has a child by the time they are 18 years old. According to Planned Parenthood Global 93 percent of pregnancies are because of rape. There is little access to sexual education leaving young women

particularly vulnerable.

Gruelling poverty, a civil war and the macho culture found in Latino countries has left many young people without adequate education and opportunities.

The World Bank reports Nicaragua has been successful in helping people out of poverty. Government programmes have cut the rate by 13 percent, but 30 percent are still below the poverty line.

Overseas remittances support a number of the country's six million people, but also create unreal hopes for many young people.



Nicaraguan young people are being trained to stop domestic violence by CWS partner, CEPAD

# Young People

By Filo Tu

## Young leaders learn to Return, Revive, Reuse

*The saying is that 'Leaders are made, not born' and Sinoti Samoa has been busy creating its next generation of leaders.*

Last month it held another successful leadership training event. The annual exercise is an important tool in the life and ministry of young people throughout the cultural synod.

Under the leadership of Sinoti Samoa's own national youth liaison officers Tumema Faioso and Lusie Feagaiga the weekend training session was held in Auckland on the weekend of 10-12 March.

Torrential rains were forecast a few days prior, and the initial plans had to be changed when flooding threatened the original venue. In a scramble to keep the momentum going, Te Karaiti te Pou Herenga Waka Marae in Mangere stepped in. A common saying for this weekend would have been 'Not today Satan!'

The weekend kicked off with its usual glamour on Friday evening with icebreakers, stories, games and dinner! The theme for the evening was RETURN, and Tumema launched proceedings with the challenge for individuals to know and understand what is written in the book of Revelations: "Return to your first love".

Ruta Fa'afuata from the Hawkes Bay closed the evening with devotions, inviting participants to cast their fears and doubts aside, and return to God who initially first loved us.

Saturday brought the challenges of wind and rain but

with the assistance of Michael-Walter Lemanu and Rev Paulo Ieli the day got off to an amazing start. The theme for the day was REVIVAL.

Michael asked where the revival was to begin, what shapes and forms it might take and how different images could be brought together to revive what was already in place.

Paulo took to the story of the Prophet Ezekiel and the 'Valley of Dry Bones'. He challenged the young leaders to approach the Bible in a different light, but also looking at ways in which the story is still relevant to believers and leaders today.

The evening brought the greatest challenge. Participants went into central Auckland to participate in an amazing outreach programme known as 'Love this City'. Those who were involved were challenged to get stuck in and share the love. And so, with gifts and goodies to share, groups of young people took to the city to 'love bomb' individuals and remind them that they were loved and to never forget that.

In hindsight, it seemed like an easy task. Daunting yes, but easy? As Dominic Bowden has written, "Kiwis can be harsh" and a number of participants definitely felt that reality when they were rejected, ignored or disregarded by members of the public.

But there were moments of bliss when targeted individuals showed their gratefulness, poured their hearts



Sinoti Samoa's future leaders were challenged to reach out and grow.

out with disbelief, shared tears of joy at the humblest of gestures, or smiled in surprise at the sight of a rose (or was it the chocolate?). There was definitely a revival of sorts, and the hand of God was evident.

When things come to a close there is always a moment of reflection - a moment to take into account the learnings of the weekend and the various tools to take back to the local context.

And so, with the theme of REUSE, the Sabbath showcased many talents with workshops about Trinity College, devotional resources and our Wesleyan heritage.

Teams took to the stage to display their gifts and talents during morning worship, with a powerful message and reminder from Lusie.

It is therefore with a grateful heart, that God is acknowledged for His presence...through the turbulence of the beginning, to the uplifting of hearts in the end: #TGBTG.

# Kidz Korna!

## WELCOME TO KIDZ KORNA APRIL 2017!

### Kirabati kidz at St Johns

This month is really special as we will be celebrating Easter on Sunday the 16th.

The 40 days leading up to Easter are called Lent. Why are we asked to give something up for Lent?

We are told that it is a time when we focus our hearts and minds on God. I guess it's almost like fasting.

When I was a child my mother always chose what I had to go without! No lollies, no movies, no cookies!

So what might you give up for Lent? Some ideas for you to think about: limit texting to one hour a day, only watch TV on weekends, drink water instead of fizzy drinks. There must be lots of other things you can think of.

As you celebrate Palm Sunday and Easter Day (and enjoy your Easter eggs) remember why you do this. Jesus loves you and gave his life for us all.



Children from Kiribati play at St John's Methodist Church in Hamilton every week.

Every week a group of pre-school children meets in our Children's Place at St John's. They are from the small Pacific island called Kiribati.

Kiribati has a population of 103,100, which is fewer people than many towns in New Zealand.

It is a coral reef a few metres above sea level and as the seas rise with global warming it is gradually getting smaller. Lots of people, including the play group children and their parents, have left as their land disappears.

## easter QUIZ

How much do you know about Easter? Test yourself with these questions.

- 1) The 40 days before Easter is called (Lent, Advent, Pentecost);
- 2) Jesus entered Jerusalem (In a car, on a donkey, walking);
- 3) How many people were at the Last Supper? (11, 13, 15);
- 4) Who betrayed Jesus? (John, Jacob, Judas);
- 5) How did Jesus die? (He was hung, poisoned, crucified)
- 6) What did Jesus friends see when they went to the tomb? (A soldier, an angel, a Pharisee)

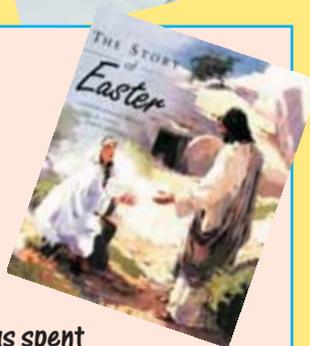


For your Bookshelf

## The Story of Easter

By Christopher Doyle  
2008, Concordia Publishing, 32 pages

This story tells the real meaning of Easter and how Jesus spent his last days on earth. It especially focusses on the resurrection. Based on the accounts in the Gospels it is beautifully illustrated by John Hayson. It is suitable for older children from the age of eight upwards but would also be good for parents to share with younger children.



## 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)



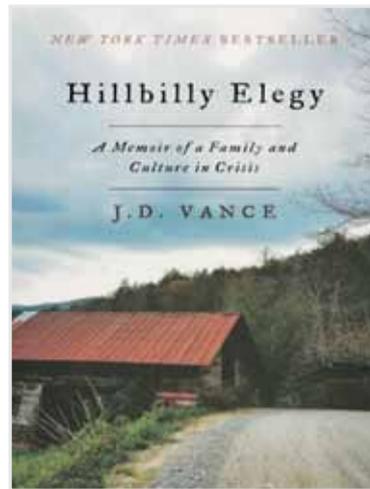
## Hillbilly Elogy - A Memoir of a Family and Culture in Crisis

By JD Vance  
2016, William Collins, 272 pages  
Reviewer: David Poultney

*In both the British referendum on continuing European Union membership and the U.S. presidential election White working class people voted in significant numbers and helped ensure outcomes that shocked the political, economic and cultural establishments there and in the wider world.*

This book is both the author's story and a look at the culture and lived experience of poor Whites in Appalachia, a demographic group that voted overwhelmingly for Donald Trump. It is of note that poor Whites are the one demographic group in the U.S. whose life expectancy is decreasing.

Vance is from a Kentucky family that migrated to Ohio for better work opportunities. Much of his early life was spent to-ing and fro-ing between an industrial town in Ohio that was becoming post-industrial and the "holler" or valley in Kentucky where his family came from. Kentucky was largely settled by the Scots Irish, the descendants of



Protestant settlers in Ireland who migrated to America.

He describes a proud community marked by its own honour codes which are sometimes marked by violence. For example, he tells the story of parents who smashed up a shop because the shop owner asked their child to put something down.

It is a community fiercely resentful of the judgement of others. Vance tells of the angry reaction to a documentary about "Mountain Dew mouth". It is common practice for mothers to substitute fizzy drinks for milk in their infants' bottles and by the time a school dentist checks their teeth the effect is ruinous. It wasn't that people denied this, but the documentary was seen as interfering with "private business."

Kentucky and Ohio suffer from deindustrialization and the contraction of coal mining. This clearly has a negative impact on the lives and wellbeing of people but while Vance

acknowledges this he also points to deficits and shortcomings in hillbilly culture that make matters worse.

A dogged attachment to place which becomes a resentment of change, work ethics have deteriorated due to widespread and intergenerational unemployment, and there are high rates of addiction to alcohol and drugs - particularly prescription painkillers or "hillbilly heroin."

He even notes the widespread religiosity of the region, which is good on emoting but offers little to help people improve their lives.

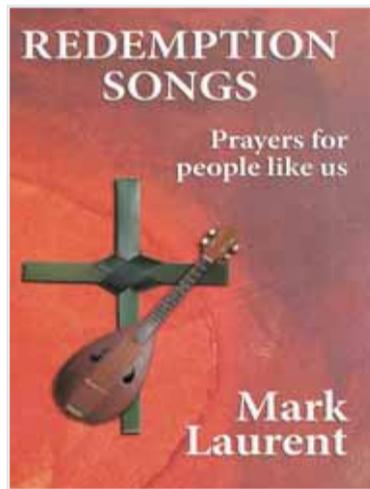
Vance "got out," first of all through a stint in the Marines then study at university and law school. I hesitate to say he is proof "anyone can make it" and even after all this he describes some habits of mind he has to challenge in himself.

However he - and some of those whose lives he describes - show that endeavour and good values can create a positive space in even the most challenging of environments.

Twice this last year we have heard the voices of people who regard themselves as marginalised, ignored, even scorned. It is an important task of informed citizens of democracies to be aware of them and to show them the respect of listening to their stories.

## Redemption Songs - Prayers for People Like Us

By Mark Laurent  
2016, Philip Garside Publishing, 80 pages  
Reviewer: John Thornley



*This book contains 71 prayers as poems by Auckland-based singer/songwriter Mark Laurent.*

Mark is a Christian musician, poet, writer and communicator, and over more than 30 years, he has recorded many albums and published three

poetry books and a children's storybook. With his wife, Brenda Liddiard, he has done many tours of house- and church-based music concerts, in New Zealand and overseas.

Mark and Brenda live in a high-rise apartment in central Auckland, close enough for Mark to do busking on Queen Street. As he writes: "It's good to keep in touch with life where it happens - with people where they are."

This collection contains seventy-one poems inspired by the Hebrew Psalms, which provide 'good jump-off points' for the poems that express Mark's 'love, hopes and fears to

God'.

As the poet writes in his introduction, "The songs are numbered instead of having titles, in the hope that this leaves a degree of open-endedness, so that God can say to you what you need to hear. Dip into them at random. May there be a few holy surprises here for you."

The language is everyday and unpolished, with imagery drawn from the poet's life experiences:

*God holds us, just as I hold this stone  
sees our hardness and our beauty  
feels our weight and rough edges  
knows our history and potential  
we're all miracles, waiting to happen  
we should feel loved.*

There is a strong confessional and salvation note in the poems, reflecting similar emphases found in the Psalms and the parables of Jesus:

*I'm like a child coming home from school  
tasting my mum's home made baking  
life seems a bit like Heaven -  
now and then.*

As reflecting the lows and highs on life's journey, the feelings embrace both anger and frustration, compassion and hope:

*When I look around me*

*it's dog eat dog out there  
and if you're vulnerable or broken  
they stare like you're some kind of freak.  
There will never be too many God songs  
let's keep on singing about the good stuff  
get out the guitar - warm up your voices  
it's time to compose another one  
the best and loudest anthem yet!*

There are prayers for the individual and prayers for community, and we need both. Redemption Songs complements well Mark Gibson's *The In-Between Land: Psalms Poems and Haiku* (2015). While Gibson's prayers/reflections find a place for collective worship in civic and church venues, Laurent's poems offer resources for those working in pastoral and counselling roles with individuals and small groups in such places as hospitals and rest homes, prisons and shelter homes. They are also good for personal devotions.

These two collections of poetry are published by Philip Garside Publishing, which is to be commended for making it possible for Christian poets in Aotearoa to be widely read.

Those wanting more information, including how to arrange a local concert from Mark and Brenda, can email him at [mark@marklaurent.co.nz](mailto:mark@marklaurent.co.nz).

## Tears to Triumph - The Spiritual Journey from Suffering to Enlightenment

By Marianne Williamson  
2016, HarperOne, 240 pages  
Reviewer: Peter Taylor

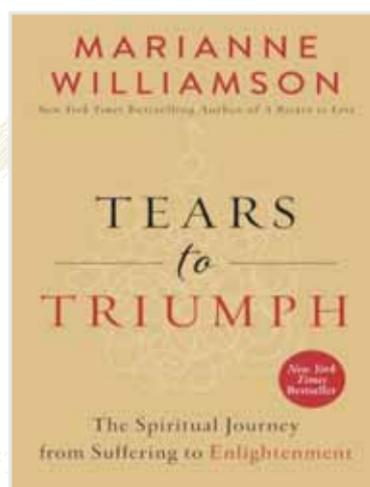
*This book is a New York Times Bestseller, and in many ways I can see why. Much of what Marianne says is admirable.*

Her basic premise is that we all suffer and what differs is how we deal with it. The key is love - not some fuzzy feeling, but the conscious re-orientation of our minds towards ourselves and others, seeking the positive.

That love can only come when, instead of trying to hide the pain, we do what Simon and Garfunkel sang: "Hello darkness, my old friend; I've come to talk with you again," (p7).

Marianne criticises the way society turns to drugs (legal or illegal) to numb and thus prolong the pain of suffering, rather than deal with it. She confronts psychotherapy with its focus on the individual, thus missing out on a needed focus on reaching out to others, which she calls love.

In her understanding, our egos are our enemies. For instance, "The ego views forgiveness as weakness and



attack as strength. But love is not weakness; it is the power of God".

However I disagreed with her understanding of happiness. She says "the purpose of our lives is to be happy" (p89), but happiness is too fleeting and dependent on circumstances. I suggest joy is a better term.

Also her definition of forgiveness, "a selective remembering of what someone did right" (p91) is not enough. Forgiveness is rather a more positive attitude to the person who did wrong, and what they did.

Her view of reality is also problematic. "What the body's senses report to us as 'real world' is in fact a giant, collective mortal hallucination" (p55). But since God made the world, it must be real and good, and surely this is partly the point of the Incarnation.

The notions that what we experience is illusory and that Christ came to release our trapped souls are old gnostic

ideas, rebutted by the church 1800 years ago.

Marianne fails to distinguish between a Christian view that the spiritual world is more important than the material and a Buddhist view that the spiritual world is real, the material is not.

That she is basically a Buddhist is thereby shown, and the book has a whole chapter explaining the Four Noble Truths and the Eightfold Path.

This would be fine if openly acknowledged, but she disguises it using Jewish-Christian terminology, such as Holy Spirit and Christ. There are chapters about Moses and Jesus, which did not strike me as being true to either.

Christians normally aspire to be like Christ, but do not believe they are Christ, or God as per her quote "the God within us is our essential self" (p180).

Another irritation was 48 unattributed references (three on one page) to *A Course in Miracles* by Helen Schucman, without any explanation.

Sadly what irritated most was that these negatives (and others) obscured the good material in this book. Stripped of the philosophical baggage, Marianne has a lot to say.

If you able to distinguish that baggage from the basic premise then it is a book worth reading.

F R O M   T H E   A R C H I V E S

By Jo Smith, Christchurch Methodist Archives

# Methodist deaconess and casualty of WWII

*A recent request for information from the Friends of St George's Royal Air Force Chapel, Biggin Hill, Kent who were updating their biographical files, led me to find out more for them about Deaconess Lenna Button.*

Sister Lenna was featured in Otago Museum's 1993 display that commemorated 100 years of women's suffrage. Shirley Ungemuth and Leah Taylor did the research and assembled information and photographs for that display, and later presented their research to the Methodist Archives. I have drawn on their research for this article.

The connection to Dunedin was Sister Lenna's pioneering work with the children's health camp movement. Sister Lenna was born in Tasmania in 1901 and came to Christchurch in 1927 to train as a Methodist Deaconess.

In 1932 she moved to Dunedin to work for the Dunedin Methodist Mission with Reverend Leslie Neale who was the Superintendent. Rev Neale had a very successful fundraising campaign for health camps through his broadcasts on Radio 4ZM's show "Church of the Helping Hand".

Health camps were set up to provide children with a change of environment, a proper diet, rest and organised activities. School medical officers would select children who were suffering from malnutrition or poor health and those children would attend the camp.



Deaconess Lenna Button.

On 13 March 1937 the Dunedin Children's Health Home at Company Bay was opened, and Sister Lenna was its superintendent.

The Mission Quarterly magazine commented "Children whose home playgrounds are extremely limited gloried



Sister Lenna's headstone in the Orpington cemetery, Kent.

in the grasslands, trees and scenery. Among the campers were children who had never been in the sea water, never been inside a church, never eaten certain green vegetables, porridge, or bread and milk, not had milk as part of the daily diet."

In June 1939 Sister Lenna travelled to

England to further her experience of welfare work, but with the outbreak of war, signed up with the Women's Auxiliary Air Force as a medical orderly. She was stationed at Biggin Hill RAF Station in Kent.

On Friday 30 August 1940 nine enemy bombers flew across the airfield and bombed the complex. Sister Lenna was killed instantly. The attack killed 39 station personnel that day.

A witness wrote "an air raid came upon us very suddenly and we were all running to take shelter. She had got all her patients from sick bay into the trench and was following them when a huge bomb fell very near and she was caught by the blast." Obituaries paid tribute to Lenna's personal qualities of leadership.

She was buried in the local cemetery at Orpington. During the early months of the war, ground in the eastern part of that cemetery was set aside by the local authorities for service war graves.

The Friends of St George's RAF Chapel wanted biographical information because they were updating their records of the people who had served at Biggin Hill RAF Station, which the Methodist Archives was happy to supply. In return, they have sent information about the Chapel and the circumstances of the bombing attack and a photograph of Sister Lenna's headstone.

## Unsung Methodists JOHN BOYLE BENNETT - 1808-1880 By Donald Phillipps

# A M A N   S O   V A R I O U S

Some of you who read this will be genealogists. You may spend hours and hours looking for confirmation of a date going back 200 years. You may even discover a notable ancestor of whom none of your family knew anything.

Your visits to the library or the archives or to the digitized newspaper sites aren't always productive. But the New Zealand Births Deaths and Marriages site is essential to your research. It's all there, and an ex-Wesleyan minister had a lot to do with that state of affairs.

John Boyle Bennett was born at Clonakilty, County Cork, Ireland. He trained initially as a doctor, earning an M.D. degree, but even while he was practicing his profession he became caught up in a Wesleyan revival movement and was converted in 1828.

In 1832 he married Horatia Marian Carlisle, and not long afterwards gave up his medical practice and entered the ministry under the Irish Conference in 1834, serving in Belfast till 1837, then in Dublin, and finally in the Enniskillen Circuit until 1842.

He then was appointed co-editor of the first Methodist newspaper 'The Watchman', which was launched in 1835 and represented the 'official' wing of the Connexion. He held this position until 1848, during a time of considerable rivalry between his paper and other Methodist journals, which were critical of the conservative attitudes of The Watchman.

Bennett had resigned from the ministry in 1843, but while in London was appointed a lay member of two important Connexional Committees, the Committee of Privileges and the Committee of Management for the Southern Theological Institution at Richmond.

He was obviously a man of stature, and when he came to New Zealand he was the first layman to do so from within the inner circles of English Methodism.



John Boyle Bennett was editor of The New Zealander from 1848 to 1855.

He had been invited by the prominent Wesleyan printer and publisher, John Williamson, also Irish-born, to come to Auckland and take over the editorship of The New Zealander, the country's first penny morning paper. He came with his wife and children on the Jane Catherine, arriving in June 1849, and held the editorship of The New Zealander until 1855.

With the establishment of responsible government in this country he was appointed by the Governor, Sir George Grey, to be the Registrar of Births, Death and Marriages for the Auckland Province. While in Auckland he was closely associated with the social movements of the time, and played a leading role in the YMCA and the Mechanics' Institute, and, with his wife, in the Ladies' Benevolent Society.

John Bennett served as secretary of the Committee for the Revision of the Old Testament into Te Reo. He was associated with men such as William Williams and John Hobbs.

One of his sons, Thomas, was a storekeeper at Maketu and married a Maori wife, Raihia Ratete. One of their children, John's grandson, was Frederick Augustus Bennett, who became the first Maori bishop.

At the time of his death John was described as probably the most eloquent speaker in New Zealand. It was this same gift that was recognised in his grandson when the latter was a teenager and which led to his being handpicked for the Anglican ministry.

In 1866 John moved to Wellington to become the Registrar General for the Colony. This was a significant role, and in any list of Government officials, the Registrar General appeared in second place, just after the Auditor-General. In the capital he maintained his involvement in charitable activities until his death on June 15th 1880. Though he never practiced medicine in New Zealand he was generally referred to as Dr Bennett, M.D.

Doctor, circuit minister, newspaper editor, church politician, senior public servant, community leader, and orator - it makes impressive reading. But, as Jesus said, "When a man had had a great deal given him, a great deal will be demanded of him..." Let our leaders take heed.



# M A M A N A S I N O T I S A M O A

*Ua tuana'i atuava a ua ofi atu nei i le vasa laolao, ma ua folau malie atu le sa o le tatou aiga i le umi o le ala, ma le mamao o le tausaga. Malo le folau faafetai le silasila.*

O le viiga o le Atua e le faaititia aua o lea ua tatou taumanuia I le tolu o masina o le tausaga fou lenei. Sa tatou le mailoa pe aulia lenei tausaga, a'o lenei ua tatou 'oa'oa i faleseu ma sa'a i ma'aomalie i le pule alofa ma le pule fa'asoifua a lo tatou Atua. Foi la le viiga ia te ia nei e o'o i le fa'avavau.

Ona ofo alofa ma fa'atalofa atu lea i le paia o le tatou Aufaigaluega ma faletua ma alii, ae faapea foi matua malolo manumalo o le Sinoti Samoa. Faatalofa atu i le paia o le tatou Sinoti Samoa, i ona tulaga faalupelupeina, seia o'o lava i tupulaga ma fanauiti. Talofa, Talofa, Talofa lava! Malo afua ailao ua maua. Malo le onosa'i, faafetai le lagi e mama.

O le lomiga muamua lenei o le tatou Leo o le Malamalama o le 2017, ma ua onomea lava ona tatou fefa'amaloa'i ona o le matagofie o lo tatou Atua, ua tatou aulia mai ai I le soifua laulelei le tolu o masina o le tausaga fou.

E talitonu ua tapenaina lo tatou sa e ala i Lotu Talosaga sa feagai ai i le vaiaso atoa o talosaga, ae maise foi o le anapogi.

Na tatou tuu atu ai faamoemoea uma o le faiga malaga, ae maise o galuega a le Sinoti o lenei tausaga ina ia faofofua e le Atua alofa ma le Atua o fa'amoemoea ma afifi malu e lana tofa mamao, nei segia e le fili pe tafea i le malosi o le au. Sinoti Samoa, o le autu o le toe aso o

talosaga, e a'e manumalo la tatou folauga, pe a loloto le faatumuina o I tatou I le Alofa o le Atua. O le aotelega foi lea o manuia o le Sinoti i le nei tausaga. O le atoatoa foi lea o lana auaunaga pe afai e loloto le faatumuina o i tatou i le alofa o le Atua. Manuteleina lau faiga malaga Sinoti Samoa.

E le fesiligia le tele o faigata - le tele o faafitauli - le tele o luitau o lo'o fa'atali mai le ala ia te oe, ae oute talitonu ua lava tapena lo tatou sa. Na tatou su'iula ma fatu titi o mana i le vaiaso o talosaga. Leai se toe masalosalo, aua o lo'o fa'atautaia e le Atua alofa, ma le Atua o fa'amoemoea lo tatou sa, ae maise o lou finagalo ma lo'u loto. O ou mama na, ia sagai ane 'ai o le tai fa'atumuina lau utu ina ia a'emalo ou faiva i le nei foi tausaga ua amataina.

## O NISI O FA'AMOEMOEAGA O LE TAUSAGA UA MAE'A ONA FA'ATINOINA:

Na amataina le tausaga I le mafutaga toe tapu'eina (retreat) a le Tofa Mamao aua le faaoloina pea o lenei Komiti ia latou galuega o le tausaga. Na faia le I Retreat Centre a le Ekalesia Katoliko I Hillsborough mai le Aso Faraile 27 I le Aso Sa 29 Ianuari.

O le Sini o lenei mafutaga o le 'Papa'u I le Loloto' Na iai a latou malo faaaloaloga na saunoa faalaeiau ma faaosofia I latou

aua le lumanai, susuga I le Faifeau Foma'i Faiaoga o Mary Caygill ma le alii lakapi o Saveatama Eroni Clarke.

Na soso'o mai lea ma Sauniga faapaiaina ai galuega fou a nisi o le Aufaigaluega ina ua suia la'au o le faatoaga o le nei tausaga.

Susuga ia Oka ma Seleima Ieti mo le tatou aulotu I Gisborne, susuga ia Paulo ma Fa'apaiaiga Ieli i le tatou Matagaluega i Ponsonby, faapea foi le susuga ia Utumau'u ma Leu Pupulu aua le taitaiina mai o le tatou Itumalo I Aukilani,

susuga ia Faleatua ma Amelia Faleatua I St Pauls Otara, faapea foi le susuga ia Tovia ma Leotele Aumua mo le tatou Matagaluega i Papatoetoe ma le tofi Tausi Itumalo mo le tatou itumalo I Manukau.

O ni Sauniga matagofie ma le faatumulia I le aufaigaluega, o aiga, uo mamae ma nisi o le tatou Ekalesia Metotisi Niu Sila na auai e molimauina ia sauniga amata.

Na feagai le Aufaigaluega o faifeau ma taitai o tatou Matagaluega ma aulotu a le Sinoti ma le latou aoaoga faamataupu Silisili I le faaiuga o le vaiaso lona lua o Fepuari 10 & 11, 2017.

Na faia foi lea faamoemoe I le nofoaga lava lea na iai le Tofa Mamao I Hillsborough. Ma o lenei foi mafutaga o se taimi muamua lenei na iai uma lava le aufaigaluega. Ma e tele foi mataupu na

soalaupule ma faamanatu aua le agai I luma o le faigaluega lava latou ma lana galuega o feagai ai.

Na faaoloina faaleagaga e le latou malo faaaloaloga, susuga ia Tau Lasi I lana pepa (thesis) o loo tauataiina I le Iunivesite I Otago, ae tainane foi o faigalotu na taitaiina e nisi o le aufaigaluega. O se mafutaga foi na taula'i I le fesoasoania'i o le isi faigaluega I le isi faigaluega (relationship building for mutual support) faapea foi ma lisosi (resourcing) ma le faaosofiaina o taitai taitoatasi (inspiration).

O le tatalo a le auauna ia auomanu mea uma I le mafuta mai o le agaga o le Atua ia tei tatou. Faasaogalemuina faiga malaga I soo se nofoaga mo fonotaga eseese, o sauniga lotu, po o mafutaga. Ia faaaupagaina foi le Sinoti Samoa I tofiga eseese ua tatou taulimaina, poo le lalolagi e pei ona silafia tofi o le Mafutaga Tamaitai o le lalolagi ua taulimaina e Leu ma Itamua, poo nisi foi tofiga a le tatou Ekalesia poo nisi vaega o galuega eseese o outou galulue ai, ia maua lau tou tofa faale Atua aua lau tou faatamasoaliiga. Maua le onosa'i ma le faapalepale, le loto tetele ma le faatuatua, e leai se mea e faigata I le Alii mo I tatou. O OUTOU MAMA NA SINOTI SAMOA.

Folau i lagima. Ia manuia lau faiga malaga o le 2017.

*Alofa'aga o la outou auauna.  
Suiva'aia Te'o.*



Suiva'aia Te'o.

## Itumalo Manukau - Sinoti Samoa 4th Mati 2017 'FA'AMASANI PROJECT - RECREATIONAL DAY

*O le taeao o le Aso To'ana'i, aso 4th Mati 2017 na fa'ataunu'uina ai le Polokalame fa'apitoa mo alo ma fanau ale Itumalo o Manukau, le "FA'AMASANI PROJECT", i le Mountford Park, Manurewa. O se avanoa taua tele, na tapenaina e le susuga i le Konevina o Aulavou, le susuga ia Fatuatia Tufuga ma le Komiti, ma na susu mai ai sui o le 'NZ Cricket Association' fa'atasi ai ma faia'oga o le 'Manukau Sports Association'.*

Sa o latou fa'amatala auiliili, ma fa'ailoa la'asaga ta'itasi o le atina'eina ma le tapenaina o tomai ma le silafia o fanau talavou, i le va o le 5 - 18 tausaga, mo le Ta'aloga o le Kirikiti Palagi ma le fa'amoemoe ia tutuina ai se naunautaiaga i le fanau.

On 4th March 2017 the Manukau Itumalo Recreational Day took place focusing on young people and children at Mountford Park Manurewa. This programme was devised by the convener Rev Fatuatia Tufuga and his team, and they worked very hard leading up to the day. The New Zealand Cricket Association and Manukau Sports Association worked alongside each other to provide programmes for the day.

They taught the young people, who ranged from 5-18 years, the old art of Cricket (English version) hoping to ignite interest amongst the young Samoans.

Na tatalaina aloaia le Polokalame o le aso e le afoaga i le Tama'ita'i Sea, susuga ia Suiva'aia Te'o, e ala i sana saunoaga fa'alaeiau mo alo ma fanau, fa'atsi ai ma le talosaga, ona fa'aopopo lea o le susuga i le Tausi Itumalo, le susuga ia Tovia Aumua, a'o le'i tu'uina atu i le Konevina o Aulavou ma lana Komiti mo le fa'atautaia o le polokalame o le aso atoa.

The day was officially opened by the Sinoti Superintendent Rev Sui Te'o followed by a brief address by Rev Tovia Aumua which set the scene for the day. After that the convener and his team ran the day's programmes.



O se aso matagofie tele, aua sa le gata i le laolao ma le lagilelei o le tau, ae sa fa'apea ona auai uma le Aufaigaluega galulue a le Itumalo Manukau, ma o latou faletua ma ali'i. Sa fa'apea foi ona lagolagoina e Matagaluega ta'itasi o le Itumalo Manukau, ma sa maitauina le fa'afiafiaina o alo ma fanau i le polokalame ole aso.

E lagona le agaga fa'afetai aua ua o gatsai lenei fa'amoemoe ma le agaga ole Visiona olo'o fa'auau a le Ekalesia Metotisi i Niu Sila nei, o le 'Let the Children live'. Vi'ia le Ali'i.

It was an enjoyable day for all involved, presbyters from the Manukau region were present to support the event, which saw a

magnificent turn out from all the Manukau Parishes.

The most pleasing factor was that the young people and children all enjoyed this awesome day. The programme was a way to reinforce the Methodist Church's vision 'Let Children Live'

*See Page 18*



# Meda lako kina Kauvelatai ena Vakabauta

Rev Joeli Ducivaki

Lako Yani 20:1-17/ 1 Koronica 1:18-25, Joni 2:13-22

## Vosa Taumada

Oqo saka na veiwekani, sa ka lima ni Sigatabu ni Ledi, ni sa roro voleka tiko mai na macawa ni mai nanuma kina na nona mate na gone Turaga Jisu.

Mai na leseni e wiliki eda rogoca kina nai talanoa rogolevu, ena nona veiliutaki ko Mosese, mai na nodra sereki na Isireli mai Ijipita. Na leseni mai na Lako Yani e tukuna tiko na nona sa mai vakadavori e dua na lalawa na Kalou me kovuta ira kina na lewe ni lakolako oqo.

Au via sereka vakalekaleka sara, "Na cava sara mada na kenai balebale na Vunau e Tini vei ira ena gauna koya, kei na i balebale veikeda ena gauna oqo" Meu qai sema na vakasama oqo kina Vola nei Paula vei ira na kai Koronica, ka sema talega kina noda i lakolako ni Ledi.

Nai lakolako ni lialiaki keina vakavakarautaki keda kina Siga ni Mate. Oqori kina na veiwekani, na noda ulutaga "Meda lako kina Kauvelatai na Vakabauta"

## NA CAVA SARA MADA NAI BALEBALE NI VUNAU SE VAKARO E TINI

Na cava sara mada e soli mai kina na Kalou nai Vakaro oqo?

Taumada na Kalou sa vakaduri edua na veiyalayala vata kei Eparama baleti ira na nona kawa. Na **Vakatakila 15** - Sa mai yalayala na Kalou, me maroroi, ka vakatubura na nodra Kawa, ka solia e dua tikotiko ia e sega ni nodra ia ena qai sereki ira. (Oqo e cavuti Ijipita tiko kina).

Ia, ena lakolako oqo, sa mai laurai talega na nodra dudule, viavialevu keina sega ni vakarorogo baleta ni sega tu edua na lalawa. Qai vakarautaka na Kalou na Vakaro oqo, me ra kila kina na cava e ca keina vinaka ka dau akavurea na tawasewase.

Oqori na veiwekani, nai balebale ni nona soli sobu mai na Kalou na i Vakaro e tini (se Vunau i Mosese), meda kila kina na cava e cala, na cava e dodonu ena noda bula vakaveiwekani. Kevaka me wiliki na Roma 7:7 *A cava meda na tukuna? Sa valavala ca li na lawa? E sega sara! Au na sega ni kila nai valavala ca, ke sega ni u kila na vunau, au na sega ni kila na daukocokoko kevaka me sega ni tukuna na vunau, i Kakua ni kocokoco!*

Keina balebale na veiwekani nai Vunau se Vakaro oqo, sa soli mai na Kalou meda kila kina na cava e vinaka se ca veikeda. Sa mai vakadavora talega kina e dua lalawa ka matata vinaka kina na nodra i lakolako ni bula ena veisiga.

Au vakabauta ni tautauvata sara ga keina lawa ni vei matanitu e vuravura ena gauna oqo. Me ra kune galala, maroroi ka rawa ni ra sotava kina na bula torocake.

Au vakanananutaka eso na vanua sa mai kasura na lawa, levu na veika lolovira keina vakaloloma era sotava na lewe ni vanua. Oqori na veiwekani, sa ka bibi kina vua na Kalou me davo vinaka na veiyalayalati se nai Vakaro me da rawa kina na noda bula, ni veiwekani vua na Kalou kei ira na wekada.

*Na cava sara mada na Vakaro e Tini.* Kevaka e vakadikevi vinaka na vunau oqo, e wasei toka vakatolu.

**Veiwekani keina Kalou** (Na 1 kina 3 ni tikina) - *Sa dua na Kalou/ Kua na Vakalou ena matakau/ Me rokovi na yacana.....dusia lesu na nomu veiwekani keina Kalou.*

**Veiwekani keina nodra cakacaka se rawa i yau.** (4) - *Cakacaka e ono na siga, ka cegu ena kena i ka vitu.*

**Veiwekani kei ira na kai nomu kei ira talega na veimata tamata tale eso.** (5 kina 10) - Lomana na nomu i tubutubu/ Kakua ni laba. Kakua ni veibutakoci/ Kakua ni butako/ Kakua ni laba/ Kakua ni veibekaitaki vakailasu.

Sa semai vinaka ka vavaqacotaki na kena wekanitaki ni veitai ni bula e vakadavori kina na Vakaro oqo vei ira na Isireli. Nai vakaro oqo sa tekivutaki kina me mai Matanitu qaqa ko ratou na yavusa Isireli.

Dina era laki tawase rua e Jutia kei Isireli, e laurai vinaka na duidui, ni nodra cakacaka keina veimamaroroi.

E laurai talega ena gauna oqo, ni sa mai yali vakamalua yani na matai ni tikina - Na veiwekani vata keina Kalou. Levu na veilawa ni Vanua, sa koto dei tikoga na lawa ni cakacaka, keina rawa i yau vata keina bula veimaliwai vakamatamata vata ena dua nai tikotiko se vanua.

Au cavuta tale sa mai yali na Kalou. Eda kila vinaka na Coat of Arms ni noda Vanua e koto kila na Vosa *"Rerevaka na Kalou ka Doka na Tui"* Oqori kina na veiwekani na kena tovolei me maroroi na

veiwekani keina Kalou.

## Karu ni Vakasama - E RAWA BEKA NI VEIVAKABULAI VAKAYALO NA I VAKARO?

E sega - baleta ni Vunau e vakatakila ga vei keda, nai vakarau me rawa ni maroroi kina kei vakatorocaketaki na noda bula, ia ena sega ni da kunea kina na bula.

Na Kalatia 3:10 - 11 *"O ira kece era se bula tiko ena i vunau, era sa cudruvi oti, ni sa volai; i ena cudruvi vakayadua o ira sa sega ni muria tiko na veika sa volai e nai vunau - me ra cakava."* 11. *Ia ena mata ni Kalou, e sega ni rawa me dua e vakadonui ena i vunau, ni sa volai, i ena bula na tamata yalododonu ena vuku ni vakabauta."*

Oqori na veiwekani eda raica matata kina ni Vunau i Mosese, ena sega ni kune kina na veivakabulai baleta ni sa mai dusidusi ga ni lakolako ni bula qaravi Kalou kei qaravi tavi kina na matavuvale.

Sa ka bibi kina ni nona dusimaka voli ko Paula vei ira mai Koronica ena leseni wiliki, ni Kauvelatai ga e mai veivakabulai. E sega ni noda kila vinaka na lawa se veivakaro vakatamata, ia ena kaukauwa ga ni Kalou.

Kevaka qai wiliki sobu yani na Kalatia 3:12-14, e dusimaka tiko ni sa vakadei ni veivakabulai na Kauvelatai e mai drodro kina na dra me samaka kina na noda i valavala ca na tamata kecekecega, sega ni Jiu se Kai Isireli ia na Kai vuravura ga.

*Na cava sara mada nai balebale ni Kauvelatai e cavuta tiko ko Paula.*

Ena macawa sa oti niu rogo vunau toko, au vakaraica toka na Kauvelatai toka ena vei valanilotu. Veimacawa eda curumai, e wanonovi keda matua toka yani na kauvelatai oqo. Levu beka veikeda e sega ni kauwai kina, baleta ni samai tiki ni uku uku ena loma ni valenilotu oqo.

Ia na veiwekani au via sereka vakalekaleka sara, ni Veivakabulai e rawata na gone Turaga Jisu ena Kauvelatai oqo. Ni mai mate, meda vakabulai kina. Me mai sereki kina na noda i valavala ca, sa vakadavora nai Vunau e Tini.

Na Kauvelatai sa noda i nuinu meda rawata kina na tu galala mai valavala ca kei vei colacola e sotava tu e vuravura oqo. Sa kauta mai na vakacegu. E cava beka eda sega ni raica matua tiko kina na kauvelatai oqo.

Na Kauvelatai me mai cavuta kina ko

Jisu "SA OTI" sega ni "AU SA OTI". E dusimaka tikoga mai cava na nona i tavi e kacivi kina. Me mai qaravi keda na kai vuravura me vaka e cavuta vinaka toka ena Joni 3:16.

Eda rawa talega ni kaya ni sa mai cava nona wasea na nona i lolomai na Kalou vei keda na kai vuravura na gone turaga ko Jisu Karisito. Ia ni sa oti na nona gauna o Jisu. Dina ni sa mai mate ia sa tucake tale.

## TINITINI

Na leseni nei Joni, sa raica kina na gone Turaga ni sa mai vakayagataki na Vale ni Kalou, me caka kina na veivoli. Sa tekivu caramaka yani na nona sala kina Kauvelatai na gone turaga.

Na cava sara mada, daru sa vakavakarau yani kina....Sa tekivu me samaki yani na i golegole kina Kavelatai. Ena na sega ni vakaibalebale na cola kauvelatai kevaka eda sega ni kila vinaka nai balebale ni kau sa veilatai oqo.

Au sa sureti keda gona meda mai vakayagataka vata na vakayakavi ni Turaga, baleta ena wanonovi iko matua toka na kauvelatai ni kune vakacegu keina galala oqo.

Meda nanuma vinaka, o koya ena cakitaki au, au na cakataki ira talega. Oqori kina na veiwekani, nai lakolako ki Jerusalemi, sai tekiteki vu vou, na nomu vakasaqara yani na nona veivakabulai na Kalou ena vuku i Jisu Karisito. Toka mada vakanomodi, railesu ka vakanananutaka na nomu i tosototo ena veimataka. Raici Jisu, sa tekivu wariri yani ki Jerusalemi.

Tusanaki iko vua na gone Turaga oqo, o koya e mai lili matemate koto, me daru kune bula kina bula ni veivinakataki.

Mai na Vunau, eda sa kila kina nai Valavala ca, ia ena Vakabauta daru na kunea kina na bula, ni yalomalumu, yaluma keina veivinakati, me na dei kina na Vunau, ea soli mai vei Mosese.

Au vakabauta na veiwekani, bula ni vakatusatusa keina vakarorogo sa rawa ni nodrai kaukau kina Siga ni mate sa roro tiko mai.

Au sa veisureti vei keda kece, ena tepeli ni Vakayakavi ni Turaga, mai tusanaka na noqu i valavala ca, ka raica matua na kauvelatai i Jisu, mo rawa ni kunea ka vakakila na loloma ni Kalou vinaka oqo.

Emeni.

## Itumalo Manukau - Sinoti Samoa 4th Mati 2017 'FA'AMASANI PROJECT - RECREATIONAL DAY

From Page 17

Ae o tulaga masani o aso ma fa'amoemoe fa'apenei, ua le toe taugofie, ae peita'i sa a'apa mai le a'ao fesoasoani o le 'Manukau City Council', ma sa o latou fa'atupeina ai le polokalame o le aso ato, e o'o lava fo'i i le BBQ tele, sa tali-alo a'i alo ma fanau a le Itumalo, sa o latou fa'atupeina uma lava. Ma o le agaga vivi'i a'e i le Ali'i e le ma-fa'aititia, aua o lea ua ta'oto nei i paga o tauti'aga se maliega fa'apa'aga, i le va o le susuga i le Katinale, le Konevina o Autalavou a le Itumalo Manukau ma le 'Manukau City Council', lea ua ofoina mai ai la latou fesoasoani mo nisi fo'i polokalame mo le atina'eina o tomali o alo ma fanau Tupulaga a le Itumalo i le lumana'i. O la lo tatou Ali'i, aua ne'i ia te i tatou, a ia i le Atua potu e to'atsi lona lava vi'iga e le aunoa.

We acknowledge the financial assistance of the Manukau City Council who funded the whole program including food. The Manukau Itumalo also acknowledges the commitment of Rev Fatuati Tufuga and his team who worked tirelessly to ensure this event will be a success, we hope they continue to develop a close working relationship with the Manukau Council.

*Fa'afetai tele!*  
Rev Faleatua Faleatua



# Toe Fakaava e Falelotu Kosipeli 'I he Kolokakala

By 'Ikilifi Pope

*'Oku kei fiefia ni pe 'a e faifekau, Moi Kaufononga kae'uma'aa 'a e Vahengangaue Kosipeli 'i he Kolokakala, Christchurch koe'uhi ko e lava 'a e fakalelei' 'o honau falelotu pea toe fakaava ke ngaue'aki 'e he siasi.*

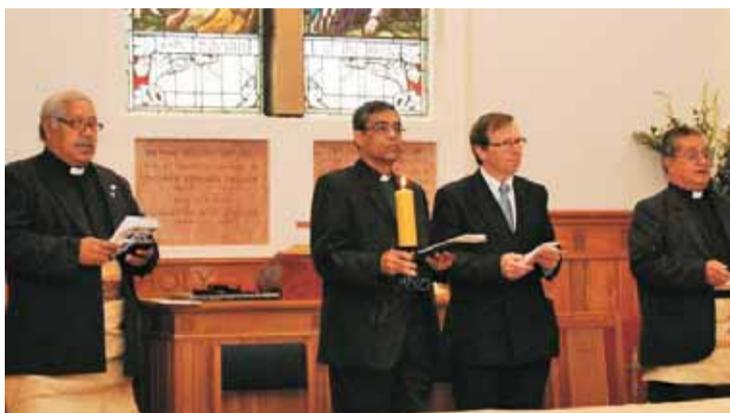
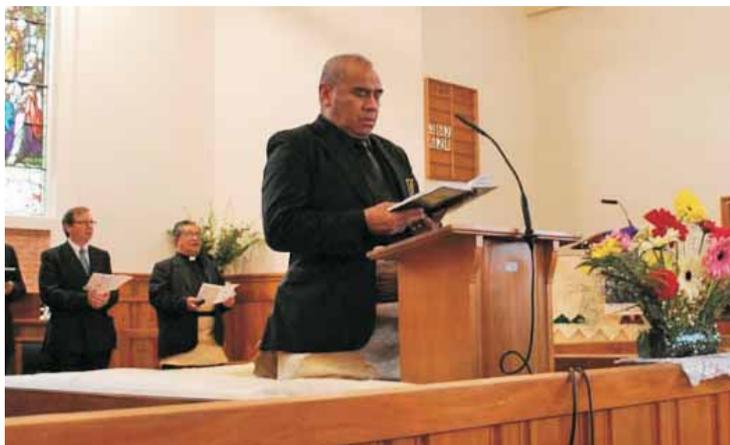
Na'e lava lelei foki 'a e ngaue ni pea fakahoko ai 'e he palesitenii, Rev Prince Devanandan 'a e ma'alali mo hono fakatapui 'o e ngaue ni kae fakaava 'a e falelotu ke kamata hono ngaue'akii. 'I he ouau lotu fakafeta'ii na'e tataki pe ia 'e he palesiteni pea tokoni ki ai 'a e faifekau sea, Tevita Finau kae'uma'aa foki 'a e sekelitali lahi 'o e siasi, Rev Dr. David Bush.

Na'e me'a foki ai 'a e ongo fakafongga pule'anga ko Dr. Megan Woods mei Christchurch pe pea pehe foki kia Jenny Salesa ko e fakafongga ia 'o Manukau East mei 'Okalani.

Ko e ngaue foki 'a e Vahengangaue ni 'oku konga ua ia 'a ia ko e falotu pea mo honau holo. Ko e lava eni 'a e falelotu ka kuo kamata foki mo e langa 'o e holoo.

Na'e pehe foki 'e he faifekau, Moi Kaufononga na'e holoki 'a e holoo 'i Siulai 'o e ta'u 2016 pea kamata pe 'a e ngaue 'i Septema. Ko e ngaue ni foki 'oku fakafuofua ki he \$1.6 miliona 'a ia ko e fakataha'i ia 'a e holo mo e falelotu, ko e lau ia 'a Moi.

'I he lea na'e fakahoko 'e he sekelitali 'o e siasi, Rev. Dr. David Bush ko e manhu'inga e ngaue ni he'ikai ke ngata pe 'ene 'aonga ki he siasii ka 'e toe 'aonga foki ki he komuniti. 'Oku hooamalie foki eni mo e faka'amu 'a faifekau Moi koe'uhii he ko e taha 'ene kaveinga ngauee ko e tokoni ki he to'utupu pea mo e komuniti.



Ko Tevita Finau (faifekau sea), Rev Prince Devanandan, (palesiteni), Rev Dr David Bush pea moe faifekau 'o e siasi, Moi Kaufononga lolotonga e tapuaki'i e toe fakaava 'a e falelotu Kosipeli.



Ko Rev Moi Kaufononga pea 'oku ha mei mui e ngaue ki he langa honau holo fo'ou.



Ko e fakafongga pule'anga 'o Manukau East, Jenny Salesa 'a ia na'a ne kau atu ki he katoanga hono toe fakaava e falelotu Kosipeli hili ia hono toe fakalelei'ii.

# 'Oku totonu ke toe malohi ange hono poupuu'i 'a e Siaola

By 'Ikilifi Pope

*Kuo hoko 'a e Siaola ko e va'a ngaue ia ki he mo'ui 'a e kakai mo e komuniti mei he Vahefonua pea 'oku totonu ke toe lahi hono poupuu mei hotau ngaahi siasi.*

Ko e ngaahi ngaue ko eni 'a e Siaola 'oku nau feinga ke tokoni'i hotau ngaahi familii mo e to'utupu 'i he 'isiuu 'oku fetaulaki mo 'etau fanauu 'o hangee ko e taonakita, taa/kee 'i 'apii, ako, mo'ui lelei pea mo e ngaahi 'isiuu kehe pe 'o e mo'uiii, ko e fakamatala ia 'a e talekita ki he potungaue ni, Kefilini Tuai - Ta'ufo'ou.

'Oku fekau'aki lelei foki 'a e kaveinga ngaue 'a e Siaola pea mo e kaveinga folau fakata'u 10 'a e siasii 'a ia 'oku 'iloa ko e "Let our children live".

Kuo lahi foki 'a e ngaahi fatongia kuo fakahoko 'e he Siaola 'i hotau siasii 'o kau ai 'a e ngaahi 'a'ahi ki tu'a 'Okalani, ngaahi expo ki he ako, ngaahi workshop kehekehe pea 'oku tokoni 'aupito ki he mo'ui 'a hotau kakai pea pehee foki ki he to'utupu 'o e Siasi.

Faka'osii, na'e toe pehe foki 'e Kefilini ko e ngaue ia 'a e ngaahi mainstream services 'oku fakahoko ia ki he komuniti fakalukufua ka ko e ngaue ko eni 'a e Siaola 'oku fakatefito pe ia ki hotau kakaii.



Ko Kathleen Tuai-Ta'ufo'ou mo e taha 'o e ngaahi timi Siaola.



Constable Patrick Aukafolau on his visit to Epsom Tongan Methodist Church.



## FAKALOTOFALÉ'IA

# Ko e Pekia & Toetu'u He Fofonga 'o e Kau Fefine Easter through the eyes of women

By 'Ikilfi Pope

*Ko e fa'ahita'u foki eni 'o e Pekia & Toetu'u (Easter) pea 'oku tui 'a e tokolahi kapau na'e 'ikai 'a e fa'ahita'u ko 'eni he'ikai ke 'i ai ha tui Fakakalisitiane. Pea hangee 'oku fakama'opo'opo ki tautolu 'e he Pekia & Toetu'u he fononga ki he kaha'uu.*

'Oku ou tokanga 'i he Fakalotofale'ia 'o e mahina ni ki he fofonga 'o e kau fefine he talanoa 'a e kosipeli 'a Ma'ake (Ma'ake 16: 1 - 8). Ko e kosipeli foki 'a Ma'ake na'e fuofua hiki 'i he ngaahi kosipeli. Pea na'e ha'u pe 'a e fakamatala ia 'a Ma'ake 'o ngata 'i he huu atu 'a e kau fefine ki he fonualoto kuo pulia 'a e sino 'o Sisu.

Na'a nau fetaulaki ai mo e tangata talafekau 'o ne fakaha'aa ange 'a e me'a ke nau oo 'o fakahoko ki he toenga. 'I he fakalea 'a Ma'ake na'a nau tetetete

pea nau taafu'ua pea nau manavahee.

'I he fakakaukau ko iaa 'oku ou tui fakataha mo e tokolahi 'oku totonu ke toe faka'uhinga'i 'a e Pekia & Toetu'u (Easter) ke toe mahino ange 'ene tokoni ki he ngaahi 'isiuu 'oku tau fetaulaki faka'aho 'i he 'etau nofo fakafamili, nofo fakasiasii pe fakakomuniti.

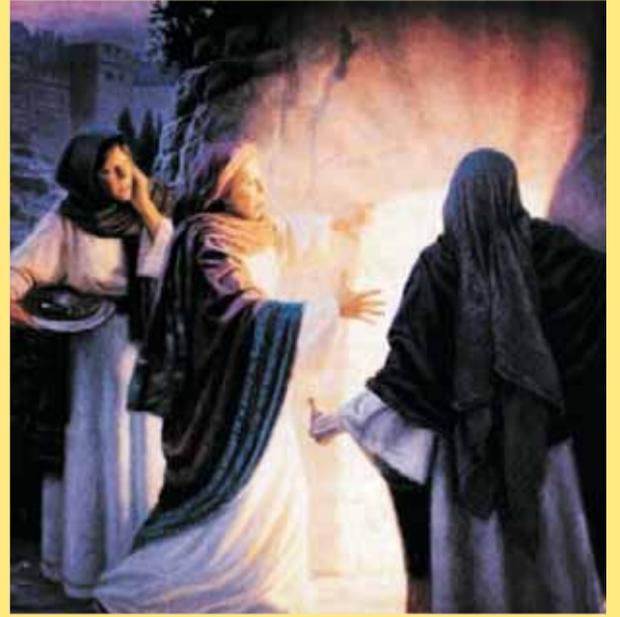
'I he ngaahi ongoongo 'oku 'omai ma'u mai pee mei Tonga 'o felave'i mo e hou'eiki fefine 'oku te'eki pee ke maholoholo 'a hono taa mo e ngaahi kovia 'o e hou'eiki fefine 'e honau ngaahi husepanitii. 'Oku 'alu ke toe fakalalahi ange pea 'oku fai e hoha'a lahi ki ai 'a e ngaahi kulupu 'oku ngaue ki he komuniti. 'A ia ko e fakalea 'e tahaa ko e totonu 'a e hou'eiki fefine 'oku fakaha'aa ia pea ko 'enau tau'ataaina 'oku mole ia meia kinautolu.

'I hono fakafehoanaki mai mo e

fonua ni ko e 'isiuu lahi pe eni 'oku tokanga ki ai 'a e pule'angaa, ko e kee mo e taa 'o ngaahi kovia e hou'eiki fefine (family violence). Ko e taha foki eni he kaveinga lahi 'oku feinga ki ai 'a e Siaola ke lava 'o tokoni'i he ngaahi famili mo e komuniti foki.

Sino-e-me'a ke hoko 'a e Pekia & Toetu'u 'o e ta'u ni ko ha faingamalie ia ke tau toe siofi e fofonga 'o e kau fefine 'oku nau kei nofo pe 'i he 'enau ilifia mo 'enau manavahee pea 'ikai ke nau 'ilo'i pee kohai te nau oo 'o kumi tokoni ki ai.

'Oku 'ikai ke tau tui ko e 'imisi totonu eni mo e fotunga ke hoko he Pekia & Toetu'u. Ka 'okapau 'oku hoko 'a e fa'ahita'u 'o e Easter ko ha me'a ke ilifia mo fakamanavahe'i 'a e hou'eiki fefine pea 'oku totonu ke fai leva ha'a tau tokoni ki ai.



## 'Oku kei to'ulu pe 'ene faifatongia he manatumelie

*'Oku hangee ha lau'aitu 'a e fefine touhingano' 'a hono kei tengihia 'e he ngaahi manatumelie 'a e taupo'ou na'e polo'i mei he kamata'anga ko e fehuhu ia ma'ae 'otu Tonga.*

Ne mo'oni pee e viki 'a e punake ki he hou'eiki fefine, "...ko homou vaha'angatae na mou tauhi pe ke ma'u na'a fili ha mou taha ke fa'ee ki ha hau". Ko e taha 'o e ngaahi fakalotofale'iaa ko e pehee na'e teu'i pee 'e he la'aa kuo unga fonua, Kuini Salote 'a Halaevalu Mata'aho he me'a kotoa pee he 'e 'i ai 'a e 'aho ko e falala'anga ia 'o e fonua.

Ko 'etau lea ko ia ko e fa'ee fita 'oku ngana pea mo e fetu'u ni he 'oku kei ngingila

'ene halani he ngaahi matamata'au 'o e fakangaloo. He kuo ne toka he nonga mo e fiemalie 'a hono 'Eiki.

Na'a ne hoko foki ko e fa'ee ki he maa'ulaloo he na'e anga ngofua ki he senitaa 'Ofa, Tui, 'Amanaki (OTA) ke nau feohi mo e Fehuhu 'a e 'otu Tonga. Na'a ne taukave ma'ae li'ekinaa pea foua ai e tokoni mei he tapa kehekehe 'o mamani ke lave 'a e senita O.T.A.

Na'a ne 'eke ange ki ha patele na'e 'a'ahi atu kiate ia, 'oku 'i ai ha'o losalio. Pea tali ange 'a e patele talavou ko 'eni, 'io ka 'oku 'i 'api ia. Pea me'a ange 'a e ta'ahine kuini..." 'ai ma'u pe 'o fa'o ho katoo ke ke 'alu holo

pe mo ia."

Ko e me'a ngaue fakalaumalie 'a e kau faifekau 'oku mahu'inga ke nau oo holo pee pea mo ia. Ko 'ene akonaki mahu'inga ia ki he kau faifekau. Koe'uhii ko 'ene ako he ako'anga 'a e Katolika na'e lahi ange ai 'ene mea'i 'a e ngaahi tooto'onga lotu fakakatolikaa.

Lolotonga 'a e kei hoko 'a faifekau Dr. Mo'ungaloo ko e faifekau fakatu'ii na'e fa'a tokanga 'a e kuini fehuhu ke fa'a ako mo fakahinohino ki he kau taupo'ou 'i palasi.

Ko e natula tatau pee pea mo ia na'a ne fa'a tokoni'aki ki he potungau'e 'a fefine 'a e siasii. Ko 'ene ngaahi a'usia na'a ne

fakahinohino mo akonaki'aki ki he hou'eiki fefine 'o e siasii koe'uhii ko e mahu'inga 'o e ngauee.

Na'e pekia foki 'a e kuini fehuhu, Halaevalu Mata'aho 'i 'Okalani ni pea toki fakaha'ele ai ki Tonga. Na'e kau fakataha foki 'a e kau taki lotu 'i hono tokangaekina mo tauhi 'a e ngaahi ouau failotu 'o a'u pe ki hono fakaha'ele ki Tonga. Ko e taha e ngaahi talamahe'aa na'e pehee 'oku ngeia mo molumalu 'a e 'aho 'o e kuini fehuhu he ko e fefine angalelei talu pee pea mei he'ene kei tupu hake.



Ko Pillinisesi Latufipeka, Tevita Finau (faifekausea) mo e kau setuata he me'afaka'eiki 'o e kuini fehuhu, Kuini Halaevalu Mata'aho.



Ko e Kuini fehuhu, Halaevalu Mata'aho neongo e "mapaki 'a e faa" ka 'oku kei manongi 'a 'ene ngaahi faifatongia.



Ko e kuini fehuhu, Halaevalu Mata'aho pea mo e ngaahi tu'ii: Tauga'ahau Tupou iv, Tauga'ahau Tupou V pea mo e tu'i lolotonga Tauga'ahau Tupou VI.



Halaevalu Mata'aho 'Ahome'e (29 May 1926 - 19 February 2017)