

Nau mai rā, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

General Secretary David Bush celebrates 40 years of ministry

31 January 2019 marked 40 years of ministry with the Methodist Church of New Zealand for General Secretary David Bush. David has undertaken many roles during his career including Parish Presbyter, District Superintendent, President and General Secretary.

To celebrate his length of service to the Church, friends, family and colleagues gathered at the Connexional Office to share lunch and a few brief anecdotes.

As a probationer in 1979, David took up his first appointment at Northcote, Auckland accompanied by his wife Lynda. The stipend was \$7,700 per annum. He was ordained in Wellington a year later. Starting out as a presbyter at the age of 23 was a mixed blessing. "The Parish Steward warned of a parishioner who was saying I was too young to be a minister. 'But don't worry,' he told me. 'They thought the previous minister was too old,'" David says.

Although he may have lacked experience, David's youthful and open-minded attitude enabled him to take risks and approach situations with a fresh perspective, traits that have continued to serve him in his mission as a first career minister.

Nan Russell, Chair of the Board of Administration, was not able to be at the Christchurch gathering. Ironically, she was in Auckland meeting with the 4 + 4 tasked with finding David's successor. Her tribute, read by the longest-serving Connexional employee, accountant Sarah Andrews, recognised the outstanding contribution that David has made to the Church in terms of his length of service, his unparalleled institutional knowledge and his ability to ably manage the Methodist Church through some challenging years.

Working alongside David, Nan has witnessed first-hand his wisdom and adeptness at dealing with a range of issues calmly and seemingly with ease. "We all expect you to be the authority and expert on all things MCNZ; and you pull that off. I think you must

have the Law Book just about memorised by now," Nan said.

"I admire the way you are able to keep up with the multitude of matters that come to you as General Secretary. I think the most common phrase on most presbyters' lips when they hit a bump in the road, is, 'I better call David'. And they know you will not let them down. Much of your role is dealing with really tough matters. I doubt many know the true breadth of responsibility that falls to you as General Secretary. As the Board of Administration Chair, I depend on you for all those talents and gifts as well. You make the job look almost easy."

David's predecessor, Jill van de Geer, was present at the luncheon. During grace she invited guests gathered to thank God for the gifts of all the people in the room and the Church that has nurtured David, encouraging him "to stick it out, even when the going got tough". Jill acknowledged Lynda, David's wife of 41 years, for her support and often single-handed role in raising their three children.

David says he never could have imagined this as his future and despite the role as General Secretary being a difficult one, the support and expertise of his staff have been invaluable to his success. "Our staff bring gifts, skills and knowledge and I am grateful to be part of a team that serves the Church. In parishes you are often alone in dealing with difficult situations." David says.

In reflecting on his career, David admits there were moments he contemplated a change of direction. "During my time at Whangaparaoa, I recall looking through the Situations Vacant. I might look at that again in the future," he says, referring to his pending retirement from his role as General Secretary.

Nan also mentioned the outstanding reputation and influence David has had on the international stage. "Not everyone may know of your role as a member of the Standing Committee of the World Methodist Council, but according to my sources you are held in very high regard by the WMC. When you spoke at the WMC meeting in Houston in 2016, every NZ Methodist there was bursting with pride.



David Bush getting by-laws in order at the World Methodist Conference Seoul 2018



Lynda and David Bush in the Connexional Office

Continued on Page 2

Inside

Chaplaincy in rest homes



Auckland Youth rally kicks off 2019



Life on the West Bank





40 years of ministry

From Page 1

"When I look at your service to the church, I see a person who truly epitomises a Servant Ministry. A humble, dedicated minister who has lived true to his call to ministry to serve the people we call Methodist.

"I see a thoughtful person who is constantly reading and challenging his ideas on faith, Church, leadership and more. And I see a man who is not afraid to change his mind, even if it might have a social cost."

When asked about highlights, David spoke of the many wonderful people he has worked with both inside and outside the Church. An exchange ministry in

North Carolina, USA was a special time for the whole family. He also noted there had been testing and stretching times which he hoped had become opportunities for growth.

"The year when I was President as members and congregations responded to Conference decisions that sexuality was not a barrier to Ministry was at times very testing," he says.

David is grateful for the many opportunities given by the Church. "Before I commenced my role as General Secretary, I was enabled to engage in study at Canterbury University. This prompted me to read much more

widely. The challenge of ideas and thinking new to me has kept me fresh."

David Bush's retirement in 2020 will leave a noticeable gap in the Methodist Church.

Career in a nutshell

1979	Probationer
1980	Ordained Wellington
1979 - 1983	Presbyter Northcote
1984 - 1991	Presbyter Whangaparoa
1992 - 2001	Presbyter Rangiora
1999 - 2000	President MCNZ
2002 - 2008	Presbyter Richmond Shirley and Synod Superintendent
2009 - Present	General Secretary



Eunsung (Paul) Hawang, Amelia Koh-Butler, David and Lynda Bush, Korea 2018

Editor's note

When I took on this role last year, I assured *Touchstone* readers that I would not engage in wholesale change. That continues to be the case but I am sure the change to our masthead will not go unnoticed.



Ady Shannon

Whether the new branding is considered acceptable or not will become evident from feedback. As always, I welcome comments.

In updating and modernising the publication over recent months, I have worked closely with our long time graphic designer Julian Doesburg. The former *Touchstone* logo has stood the test of time since its creation and use in the first issue of *Touchstone* May 2001.

It has been the distinctive masthead for the publication featuring content on faith issues, and national, world, Māori and Polynesian news relevant to the Methodist Church of New Zealand for over 17 years. A lot has changed in that time and I felt a revamp to the *Touchstone* banner more representative of the Methodist Church of New Zealand's own brand was timely.

With the support of the Methodist Publishing Board, we prepared a brief and embarked on a redesign exercise late last year. It is testimony to the patience, tenacity

and creative talent of Julian that we adopted a new logo at our meeting in February.

The design decision was made in the typical Methodist way. Not everyone

agreed, initially, on the selected short list of design options but after robust and congenial discussion, we reached a general consensus. Those initially dubious about the final choice were unanimous in that they could live with the decision. I hope our readers share our enthusiasm for the new design that reflects MCNZ and our reason to be; a Methodist publication that explores faith issues.

Julian says the final design was inspired by a number of factors. "The logo was modernised, using a bolder font style, representing the strength of stance and unity amongst the MCNZ. It needed to be simple, yet have a subtlety, provoking a second glimpse by viewers. This is done by using the symbolic cross as the letter 't'.

"*Touchstone's* affiliation with MCNZ was emphasised by using the existing dove and shell logo within the letter 'o' and by incorporating the adopted colour blue for the font, which gives it a fresh feel."

Beyond the new banner, this month's edition features news and opinions from around the Connexion and further afield. I hope you find the new look *and* the content appealing.

Richmond Methodist parishioners step out for Civil Defence

Fires that started in Wakefield, south west of Nelson, on February 5 have disrupted the lives of thousands of residents and are continuing to cause mayhem and damage. Along with many residents evacuated from their homes, parishioners at Richmond Methodist Church have joined the exodus.

Their church hall and carpark area were taken over by Civil Defence the day after the fires started. At the time of publication, the church property had been out of bounds for regular users for three weeks. Depending on the weather and fire situation, the disruption could continue for some time yet.

Nelson Tasman Civil Defence headquarters is across the road from the centrally located church and in the past the emergency response personnel have occasionally used the church

hall for meetings. Since early February, however, the entire complex, including the carpark has been commandeered.

Parishioners have been travelling to Stoke for services each Sunday and are being contacted and updated regularly on the situation. Don Horne, Church Treasurer, has been liaising with CD personnel, parishioners and other parties affected by the displacement, since Parish Steward Graham Reburn went on holiday recently. "We hire our facilities out to various groups and we lease car parks to local businesses. It has been a bit inconvenient, especially for groups starting their New Year programmes. They are losing members and momentum due to not having a place to gather," Don says.

Don is optimistic the fire threat will soon be eliminated and facilities will be available to parishioners, businesses and other regular users soon but that depends on the weather. "If we don't get rain, goodness knows when we will get back."



The Richmond Methodist Church hall has been temporarily repurposed as the Tasman Civil Defence operations centre



Vahefonua stubbing out smoking

Last year Vahefonua introduced a ban on smoking on all Vahefonua Tonga O Aotearoa church property. The decision was almost universally accepted by each of the 36 congregations involved in the consultation process, and at the full Synod meeting in Christchurch in April it was formally agreed that smoking cigarettes (or any other substance) be banned from all property.

This is a significant step in helping to achieve the government's goal of a smoke free New Zealand by 2025, and an immediate response to working towards a healthier lifestyle and environment for all New Zealanders.

Paula Taumoepeau, a strong advocate behind the initiative, knows better than most the impact of smoking on his health and his wallet. Before he quit in 1996, he was smoking between two and three packets of cigarettes a day. "Back then a packet of cigarettes cost \$2.58

retail. I was able to get mine Duty Free. Now, a pack of smokes costs around \$40."

In encouraging people to give up smoking, Paula takes a positive but unequivocal approach. "Many of our people are living in social housing. If you are renting and smoking at retirement age, you are a dead man walking. When I speak to our youth, I am not criticising. I ask them to think seriously about spending \$40 or more each day on cigarettes. It is selfish. You could spend that money on food."

Some churches proposed creating outside shelters for smokers but that concept was vetoed. "The whole idea was to encourage people to stop smoking, not

to be able to smoke in comfort in winter," says Paula. He uses the inflight smoking ban to support his argument. "Many people fly to and from the States and don't smoke for 13 hours on the plane. They come to church for one or two hours."

Later this year, Vahefonua representatives will meet with Ministry of Health staff to discuss strategies to support the ban and help communities adopt a smoke free lifestyle.



Leaders advocate for religious diversity in schools

Religious leaders from Christian, Hindu, Buddhist, Muslim, Sikh, Bahá'í and Jewish religious communities nationwide believe education about the religious diversity of New Zealand society should be available to all students in our schools.

At the annual religious leaders meeting, hosted by the Religious Diversity Centre in Auckland late last year, leaders acknowledged that ignorance and misunderstandings about different religions can lead to fear, suspicion, and violence against religious people in our society. They agreed to set up a workgroup to further the discussion on how to overcome this challenge through better education.

According to research by Wellington secondary school teacher John Chote, an increasing number of senior secondary school students are studying for the NCEA Achievement Standards in Religious Studies. These Achievement Standards are being used in subjects such as History, Social Studies, Ethics and Philosophy as well as Religious Studies. From 2020, Religious Studies will be included as a Scholarship subject.

Whilst this is encouraging, leaders agreed that

a full curriculum focusing on religious literacy with related resources and professional training for teachers is still required. This will ensure that students at all levels can understand and appreciate the different religions in our country and develop the ability to recognise other people's religious commitment, or non-commitment, in an informed manner. Mannish Tanna, a Hindu leader and Auckland secondary school teacher says, "Religious and cultural knowledge ought to be as significant as literacy, numeracy and digital literacy in the education of young people, given the increased visibility of diversity in New Zealand and worldwide."

"In the school community, increased religious literacy can mean better learning, and less bullying and alienation for students of faith. In the wider community, the harmonious acceptance of one another's distinctive cultures and religions is encouraged and influenced by the school's example, resulting in a healthier and happier society."

Those present at the meeting emphasised the importance of persistence, co-operation and further dialogues between religious leaders, religious groups and the communities in which they dwell, in order to build a brighter future for all.

MCNZ Pedal power



Aotearoa Bike Challenge riders stand alongside their bikes outside the Christchurch Connexional Office. Pictured are Peter van Hout, Ady Shannon, Stephen Walker, Greer McIntosh and David Bush.

February is Aotearoa Bike Challenge 2019 month. Currently MCNZ are pedalling their way to the top of the national leader board in the annual event designed to encourage people to get out and ride up a storm.

For the third consecutive year, MCNZ has fielded a team of beginner, wanna-be-better and hard-out riders coerced, encouraged and cajoled to be part of the team by the enthusiastic and far-from-amateur cyclist Financial Services Manager Peter van Hout.

Three years ago, a small but dedicated team of five signed up for the challenge on behalf of MCNZ. This year, there are 20 riders registered to participate and, at the time of writing, MCNZ was leading the field nationally for the not-for-profit sector (20 - 49 staff) and fourth overall in the

general same size workplace category. Team MCNZ includes a number of cyclists from the Connexional Office including General Secretary David Bush, MTA Executive Officer Stephen Walker, Property Services Manager Wendy Anderson and her assistant Greer McIntosh, Fund Administrator Stacey Cochrane, *Touchstone* editor Ady Shannon and, of course, Peter van Hout.

In the spirit of Methodism, Peter has warmly welcomed the participation of cyclists with a slightly 'loose connection' to Team MCNZ and the team tally is benefitting from their outstanding efforts.

Peter says, "Although it is a 'challenge' and some cyclists are more competitive than others, the idea is to get people out of cars during the summer and to bike. So when husbands and wives join in and want to be part of Team MCNZ, why not? It's not about the winning; it's about giving it a go."



Methodist Trust Association

Professionally managed investment funds.

Investment Options:

- **Income Fund - Provides competitive income returns. Low risk.**
- **Growth & Income Fund - Focused on longer-term capital growth. Medium risk of capital loss, particularly over shorter time periods.**

Quarterly Income distributions may be paid out or reinvested.

Only available to Methodist Church groups.

Contact email: info@methodist.org.nz

Provides secure, responsibly managed investment options for the Church's funds.



FROM THE PRESIDENT AND THE VICE PRESIDENT

Waitangi Day a barometer for partnerships

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

February is the month in which, as Methodists, we re-commit ourselves to serve God and our neighbour. We do this in the form of the Covenant Service. We are reminded that it was John Wesley himself who started this. It is in the Covenant Service that rank is set aside and the Methodist community become 'one people'. There is an absolute sense of equality before God - from the ordained to lay, from woman to man, from the elderly to the young.

It is also in February when, as a country, we pause for Waitangi Day. Rev Donald Philipps, in an essay written about Te Tiriti o Waitangi, notes: "I believe Hobbs understood the Treaty of Waitangi as a covenant made before God by two peoples, two equal peoples - no more, no less - tangata whenua and pakeha, equal before God. Not a Treaty imposed by the powerful on the powerless, but, rather, a covenant made before God - before whom the whole of creation stands together, without distinction."

This month, we have been challenged by our understandings of who we are as a bicultural church and the nature of our bicultural relationship. We have stood at Waitangi along with leaders from within Te Taha Maori and also beside leaders from our ecumenical partners. We stood proud of the

journey we have been on. We asked Tara Tautari (from Te Taha Maori) to reflect on Waitangi for a recent blog.

Tara wrote ...

"Partnership is a risky business. You might think you know your partner, but somewhere down the track you are going to realise that, just like an onion, there are many layers to your partner yet to be peeled and each layer brings its own revelation. As someone once said, 'You peel it off one layer at a time, and sometimes you weep'.

Certainly, Waitangi Day has seen its share of tears. Tears of anger, frustration and sorrow. As the nexus for the hopes and aspirations of a people and a country, Waitangi looms in our national consciousness as a barometer for our relationship and our partnership; a partnership between Maori and the Crown, and Maori and Tauwi.

Sitting in the Whare Runanga during the Dawn Ceremony, I had cause to reflect on our own Weteriana bicultural partnership. Both partners (Taha Maori and Tauwi) can bear witness to the strong emotions generated in the course of our own journey together. We can all recall times where the layers to our partnership have left us feeling

somehow diminished and disconnected from each other.

But as I sat next to our President and Vice-President that morning, each of whom represent a diverse expression of being Methodist in Aotearoa, it struck me that it is in the journeying together that we find our greatest strength. By revealing our layers, we show our own vulnerability, our own frailties, and that is a wonderful gift to give a partner. Because in doing so, we begin to allow the possibility for our partnership to grow and to change and to be transformed.

Only then will we be able to say with confidence: "Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship, and will guide how we undertake mission."

"Ko te putake a to tatou Hahi Weteriana i Aotearoa nei, he whakakite atu, he kauwhau hoki i te aroha whakatahuri o te Atua, he mea whakaatu mai i roto i a Ihu Karaiti, me nga Karaipiture. Ko te Wairua Tapu e whakakaha ana i a tatou kia tu maia ai hei tuari ma te Atua i roto i te ao. Otira, ko Te Tiriti o Waitangi te kawenata e whaka o rite ana i ta tatou noho hei tangata whenua, hei tauwi hoki, ki tenei whenua. Ma tenei Tiriti tatou e arahi i roto i nga whakariterite o tenei whakahau, tono hoki, ki roto ki te ao."

So, in a month in which we renew our Covenant to commit to serving God and our neighbour, we are reminded again that the journey is not easy. However, throughout our journey with God, God is also journeying with us, even when we aren't aware of God's presence. On the days that we have been challenged about who we are as a bicultural church, we have seen signs of a maturing understanding of our bicultural journey and the challenge and hope for the future.



Methodists at Waitangi: Tara Tautari, Anne Peri, Nicola Teague Grundy, Keita Hotere, Setaita Veikune, Nasili Vaka'uta, Te Aroha Rountree.

Truth is an opinion

To the editor

I am very much obliged to Brian Kendrick for his letter (*Touchstone* October 2018) Perceptions of truth. One of my favourite Bible chapters is Matthew chapter 7.24 and the story of the man who built his house on the rock.

In my mind, this is more than just theoretical interest. I lived for some years in Italy and Germany and noted the declining interest in church attendance. I have etched into my mind a photo of an enormous Catholic church, possibly in Rome, with just five persons in attendance. In Germany, I have seen churches which have been closed down and deconsecrated and turned into indoor basketball courts for want of membership. To return to the man who built his house on the rock, Jesus said: 'Whoever hears these sayings of mine and does them, I will liken him to a wise man who built his house on a rock.' Of course, when the big storm came, it stood strong.

In Luke 12:1, Jesus was warning his disciples against hypocrisy and to be true to their beliefs. Where are our beliefs? It is a major question. Brian Kendrick wrote: 'Surely truth is held to be so by the perceiver of it.' My response would be: 'There are so many religions in the world, all with very different beliefs. Obviously the followers of these different religions perceive the truth in different ways. So, does this make them all true?'

In Islam, the Qur'an teaches that Jesus did not die on the cross. Muslims believe that Jesus is a prophet, but not God. Our Bible teaches that Jesus rose from the dead on the third day, just as He had predicted to His disciples. This miracle totally changed the disciples, who abandoned all fear of persecution and boldly preached Jesus and the resurrection from the dead. With the exception of John, they were all martyred, in very different places. They were so convinced of Jesus being God that they were willing to die for this truth. It was the experience of seeing Jesus after His resurrection that confirmed in their minds that His teachings were true. So, can Buddhism, Hinduism, Sikhism, Islam, Judaism, atheism and Christianity all be true?

I come from a scientific background, having studied medicine years ago. It is very obvious to me that these conflicting beliefs cannot all be true.

Mahatma Gandhi is reported to have said: 'If Christians here were to truly live their lives according to the Bible teachings, there would not be a single Hindu left in India.' Powerful stuff. But it is truly difficult to live the teachings of Christ. William Lane Craig has said: 'History is a vital component in Christianity, because it grounds faith in fact, and keeps it from being mere myth.'

Geoffrey Stubbs, Auckland

Spiritual welfare in resthomes

To the editor

I wonder how much Dale Peach has to do with resthomes and her knowledge of the state of Christianity in New Zealand at present. I currently organise a weekly Ecumenical Service for our retirement village's resthome and hospital, which has been going for 30+ years. The average age of the 20-30 who attend is about 80+ with various states of mental and physical ability. Only a few younger ones attend from the village as any who can go to church do so on Sunday.

However, considering that only 11% of Kiwis attend church, I would not expect a big increase in numbers in the future. In fact I expect we will stop within five years. A villager I know well once asked me: "You don't believe that rubbish really, do you?" and that probably sums up the majority of Kiwis' attitudes. The Anglican and Roman Catholic priests visit their members privately regularly, and lead our services on occasions.

Other denominations have social workers who visit their members. Most mainstream denominations are likely to be remnants of white-haired old ladies in 20 years, and only the fundamentalist, clap-happy, churches will still need parking wardens.

My village is a charitable Trust but most in NZ are profitable companies. As religion does not play a big part in NZ life - even Santa Claus and the 'baby Jesus manger scene' are missing from the Auckland Christmas Parade - Dale Peach is asking a lot to expect businesses to be concerned about client's spiritual welfare when many have Tai Chi or Yoga instructors come regularly.

To most Kiwis, Christianity is irrelevant and based upon historical myths, and the ethical standards it once promoted in society are now derided as 'cultural imperialism', especially in our now multi-ethnic country.

David Speary, Auckland



Binary thinking in a non-binary world

To the editor

Reading again of the problems faced by so many, especially Christians, unfortunately, in accepting the normality of different expressions of gender and sexuality, raises a question for me.

It seems to me that humanity has a preference for being able to divide experience into two categories eg good/bad, left/right, black/white, male/female and so on. In other words, we would prefer that the natural complexity of the created order be reduced to a comprehensible binary system.

In *Hamlet*, Shakespeare understood this dilemma when he wrote "Nothing is either good or bad but thinking makes it so."

Unfortunately for us, at least those of us who would constrain nature to a binary order, such efforts are futile, for the more we explore the natural order, the more we must accept that it is non-binary.

Shakespeare alludes to our perspective as having an effect on our observations. If we close our minds to the reality of the non-binary nature of our world, we close our minds to truth.

The truth of the non-binary nature of our male/female question lies in the fact that we are all a blend of both male and female. Most of us would identify with being predominantly either male or female. However, most of us are not the sum total and we need to remember that "predominantly" is not "totally"!

Indeed, rather than condemning those whose experiences of either sexuality or gender do not coincide with our own, we should be thankful that they can be a constant reminder of the fact that our preference for a binary world is not in accordance with that created by our God. Furthermore, shouldn't we be at the forefront of loving acceptance of our non-binary expressions of humanity? We are all in it together are we not?

Brian Kendrick, Nelson.

Church response to historical abuse

To the editor,

The Methodist Church deserves acknowledgement for its support of the imminent Royal Commission of Inquiry into Historical Abuse covering both state and faith-based institutions (*Touchstone*, December 2018).

The position of the Christian Church (of whatever denomination) as an agent of God's love in the world has often given it a privileged role in society. Unfortunately, while many Christians have used this divine calling for the good of creation, there have been times throughout history when some have abused this status for their own ends.

Te Haahi Weteriana's support for the Royal Commission's terms of reference and its own openness to scrutiny shows humility and integrity. It shows that justice and healing for possible victims is central to its purpose; not peripheral to the potential impact on the resources and reputations of individuals and institutions.

It is far easier for the latter to "move on" from past traumas than the former who, whatever their level of resilience, can carry the impact and consequences of abuse on an ongoing basis. It is important to realise that even after redress is provided, some victims' recovery can ever be only partial.

Natural justice, of course, offers opportunities for cases to be considered on their merits and if warranted, appropriate responses given. It is necessary, though, to openly deal with specifics, not generalities. This can be a challenge for potential victims and institutions alike (irrespective of how much time has passed). Yet, it can be a necessary part of the process of healing.

The key aspect is that it is not for the institutions to determine what any victims should feel or how much they should or should not have healed. This is spiritually arrogant. The institutions need to be open to objective review which is nonetheless sensitive to those who might have been affected by their actions. This offers greater opportunity for just redress and, in some cases, possible reconciliation, although the latter should never be presumed.

The Royal Commission will have the good wishes of many in its deliberations. I again commend all who are willing to participate in what will hopefully be a healthy step forward for all concerned. Christ's church, like other institutions, can only benefit from such investigation and wider society should ultimately gain from bringing the matters they raise to light.

Jed Baker, Wellington.

HONEST TO GOD

Ian Harris

God-bothering or bothering with God?

Journalists who write newspaper headlines are expected to choose their words carefully. Sometimes, though, they can inadvertently reveal more about themselves than what an article is all about.

I had that feeling one day when I read two reports on the state of New Zealand's churches. "Bothering with God," one headline read. The other was a little more informative: "Beyond belief - why we are turning away from the church."

Both features ranged over the decline in church attendance among the larger (and generally ageing) denominations, and their efforts to attract younger people. Both noted isolated bright spots in a generally dispiriting scene. And, as is usual in religion and politics, people's views were coloured by underlying attitudes that have little to do with the central issues. But then perceptions, however askew, have a way of becoming part of the perceivers' reality.

Most clergy quoted in the articles saw signs of hope, though only two of the ten acknowledged that the basic message was in urgent need of rethinking. Those outside the church lumbered it with negative associations: "Imagine being stuck on a boat all day with a bunch of God-botherers," said one. A lot of churchgoers wouldn't relish that either. But it would never occur to them to apply that term to themselves.

A deeper problem is that every key word in the articles - God, religion, church, spirituality, belief - carries such a hotchpotch of meanings and associations that there is no common currency for intelligent discourse across the spectrum. On all sides, too many conclusions have been arrived at before all the relevant questions have even been formulated, let alone addressed.

What people mean by "God", for example, is open to infinite variety. In the end, they put their own content into the word, and respond accordingly. Those who dismiss the church do not necessarily dismiss God. Those who find "religion" off-putting are often ardent advocates of "spirituality". People who reject Christianity may be repelled by a particular church, but still find resources within the broad Judaeo-Christian tradition that enhance life rather than cramp or diminish it.

Meanwhile those who insist on a pivotal role for the church in all

questions of God, religion, belief and spirituality would do well to acknowledge that neither Christianity nor any other religion has a stranglehold on any or all of these. Each may be certain it possesses the truth, the whole truth and nothing but the truth, but others remain unconvinced. Acceptance will hinge on whether people feel they are getting satisfactory answers to their questions of meaning, purpose and existence.

Those questions present themselves in different ways in different eras and societies. As knowledge expands and society changes, religious understanding must therefore also evolve, or the churches will lose their

power to convince - as is happening today.

American Episcopal (Anglican) Bishop John Spong is well aware of the church's current malaise. The *bête noire* of those who think they have Christianity all wrapped up in a neat and immutable package, he tells how his book

Why Christianity Must Change or Die triggered more than 10,000 letters in response. Most were positive, reversing the pattern for his earlier books. More striking, however, was that of the responses from lay people, 90 per cent were positive, while reactions from clergy were 90 per cent negative.

The figures are open to various interpretations. Some will say the clergy are better educated in matters of faith, so are better placed to judge Spong's shortcomings. Others will see them as evidence of the growing dissonance between what ministers and priests believe they must teach and conform to, and what lay people are willing to go along with. Nor is the divide always between conservative clergy and radical lay people: often enough, the roles are reversed.

On the contrasting reactions, Spong comments: "If ever I observed the deep chasm in understanding that exists in the Christian church today, it was here. Ordained people are seen in these responses as defending their turf with vehemence, while attacking any proposed changes in their traditional formulations as evil. Lay people are seen as living on the edges of church life and even dropping out regularly, yet they are still open to new possibilities... [and] very welcoming of my attempts to speak of God in the accents of a new day."

That doesn't sound like God-bothering to me. It sounds like a determination to establish a new platform for faith, and the promise of a new era for the church.



Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer. Contributions can be emailed to adys@methodist.org.nz or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.





Public Issues Network

Lent; Sister Earth - Fresh water and Footprints

Betsan Martin

Public Issues Coordinator

Our Lenten resources will be ready by 6 March, Ash Wednesday.

For Ash Wednesday we are beginning with a Lenten calendar, prepared by former Vice President Viv Whimster. The calendar will be in a printable A4 format, with an accompanying sheet of cut-out activities for each day of Lent. Each of these are to stick on to the corresponding day on the calendar.

The resources for each week are being prepared by six Church contributors. We hope to have at least some with language translations (this has not been clarified in time for *Touchstone*). Each will be a reflection on the first testament and gospel liturgical readings for Lent, with a prayer and suggestions for music or a hymn.

The theme 'Sister Earth, Sister Ocean' will support our steps towards climate justice. We will circulate the resources via the Public Issues newsletter, eMessenger and via the parish email lists.

During February, we highlighted fresh water as a step towards



Percy Scenic Reserve, Wellington

this preparation for Lent. During the month we saw a proliferation of notices about unsafe water at lakes, rivers and beaches. A website launched in 2017 by Land, Air, Water Aotearoa (LAWA) shows the most up-to-date water quality information for over 700 recreational sites throughout NZ.

The site shows that most beaches are safe for swimming, yet there are other notices that have named 48 beaches in Auckland as unsafe for swimming. Many rivers are not safe due to industrial activity. A beautiful native reserve in

Wellington has a hazard notice for the stream running through it - with no farms in sight - so it indicates urban run-off is going into the stream.

A notice on the site advises that water is unsafe after heavy rainfall; rain carries contaminants into waterways. This warning demonstrates the massive failure of regional councils over a long period of time to take action on consent regulations and to control contaminants getting into waterways. Studies show, in detail, how widely consent conditions are not implemented

across the country.

Pollution comes from many sources - storm water not properly treated, road run-off, consents for waste discharges, E. coli from human and animal sewage, and nitrates and phosphorus from farms - much of which is from fertiliser and urea (urine).

A public health and fresh water study published at the end of January makes links between nitrate levels in drinking water and colorectal (bowel) cancer. Nitrate fertiliser is added to pasture and crops to accelerate plant growth; this enters our waterways through rain, irrigation and animal urine. A Danish study showed a significant correlation between nitrates in water and colorectal cancer.

To be specific, the maximum allowable nitrate level in New Zealand drinking water is 50ppm of nitrate, which is the level recommended by the World Health Organisation. The Danish study showed that .87 ppm increased the risk of cancer by 15%. New Zealand has high rates of bowel cancer and Canterbury has the highest regional incidence.

Recently, Fish & Game released a study showing high nitrate levels in drinking water that comes from groundwater where there is more intensive agriculture. Environment Canterbury monitoring shows that half of the drinking water sources have more than 3ppm nitrates, and similar levels show up in Christchurch city monitoring. This is more than three times the risk level of the Danish study.

Freshwater ecologist Dr Mike Joy, who reported for the Danish study, says we are learning about our carbon footprint. We need to take steps to cut our nitrogen footprint.

All this was in my thoughts as I was listening to the Jeremiah 17 reading: 'They shall be like a tree planted by water, sending out its roots by the stream.' Fresh water is the essence of resilience here. Lent allows us to see how the sustaining life of water, as an image for the fruit of trust in God, only stands up where there is care to limit waste and contamination. Our relationship with water is very intimate.

For water quality information, Can I swim here? Visit www.lawa.org.nz/explore-data/swimming

Confessions of a Chaplain

Rev Don Pilgrim, former Chaplain, WesleyCare, Christchurch

The irony of writing an Opinion Piece has not escaped me. As the recently retired Chaplain of WesleyCare, Christchurch, I confess a lack of opinion. Frankly, it's better not to muddy the waters with my own stuff. I also confess that choosing not to have an opinion is an opinion, so I've also just blown any shred of cover I may have had.

Confession is an ongoing practice for the Christian professional. Professional originally meant to publically profess certain promises. To promise to serve Jesus and to promise a certain standard of practice is therefore a good starting point. For then the trappings of office and the office with trappings (including

the coffee machine) are kept to a minimum. All very liberating; and not just for chaplains. In the spirit of John Wesley and whilst in chaplain mode, all I need is my man bag. Yet, I also confess the man bag is excess baggage: "... take NO bag for the journey!" (Jesus, Luke 10:4 etc.) In the interests of letting God be God, surely Jesus challenges us to examine our motives so we can act just as he did and reach out to all manner of people?

Unsurprisingly, the question of interfacing with real people in the real world also applies to management. Hospital managers who are office bound are not "running" the hospital: it's on autopilot. Yet, they also do deskwork, so imagine this scene. The manager, sweating over a spreadsheet of fixed income and escalating costs, has just managed to massage some savings out of it. An incredulous assistant manager bursts into the office: "Strike me - I can't believe it. The local clergy have given us notice that unless we can cough up money



Don Pilgrim

for a chaplain they'll go on strike!" The ensuing verbal ructions are of such a velocity that everyone in the vicinity dives for cover.

Rev Dale's vision, in February's *Touchstone*, is commendable, but is issuing a "strike notice" consistent with our profession and practice? We could end up in a "lose, lose" scenario. Naturally, I'm grateful to the Christchurch Methodist Mission for funding the chaplaincy role. But are more chaplains the answer? Let me stretch your imagination a tad more. You have just been assisted with a shower; you are half naked, and you reveal a personal truth which you have never told anyone before. The carer might (but shouldn't) say, "Don't talk now, I've been told to do six showers before 10.30 am." Or the carer might say,

"That sounds very personal... would you like to see the chaplain?" Right? No, wrong! At this point, the carer is the chaplain.

Even if we employ an army of chaplains we won't have enough. Carers, however, work "round the clock". As the first responders, functionally, they are the chaplain. Likewise, the cleaner - who may be stout of stature - who pirouettes into a room thereby transforming it... isn't just auditioning for the Royal NZ Ballet... at that point the cleaner is the chaplain.

I've seen it. I therefore humbly confess: anyone can function as a chaplain.

Take June for example. Eight years ago she casually commented, "I don't believe in God". June was, however, curious about how I blessed rooms. She was interested to discover that my blessings were wet, not dry. "Ah," she said, "You're a sprinkler". Seven years later she asked if I'd blessed room X because in the last month four people had died in that room. I resisted the urge to talk about probability theory as June was on to something. I said, "I'll keep praying in that room and you tell me when it feels right."

When I next saw June, she gave

me the okay. I quietly pinched myself; "This is what it's all about!" And God? Well, God's hearty chuckle (I imagine) in the sonorous tones of Morgan Freeman, resonates throughout WesleyCare, and what's more, God being God just continues to create chaplains out of anyone. In fact, everyone who really cares.

So, who resources this God-given potential? Instead of issuing an ultimatum, could the local clergy simply offer to serve by sitting-in on the occasional staff training event at their local care facility? In doing so, worship leading and pastoral roles are enhanced and what starts as an interim measure could very possibly become a satisfactory long term one as well.

In my opinion, this could be a "win, win".

Footnote: Rev Jill Van de Geer and Rev Michael Greer are now co-sharing the role of Chaplain at WesleyCare, Christchurch.

Don's future is a little less certain. He found addressing the question of "what next" took his focus away from WesleyCare, so decided to shelve it whilst embarking on travels with his wife Justine. On his return, he will contemplate the next chapter of his life.



Jan Fogg

The Ageing Experience

Anniversaries

How do you manage an anniversary of a loss? Today, as I try to write, is an anniversary of a significant death for me. And I'm also thinking of a close friend who lost a life-long partner a month ago. Such anniversaries seem often to mean that the sadness we feel brings out sadness for other things as well.

They can be challenging times. People vary, of course, in how such times affect them and how they manage. I remember as a child my first loss was a little puppy I'd received for my birthday. He was run over and I sobbed and sobbed. The first significant person I lost as a young adult through death was my father. For many years I was aware of the date of the anniversary in my life.

Once, early on, I was in the supermarket and they began playing *O my papa*. (Do you remember that old song?) That was the end of my shopping; I had to make it out to the car to recover.

We might think that as we get older we might get 'better' at grief, but of course as we age there are more sad times from deaths we remember. Also, each death and grieving

response is different in itself. Grief brings on emotional response, but there are many physical responses as well and that is often a surprise to people. Sleep patterns change, appetites change - they may shrink or expand - our energy levels alter. Perhaps we want to go flat out to distract ourselves from our feelings, or perhaps we are simply lethargic, unwilling to do very much at all. Today I'm finding my concentration more difficult.

A grieving time can be a time when we look for spiritual comfort. It may also be a time when we find our beliefs come into question and we can feel uncertain about things we've never questioned before. This doesn't have to be bad; it's as though we are given an opportunity to look at things anew, to find for ourselves a strong standing point.

One of the things that really hit me early with this last significant death was the question of 'who am I now?' Our identity is tied up with the people closest to us and to an extent we define who we are in relation to them. Death, or a changed situation, means we don't simply lose the person, but we also lose part of whom that person built within us.

At some point in this grieving process we need to be able to step back into the present, to be mindful of this day given to us. That might mean reaching out to someone else, to take a step with them in

their life-story and let them know they are not alone. To give the gift of our self with all its complexities.

'What we have once enjoyed we can never lose... All that we love deeply becomes a part of us.'
Helen Keller.



TECHNOLOGY TIPS

Wireless vs Wired

Peter Lane Principal Consultant
System Design and Communication Services

This is the time of year I get fixated on microphones - in this column one year ago I discussed microphones and how speakers (the people, not the equipment) can best work with the audio system and the system operators to make sure their message is clear and understood by all.

Perhaps my fixation comes from attending half-a-dozen Induction Services in the last couple of weeks (yes, I know, I get off lightly) and witnessing the grand showcase of how not to use microphones.



Peter Lane

Following last year's article, the most common question I was asked was "How are wireless microphones different from wired microphones?" The short answer is, there is no difference. Well, other than the blatantly obvious fact that wireless microphones are, well, wireless.

Greatly oversimplified, essentially a wireless microphone is a wired microphone packaged with an encoder and a Radio-frequency transmitter that communicates back to a receiver, thus eliminating the requirement for a piece of wire attached to the microphone. In theory, the type of microphone could be any of the three classic types of microphones, but there are some practical considerations that get in the

way. (If you can't remember what the three types of microphones were, last year's article is still available at <http://www.dct.org.nz/entries/audio-for-reinforcement/a-quick-guide-to-using-microphones>).

Wireless microphones enable and promote mobility and accessibility, so almost all wireless microphones are the electret condenser type. Condenser microphones can be easily engineered to be very small and very power efficient. I mean, wouldn't we all love to have a microphone the size of a pumpkin, that needs a golf cart to carry around the battery? I've been told I'm prone to exaggeration, but I trust you get the point.

While there are technically no differences between wired and wireless microphones, there are a few things a presenter needs to do to use the wireless mic effectively.

- Most wireless microphone trade-off sensitivity for battery life, so best results are achieved by having the microphone as close as possible (hands-breadth) from the mouth.
- Keeping good orientation to the microphone needs special attention - without a stand for a reference it is very easy to drift off line. Most wireless microphones are very unforgiving in this regard.
- Take care where you point the microphone when you are not using it - at best, you will broadcast an



embarrassing moment; at worst you will send the whole system into ear-splitting howls.

- For clip-on lavalier microphones, "pointing" the microphone means turning your body. Clip-on microphones tend to be omni-directional (pick up sound from all directions). In effect, they are designed to use the human body as part of the microphone housing to reject unwanted sound that can cause feedback. So, if the presenter turns and looks at the loudspeaker, it will feed back.

You speak to deliver a message - don't let the technology become a distraction to that message.

Peter Lane is Principal Consultant at System Design and Communication Services and has over 30 years' experience with technology systems. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to dct@dct.org.nz.

He also operates a website focused on building a community of people who are interested in improving the way we can use technology located at www.dct.org.nz.



Being One in Christ

Rev Geraldine Coats, St Anselm's Union Church, Karori

Call me a romantic but I've always loved the idea of being "One in Christ". Wouldn't it be wonderful, as Christian people, to be working together to help create a world where love, justice and peace reigned supreme? What a dream!

One of the best things about Church Union, I thought, was the opportunity it presented to learn about other denominations, particularly about why they were founded, and what insights about God they were bringing to this new era we were embarking on together. In those exciting times we had a wonderful opportunity to re-vision ourselves for the journey ahead, taking with us what was good and helpful and unifying, and leaving behind, as relics of history, that which no longer seemed to be that way. This had happened when my own

denomination, the Associated Churches of Christ, began as a movement early in the 18th century. At that time, many doctrines and creeds of the mainline churches, were seemingly keeping people out of the church rather than embracing all as being equal in the sight of God. "No creed but Christ", became their catch cry. Unfortunately, my hopes and dreams for Church Union and a new way forward, didn't fully realise themselves, and here today, in the 21st century, all the churches - my own denomination included - just like the Pharisees of Jesus' day, seem still to be focused on doctrines which keep people out rather than welcoming them in.

When I was School Chaplain to a local primary school, I remember talking with a pupil whose family happened to be from one of the other churches in town. We were just passing the time of day - making small talk in the playground during break. While we were chatting, she said, quite



Geraldine Coats

out of the blue, "My mum says I have to tell her everything you tell me about God, Mrs Coats, just in case you've got it wrong." It took all my self-control not to laugh, not because I felt "theologically superior" to her mother, but at the thought of the look of embarrassment on her mother's face if she found out her daughter had told me this. I just smiled and informed her that, in my role as Chaplain at the school, I was not allowed to "teach" anyone about God. This was a State School and my role was purely pastoral. All I could do was to demonstrate God's love and care for people by trying to help them to cope in their everyday lives. I couldn't speak. I just had to "be".



As I've thought about this, I have come to realise that I actually can't teach anyone about God anyway. All I

can do is share my experiences and understandings about God in the light of the story of Jesus. Jesus is the teacher, I am merely a disciple, a follower. I believe, it is through the disciplines of discipleship - daily meditation, reading the Scriptures, seeking knowledge and understanding, reaching out to the needy and the vulnerable, caring for our neighbour and the planet - which will form us while we practise them.

Maybe if we all concentrated on being disciples of Jesus instead of what we need to believe or not believe, or about who is worthy or who is not, then there would be no need for "doctrine" and we could then become "One".

Always the dreamer and romantic.

Of Celebrations and Covenants

Valerie Marshall

A few weeks ago, the Durham Street Parish shared in celebrating three major events of life - a wedding blessing, a baptism, and a funeral. And, then came the induction of a new Presbyter and of a new City Chaplain to the Parish's Streets Ministry, followed closely by Covenant Sunday and the story from Luke 5:1-11 of how Peter came to be a disciple of Jesus.

Covenants. Marriage, baptism, funeral, induction, commissioning - all involve a covenant of some kind.

Two people covenant with each other to love and support each other through good times and bad; a community of faith covenants with the child or person being baptised to mentor them and to encourage them in their faith journey; friends and family of the deceased commit their loved one to the hereafter and covenant to uphold each other through the grieving process; and clergy and congregations exchange promises involving partnership, with every member a minister and in which all are called to care for the family of God.

Why do we covenant with each other in a variety of ways throughout life?

I am brought back to the story of how Peter came to follow Jesus. The big, rough, no-nonsense fisherman had listened to Jesus preaching and teaching the word of God, perhaps more than once, but it was not until this itinerant rabbi told him how to catch fish that Jesus really got his attention.

Of course, Peter could have chosen to take no notice of Jesus and held on to his grumbling about having fished all night without so much as a minnow in the nets come morning, but he did not. We are not told whether Peter did as Jesus suggested either willingly or begrudgingly, but he did agree to go out into the deeper water and throw in the nets one more time - even if only to silence this upstart know-it-all.

What happened next caused Peter to fall at Jesus's knees. Never before had Peter and his fellow fishermen seen so many fish in one haul; enough to fill two boats and to threaten the breaking of nets. Peter's immediate response was to refer to himself as a sinful man, especially in the face of this man who could work such wonders.

Jesus seems to have taken little notice of this declaration of sinfulness, and we are told that Jesus simply said to him that, from now on, Peter would "catch" people. Perhaps it is little wonder, then, that when they got back to shore, Peter left his livelihood as a fisherman and followed Jesus.

There was something about Jesus that drove Peter to enter into relationship with him.

Jesus had proved to Peter that he was someone who could be trusted, relied upon, even loved. He had also shown that Peter could likewise be trusted, relied upon, and even loved. With all his faults, rough edges and coarse language, Peter was welcomed by Jesus into this new family and community of faith that Jesus was creating around him, a family and community based on mutual care, love and responsibility for each other.

These are very basic human needs, and essential to our survival both as individuals and as groups - to be loved, nurtured, supported - as two people care for and support each other in marriage, as we mentor our youngsters in their faith journey, as we uphold each other in our grieving, and as we enter into partnership with others in ministry to each other and in caring for the family of God.

Our marriage, baptismal and funeral celebrations, our welcoming of others to minister to the Body of Christ, become covenants which indicate both the seriousness and the joy and delight with which we make our commitments to God, to each other and to ourselves.

God in Christ is ever ready to ratify the covenant of love, care and support God has already made with humankind and, indeed, all of Creation. What are we waiting for?

Ask Why?

Andrew Doubleday

My experience of the Church is that we are obsessed with the 'what?' and the 'how? What needs to be done? What issues do we see around us that need responding to?

What will attract more people to our churches - to fill our pews, pay our bills, and allow us to feel good about ourselves and our success? And how will we go about enacting these worthy projects and responding to these pressing needs?

Simon Sinek in his 2009 book *Start With Why* makes a strong case that the 'what?' and 'how?' are supplementary questions that need to follow the 'why?' Sinek writes in a business context and uses a number of 'successful' enterprises to illustrate his point. For example, Apple's 'why?' is directed toward those individuals who like to believe that they think differently. This is one of the reasons it has been so successful in moving beyond just computers. Its 'why?' has been about offering an alternative vision of an individual's place in the world and that individual's willingness to stand apart and take on the big players.

It's the 'why?' that distinguishes us. It's the 'why?' that reveals our motivation. It's the 'why?' that drives our vision and mission, and it's the 'why?' that energises us for the journey. The 'why?' is at the heart of effective action. If the 'why?' is fuzzy, all that follows will lack the clarity required. And if our 'why?' is unclear we will struggle to

communicate our vision in a compelling way, simply because we're not convinced of what we're doing. And it may just be the reason, at a local level, that so many congregations seem to struggle to gain traction as Church in our communities. We've lost the 'why?'. We retreat to the easier 'what?'.

In days long gone, Dunedin's *Evening Star* newspaper would have a pithy quote on the Editorial page. One has stuck

with me down through the years: 'A man (sic) usually has two reasons for doing something - a good reason, and the right one'. This identifies some of the difficulty in establishing the 'why?' The 'why?' requires a measure of introspection

and a willingness to be honest with oneself. This can be very uncomfortable, especially when it comes down to issues around Church. At the heart of the Church's 'why?' are existential questions around meaning (why am I here?), and our relationships with God and one another. Our 'why?' strikes at the very core of what it means to be human and how we relate to those around us. This can be very challenging.

My own conclusion on the 'why?' of the Church is drawn from personal experience. As one who has been given grace, strength and meaning by a sense of encounter with the God who is there, and has become convinced of the benevolence of God as demonstrated in Jesus Christ, I conclude that the bedrock 'why?' of the Church is to help people discover and connect with God. Once this 'why?' is established the 'whats?' and 'hows?' become almost self-evident.



Andrew Doubleday



Does temptation get to you?

Linda Hall

Temptation seems to be an old-fashioned word, not in people's vocabulary these days. But we are still tempted. As we're at the beginning of Lent we focus on Jesus being tempted in the wilderness.

An old Lenten hymn springs to mind.

"Forty days and forty nights thou was fasting in the wild, Forty days and forty nights tempted, and yet undefiled:"

We certainly get defiled and tempted whatever age we are. I pity the mums at the supermarket checkout waiting to unload their trolleys while their children try and persuade them to buy the lollies that they can easily reach. One confectionary company has even had the bright idea to market their boxes of chocolates calling them "Temptations."

If you ask Google "What is Lent?" you receive the following by courtesy of "Got a question?" "Lent is a period of fasting, moderation, and self-denial traditionally observed by Catholics and some Protestant denominations. It begins with Ash Wednesday and ends with Easter Sunday. The length of the Lenten fast was established they say in the 4th century as 46 days (40 days, not counting Sundays). During Lent, participants eat sparingly or give up a particular food or habit ... It is six weeks of self-discipline."

Do we need more self-discipline to combat temptation? Self-discipline has gone if we are intent on fulfilling our wants. Yes I want it now! Too bad if the credit card goes limp with our spending!

Jesus didn't want those temptations. He refused the lot. Perhaps in this day and age we should be more aware of the difference between our wants and needs. Certainly the people,



Linda Hall

who come to the food bank in Glen Innes in Auckland, have genuine needs. They also need help in mastering their temptations by receiving budgeting advice. Should budgeting be taught in schools?

Temptation is incredible because it is tailored to the individual. Men are from Mars, women are from Venus. Your temptations are totally different to mine. We are critical of each other. How many pairs of shoes have you got? In this consumer society, temptation is rife.

Also it's the "keeping up with the Joneses". Well, just look at what our friends are able to do; where they go for their holidays and what they buy; a new car every year.

We need to help children and young people manage temptation. Doesn't anyone save money anymore? I started saving up to buy a piano when I was a teenager and eventually bought one many years later. The satisfaction of achieving that goal was immeasurable.

We need to put life into perspective. It wasn't until a sudden bereavement shook my life to the core, that I got life into perspective over temptation. It's not "stuff" that matters, material possessions: It's people that matter. This Lenten tide, should we not put in more effort to challenge our own personal struggles with temptation as our Lord did?

New CEO at Bible Society

The current General Manager of Manna Christian Stores, Neels Janse van Rensburg, is about to take on a new role as CEO for the Bible Society New Zealand.

Originally from South Africa, Neels came to NZ with his wife and two daughters in 2010. Neels has been involved in Christian ministry for 27 years - he is a co-pastor for a North Shore, Auckland church - and brings more than 18 years' experience in the corporate, private and non-profit sectors to his new position. In South Africa he served as a Chief Operating Officer and Divisional Director at a number of different organisations and more recently worked as a senior manager at the ANZ Bank in New Zealand.

Neels joined Bible Society in 2013 as Missions Delivery Manager before moving to Relationships Director, where he was responsible for external stakeholder interaction and mission resource delivery. Following Bible Society's acquisition of Manna Christian Stores in 2017, he was appointed to the role of General Manager of Manna and continued as a member of the Bible Society Leadership Team.



Neels Janse van Rensburg

Neels is excited by the opportunity ahead. "I am looking forward to leading one of New Zealand's most established Christian charities into its next phase of development."

Former Bible Society CEO Francis Burdett, is retiring after nine years in the position.

Radio programme explores Trinity

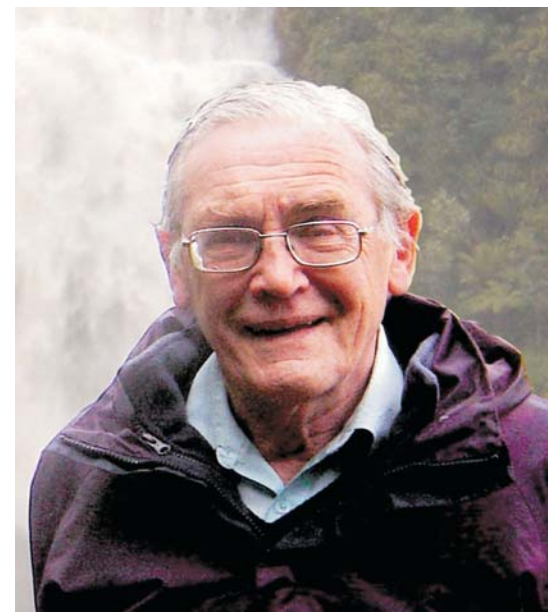
Wesley Broadway, Palmerston North, has a weekly radio show presented by John Thornley.

During March and April three talks on the Trinity given by hymn writer Colin Gibson during 2018 will be replayed. In sequence, the talk themes are 'God', 'Jesus the Son', and 'Holy Spirit'. "Some positive responses locally called for a replay, but in a different format than our first run," says John.

Each show opens with music from Bob Marley's *Three Little Birds*. John comments, "The music might grab the attention of a listener who would not expect such music on a religious show. if you read the Marley song as using the three birds as symbols for the Trinity, then Marley is at home in this series."

Creation and creativity are chosen as the key focus for 'God', first person of the Trinity. Songs by Dave Dobbyn and Catholic singer/songwriter Chris Skinner, along with contributions from Joy Cowley bring additional voices to evoke the wonder and mystery of God.

For those outside the local region served by Manawatu People's Radio, the current and backlist of shows can be downloaded via



Colin Gibson

Online 'On Demand': [Accessradio.org/Wesley Church/John Thornley](http://Accessradio.org/WesleyChurch/JohnThornley).

Enquiries on the Wesley Broadway radio service can be directed to John Thornley: johngill@inspire.net.nz.





Alleviating the housing crisis

Is there really a housing crisis in Aotearoa New Zealand?

Yes. The Government references the housing crisis in "A Stocktake of New Zealand's Housing - February 2018" when it states it is committed to fixing the housing crisis.

Hon Phil Twyford states in the forward: "All New Zealanders deserve to have a secure and healthy home. That is the foundation which allows us all to build happy and successful lives."

What does the housing crisis mean?

Our home ownership rate has declined and is at the lowest level in 60 years and house prices have risen 30% in the past five years. This means that it is harder for first home buyers to enter the market and rents have risen faster than incomes. There is a lack of housing too with Auckland having a shortfall of between 28,000 and 45,000 dwellings. The number of state houses has reduced and many families are renting from the private sector at unaffordable rents. Māori and Pacific people have been disproportionately affected by the housing crisis with greater housing instability and an increase in those living in poor quality housing.

Families are often sleeping in cars, garages or living in overcrowded homes. We have high rates of youth homelessness.

What are Methodists doing to address the housing crisis?

Lifewise in Auckland and the Christchurch Methodist Mission in Christchurch are providing Housing First. The goal of Housing First is to end homelessness. The priority is to provide people with appropriate housing and wrap-around services to support their tenancy. Housing First works with chronically homeless people by providing



Two-bedroom units at Matanikolo Stage 2 Development

them with accommodation and then services to address their issues like mental health and substance abuse. It is based on the belief that people need their basic necessities of food and shelter before they can address any other issues.

Housing First is also in Tauranga, and Hamilton, and is soon expanding to Napier, Hastings, Whangarei, Northland, Blenheim and Nelson. Developing a stock of safe, affordable housing is the key to success of Housing First and the move towards ending homelessness.

The Auckland, Wellington and Christchurch Methodist Missions are community housing providers. They provide a range of public housing including emergency housing, affordable rentals, and wrap-around services to support the tenancies.

What can your parish do to address the housing crisis?

Contact your local Methodist Mission and see what they need to support the accommodation services they provide.

If your parish has a house that is not currently used, you could lease it to your local Methodist Mission to use for community housing. This would mean that you would have a tenancy agreement with your local Mission - not the tenant. It means your parish has a guaranteed income from the rental paid by the Mission. The Methodist Mission would then sublease the house to a family, manage the tenancy, and provide wrap-around services to support and maintain the tenancy. The parish does not have direct contact with the tenants. The Mission receives income related to rent subsidies from the government which makes up the difference between market rent and what the tenant can afford to pay in rent.

*Carol Barron
National Coordinator, Methodist Mission*

An example of this is the Christchurch North Methodist Parish which rents its parsonage to the Christchurch Methodist Mission. The parish gets a guaranteed income with the rental paid by the Mission. The Mission then subleases the parsonage to a family from the social housing register. The Mission provides the tenants with a range of wrap-around support services to meet the family's needs and supports them in the tenancy.

If your parish has unused land, you could consider developing the land to provide housing. Airedale Property Trust can provide advice on residential or commercial tenancies, refurbishment, development and construction. It is an accredited social housing provider and works with New Zealand's most vulnerable people.

Airedale has partnered with parishes, ethnic synods and organisations to find the best way to serve its community by developing under-utilised land to meet the growing need for affordable housing for families and communities. It has experience in designing and developing accessible accommodation for the disabled and elderly. There are standard designs that can be used, and Airedale can manage the consent and construction process for you.

Airedale can also work with the government and MCNZ to secure funding options to help with the costs of development and construction projects. To find out more, check out the website: <https://airedaleproperty.org.nz/>

Finding the time and energy in your parish to start a new initiative or project can be overwhelming, however, help is available. Talk with your local Methodist Mission, Airedale Property Trust, or contact me to discuss the many opportunities.

Carol Barron, National Coordinator

03 375 0512 | 027 561 9164 |
Carol@MethodistAlliance.org.nz

Wills, Bequests and Donations

Ruby Manukia-Schaumkel

In-house Lawyer, President's Legal Advisor

The death of a family member is an extremely stressful time and this stress can be compounded when the deceased has died without a will. Even when there is a will, if gifts fail, there may be an intestacy or partial intestacy. That's why it is wise to seek professional advice to avoid the process of an intestate deceased estate.

How to leave a gift in your will

How to make your will is an important decision and you can update your will to reflect your intentions. A will is the only way you can decide how your money, possessions and assets should be used and distributed after you have gone. A will also means less confusion and heartache for

your loved ones in their time of grief. If you don't make a will, part or all of your estate may end up going to people you never intended to benefit.

Choose your charity

Decide which charity or charities you would like to help. Perhaps it is an organisation you have supported for years like the Church, or a cause you have always wanted to support but have never been able to. Make a list, and decide who you would like to benefit from your bequest, and remember that gifts in wills come in all sizes, big and small.

Contact your charity



Ruby Manukia-Schaumkel

Ask your preferred charity or charities for more information on leaving them a bequest. Arrange to meet or call them for a confidential, no-obligation chat about how your bequest can make a

difference. The charity will be able to tell you how your gift will allow them to continue their work, and they will appreciate your notification that it is your intention to leave them a gift in your will.

Speak with your lawyer/trust company

Precision is a key factor in making your gift so speak to your solicitor/trust company about making a will, or changing your existing will to include a charity or charities of your

choice. If you already have a will you can have a codicil (or an addition or amendment) to your will.

A lawyer's responsibility is to ensure that a bequest clearly defines a will maker's wishes, and also aligns with the purposes of the chosen charity.

Decide if you want to share with your family and friends

Speak to your family and friends about your decisions, so they can support the achievement of your charitable goals when the time comes.

It is up to you whether you share the charities you have chosen. It is a very private matter, but it is very helpful for the charities to have this information when they plan their future work and so they can thank you in your lifetime. Telling them means you

start supporting them now and it means that you will be kept a part of the charity's planning.

The benefits for an estate and the Church

The advantage of using the Church administrators is an alternative to the high fees associated with the Public Trust administering finances. The Church has an information leaflet that sets out the ways you can make a bequest or form a trust during your lifetime enabling your gift and your service to work together. A significant benefit of making a gift by bequest is that it allows you to continue to use the property you will leave to charity during your lifetime.

There are services to assist and you can check what works for you to decide on the best options available to make your gifting momentous.



Rev Bill Wallace makes music and more

Rev William (Bill) Wallace was in his second year of ministry in the West Dunedin Union Parish when he first started writing hymns.

That was more than 45 years ago and since that time the now retired Methodist Minister has had more than 500 hymns published. Last year Bill was presented with a Certificate of Congratulation in recognition of his contributions to hymnody and other worship resources. This year he will be releasing two new hymn books.

Paradoxically Bill is not a trained musician. "At primary school I was chosen to lead the singing unaccompanied. I had a good voice and a good ear until my voice broke and that was the end of it," Bill says.

During his time at West Dunedin Union Parish - the then largest union parish in New Zealand - Bill shared the role with three Presbyterian ministers. His desire to preach radical sermons was tempered by the fact that parishioners might object. Using song and verse to convey his message provided an effective alternative. "I've always been ahead of my time. I thought that if I preached radical sermons, people might object. If it was a hymn they would sing it. Those radical thoughts could slip in on the back of the music," Bill says.

Beyond his many hymns and published worship materials, Bill has left a legacy in his parish ministry. During a nine-year term at Hornby (Christchurch) he established a Community Care Centre incorporating a number of community organisations in one building. Thirty years on that model is still in place, effectively delivering a range of support services to the community.

Bill has always sought to reach beyond the boundaries of the parish and of his own denomination into ecumenical and inter-faith activities. Described by Rev Terry Wall as "a prophet and a mystic", he is adept at overcoming barriers and finding solutions to achieve his goals.

In the past, when his compilations have been turned down by mainstream publishing houses and boards - the Methodist Publishing House in Britain refused to produce his book as it had too many justice hymns - he has published his own works. "I have been described as a prophetic mystic. Prophets are never popular. They are good news for some but bad news for others," Bill says.

"Methodists, other Protestants and Catholics are suspicious of mysticism. There is a fine line between mysticism and madness, but on the other hand must we be totally driven by words? There are always things we cannot explain by science, astronomy and quantum physics. Particles don't follow a particular pattern of conformity, they can behave illogically and a dimension of reality goes beyond



Bill Wallace

levels of reason. It's possible to be so rational that you miss out on beauty and the reality of life."

The Centre for Progressive Christianity in America has published many of his hymns and worship resources on their website and over the four years from 2013 to 2017, the material has attracted 56,000 page hits.

Bill says he has always been quite spiritual. As a child he wanted to be an artist but was dissuaded by his vocational counsellor who pointed out, "There are no jobs for artists." That career plan segued into a brief desire to become a monk but the appeal of marriage made that an impossibility.

He eventually decided on ministry within the Methodist Church of New Zealand. "Methodism evolved from a mystical experience of John Wesley. It seemed an appropriate choice." Bill's hymns have found their way into a range of North American hymn books and have also been included in publications in Great Britain, Holland, Germany, Latin America and Asia. *The Mystery Telling* - a collection of 50 hymns - was the first substantial collection of his work to appear outside of Australasia. *The Mystery Telling* and some *Boundless Life* hymns can be found on the MCNZ website.

In addition to hymn writing, Bill has produced worship resources which have appeared in a number of anthologies. He has also composed melodies, designed sculptures and church windows and created a garden of spirituality. Rev Terry Wall wrote, "In contrast to many contemporary hymns, Bill's writing stands within that tradition in which hymn singing is seen as a major avenue of clearly articulating theological beliefs. Despite this, Bill's hymns always seek to be inclusive in the widest sense, focusing on the mystery and the experience rather than on dogma."

"In Bill's understanding we are not liberated (saved) by adherence to definitions but by allowing ourselves to let go and fall into the depths of the mystery - the mystery in the heart of God."

We Are Moving (Written for Conference 2018)

*We are moving, we are moving
On the pilgrim path of Jesus
From our pride to being humble,
From enclosed to being open
On the living path of Jesus.*

*We are joining, we are joining
Joining sages and the prophets
In their work for peace and justice
For the poor and servile persons
In the living way of prophets.*

*We are dreaming, we are dreaming
Of a Kingdom that is coming.
Move from dreaming to the action
Then return to active planning
To embrace what's surely coming.*

*We are changing, we are changing
To embrace the Way of Jesus,
From consuming to conserving,
From competing to supporting
In the Way of life with Jesus.*

*We are loving, we are loving,
Loving in the Way of Jesus,
From condemning to affirming,
From rejecting to embracing
In the loving Way of Jesus.*

*We are weaving, we are weaving,
Weaving many sacred patterns
In a whole that's now emerging
To embrace creative crafting
Of a fabric with new patterns.*

*We are praising, we are praising
Through the Spirit's gift of singing,
From repression to expression,
From the solemn to the joyful,
Filled with Spirit's joy and singing.
Alleluia, Alleluia, Alleluia, Amen!*

See www.progressivechristianity.org William L Wallace index for *Boundless Life*, *Celebrating Mystery*, *Festive Worship* and *Seasoned Celebrations*.



METHODIST CHURCH OF NEW ZEALAND - TE HAAHI WETERIANA O AOTEAROA

Next General Secretary

The Methodist Church of New Zealand (MCNZ) - Te Haahi Weteriana o Aotearoa is in search of our next General Secretary.

The position is based in the Connexional Office in Christchurch and will commence from February 2021.

The purpose of the position is to: be the Secretary of MCNZ Conference; plan, lead and manage the activities of the Administration Division; be the Secretary of the Superannuation Trustee Ltd; be the Conference Authorised Representative (Property Act); promote Te Tiriti o Waitangi and the Bi-cultural Journey; promote the vision and mission of the Church in society.

We are seeking a Methodist Presbyterian, Deacon or Layperson in good standing, who shall be the Executive Officer of the Board of Administration. The successful applicant will need to demonstrate effective leadership, governance, administration, management and communication skills.

For further information, job description, or to submit your application, please contact Wendy Keir at gensecpa@methodist.org.nz

Applications close 15 April, 2019.



SECRETARY OF
CONFERENCE

BOARD OF
ADMINISTRATION

TE TIRITI O
WAITANGI

SUPERANNUATION
TRUSTEE LTD

CONFERENCE
AUTHORISED REP

WETERIANA HOUSE, 50 LANGDONS RD, PAPANUI, CHRISTCHURCH, 8053 • T (03) 366-6049
WWW.METHODIST.ORG.NZ

The Palestinian Experience

Rev Abhishek Solomon

In December, 2018 Abhishek traveled to the West Bank, Palestine to attend the Kairos Conference. Here, he reports on his visit.

Ahmad is a 19-year-old Palestinian boy whom I met during my travel to West Bank, Palestine in December, 2018. Ahmad is pursuing a degree in sociology. He is a lover of books, especially the ones by Kafka and Dostoevsky.

"I can relate to Kafka and Dostoevsky," he says. To him their writing is pertinent to the tragedy of the Palestinian people. Ahmad tells me that his late-night reading is often disturbed by abrupt banging at the front door. During the middle of the night, his family is woken up frantically. It is a common sight for him to see his father slipping on his jandals and walking across the lobby to the front door regrettably, knowing what to expect.

"They are very hostile," Ahmad says, alluding to the armed soldiers waiting at the door. "They have complete disregard for my younger siblings who are fast asleep next to my mother," he continues. "We are ordered



Street art on wall in the West Bank

to wake them up and stand outside our house in the cold as they go through our clothes and cupboards, taking all our food out and scattering it on the floor before leaving the house in disarray. We are left traumatised. There is no hope for us," he concludes with a pensive look on his face.

Ahmad lives with his family in the heart of the West Bank, Palestine. The area, although in the Palestinian territory, is unlawfully visited by the Israeli

Defence Force, demanding to search the house, almost always in the middle of the night. Ahmad tells me it is common for people in his neighborhood to go to bed each night feeling anxious they are going be woken up abruptly by the banging at the door.

Ahmad's story is a bleak reminder that, despite the wave of decolonisation that swept around the world in the latter half of the 20th century, as one of the great liberating

movements in history, colonialism is still a rampant reality in many parts of the world. When the colonial domination by European powers was proving difficult to sustain after the new post-WWII world order, the same period witnessed a new form of colonialism as an expansion of Zionism, ethnic cleansing and subjugation of the indigenous Arab people in Palestine to the Zionist ideology.

Zionism, although a political ideology, draws much of its strength from Christian identification with biblical Israel, the blind support of Israel by Jewish and non-Jewish advocates within global power elites, and systemic silencing of people of Palestinian origin within Western institutions. All of this culminates in obfuscating the largely untold Palestinian narrative.

Chinua Achebe, a prominent Nigerian novelist and essayist, once explained colonialism with an African proverb: *'Until the lions have their own historians, the history of the hunt will glorify the hunter'*. This is the hallmark of colonialism, that history becomes malleable, it is told from the perspective of the winners. The story of the colonial subject, on the other hand, is reduced to nothing. Today, a Palestinian story faces a similar challenge of invisibility. From media to academia to government, the Palestinian cause is consistently absent.

The Kairos Conference was organised by the Kairos Palestine Board, an ecumenical body, in the hope of bringing the global Christian community together to act definitively and decisively against the besieging and oppression of the Palestinian people. The conference declared that Israel's institutionalisation of its ethno-

religious superiority is nothing less than apartheid, an Afrikaans word meaning “separate”. The realities of apartheid are evident in keeping the local indigenous population separate from the settler colonisers. It is reflected in the daily life of Palestinian people who live in a permanent state of uprootedness with many unfavorable social and economic consequences. The lack of mobility rights, for example, along with checkpoint closures, leads to the lack of employment for young people.

The 2018, a Kairos statement invites the global Christian community to recognise “Israel as an apartheid state in terms of international law, and act with it accordingly”. The invitation extends to taking “clear and the strongest theological stand against any theology or Christian group that justifies this apartheid”. It is the hope of Kairos that religious institutions will take a stand against religious extremism and any attempt to create a religious state in Palestinian land or regions.

Fundamentally though, the Kairos movement believes that the word of God speaks hope and newness in the midst of adversity. This prophetic movement is committed to working for a shared land; a land free of occupation, a land for all its people. It affirms that the land and Jerusalem belong to God, and cannot be claimed exclusively by any religion, ethnicity and/or nation. "True peace," as the statement concludes, "cannot be achieved by fear of and separation from the other. It is only achieved when both the oppressed and oppressors are healed and redeemed, and consider each other as equal in dignity and worth."

BIBLE CHALLENGE

Rosalie Sugrue

Words said in the Easter story

The Bible records seven statements Jesus made from the cross. Tradition allocates a set order and promotes a reflective ritual. The first seven lines of this challenge give these statements in order using the KJV. How quickly can you supply the missing words? The remainder of the challenge takes random snippets of speech from the Easter Story as spoken in the NRSV and asks, who said them?

Words Jesus said on the cross

Father, forgive them, for they ___ not what they do. ___ **W** Luke 23:34
Truly, I say to you, ___ you will be with me in paradise. ___ **O** ___ Luke 23:43
Woman, behold your son. Son, behold your ___ **R** John 19:26–27
My God, My ___, why have you forsaken me? ___ **D** Mark 15:34
I ___. ___ **S** John 19:28

It is ____.	_____ S _____	John 19:30
Father, into thy ____ I commend my spirit.	_____ A _____	Luke 23:46
Who said: 'Jesus remember me...' One of the	_____ I _____	Lk 23:39,42
'What will you give me if I betray him to you?'	_____ D _____	Mk 26:14

'Sir, we remember what the imposter said ...' The chief _____ **I** _____ Mt 27:62-63
'Lord let our eyes be opened.' Two _____ men; _____ **N** _____ Mt 20:30, 33

'What is truth?'	_____	T _____	Jn 18:38
'Have you no answer?' The _____ Priest		H _____	Mt 26:62
He wanted to see Jesus perform a sign?		E _____	Lk 23:8

'I will never desert you.'	___ __ __	E __	Mt 26:33
'... have one person die for the people.'	___ __ __	A ___ __ __	Jn 18:14
'We are able.' ___ and his brother John	___ __ __	S ___	Mt 20:22
'Let him be crucified!' The ___ crowd	___ __ __	T ___ __ __	Mt 27:22
'Do not be afraid...' The ___	___ __ __	E ___	Mt 28:5
'This man also with him.' A ___ girl	___ __ __	R ___ __ __	Lk 22:56

Lord, you know I love you	___ Peter	S _____	
'Truly this man was God's son!'	A _____	T _____	Mk 15:39
'Unless I see the mark ... I will not believe.'	_____	O _____	Jn 20:25
Told to 'make it as secure as you can'	The _____	R _____	Mt 27:65
'I have seen the Lord.'	Magdalene	Y _____	Jn 20:18

1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.



Youth Rally a taste of things to come

Ramona Misilei

Over the coming year we will highlight the diverse breadth of Ministry that is happening throughout the Connexion.

This month, we celebrate the Auckland Manukau Youth (AMY) Synod; a combined collaboration of youth from the Auckland and Manukau geographical Synods. The group is fearlessly led by Luisa Fuimaono (Auckland, Glen Eden Methodist), Wesley Machee (Manukau, Mangere Central Methodist), Ramona Misilei (Manukau, Papatoetoe Methodist) and Lavinia 'Uhila (Manukau, Mangere Central Methodist). This article recaps AMY's first event for the year - a powerful night of fellowship in South Auckland.

"But blessed is the one who trusts in the Lord, whose confidence is in him. They will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit." Jeremiah 17:7-8

As the sun set on Sunday 17 February,



Participants picnic at the combined youth rally

the smell of sausages on the barbecue and the sound of gospel music filled the streets of Mangere as the AMY Synod came together in celebration of its first youth rally of 2019, and in hope for what the year has in store.

Five youth groups from across the

Auckland and Manukau Synods were represented at the festival-inspired youth rally organized by the youth leaders of the Mangere-Otahuhu parish. The event saw young children, youth, young adults and even parents join in worship led by the Auckland-Manukau worship team, participate in icebreakers led by siblings

Alexandra and David Hansen, and listen intently to the message given by Wesley Methodist Papatoetoe's Richard Misilei.

The theme was "#TheRoot" and attendees were encouraged to think about what their personal soils allowed, or prevented, to grow in their faith and relationship with God. Richard Misilei's message of hope was followed by an activity that saw our young people planting a seed in soil; a message that could, literally, be taken home.

As day became night, the busy roads became quiet and families prepared to go home; a sense of warmth, love and hope remained constant. AMY Synod may have finished for the evening but its year had just begun, with plans for a Family Fun Day, social nights, Youth CaFes and more youth rallies to come.

Our hope for the year is that we provide a safe place and group for our young people to nurture their soils, so their relationship with God will thrive.

Kidz Korna

Welcome to March's Kidz Korna!

How are you all enjoying being back at school or kindergarten?

With all the beautiful warm weather we have been having I think it would be great to still be on holiday.

Helping out

Really hot weather brings problems and I have been thinking a lot about the people in Tasman who have had to leave their homes because of the fires. It has been great to see how people have helped them and the firemen working so hard to put out the fires.

There are many ways in which we can all help in church - helping serve morning tea, greeting people on the door and handing out service sheets. No doubt you can think of lots of others.

This month we hear from three children from St John's Methodist Tongan congregation who play in their church band, helping provide music for the congregation.



Mele and Ma'ate both play the cornet and Latu plays the trombone. They practice with the band every week and play on Sundays and special services.

Summer Wordsearch

Can you find all these words in the puzzle?

BEACH PARK
CAMP PICNIC
FLOWERS PLAY
FRIENDS SEA
GAMES SUN
HEAT SUNHAT
HOLIDAYS SWIM
ICECREAM

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

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 dlennox02@gmail.com



For your bookshelf

Will You Still Love Me If...?

Author: Catherine Leblanc

Illustrator: Eve Tharlet

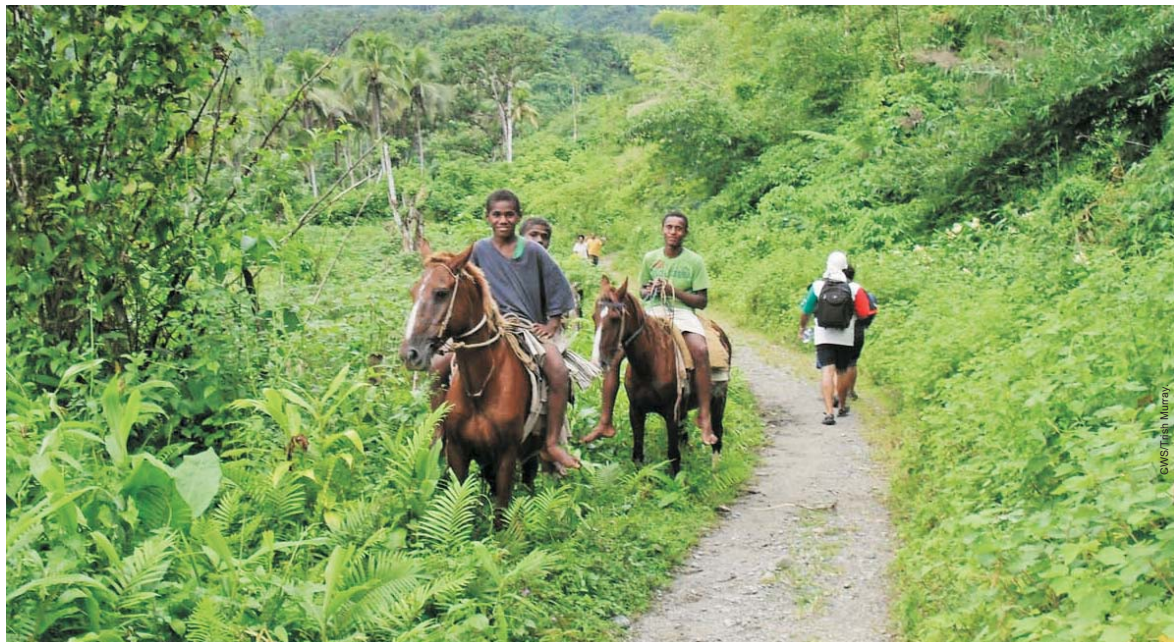
This is a beautifully illustrated book for families to share with younger children. Little Bear worries if his mother will still love if he does naughty things like jumping on his bed and breaking it and tearing up all his clothes. His mother's answer is always the same, 'I would still love you'. Little Bear finds out that his mother's love is strong.

A good story to read at bedtime.





NZ Women to Grow Democracy in Fiji



Methodist and Presbyterian women are raising funds to strengthen democracy and improve livelihoods in rural Fijian communities.

Methodist and Presbyterian women are raising funds to start a new programme for rural communities in Fiji.

Local partner Social Empowerment Education Programme, (SEEP) will strengthen Mai or grassroots democracy by involving women and young people in decision making and improving livelihoods. Go Organic! Grow Organic! will also focus on improving agriculture, healthy living and sustainable land practices as well as preparations for potential disasters. The three-year plan is to work in 20 villages and three settlements in Nawaidina, Nagone-ni-Colo, Mua I Ra, Yadua, Saivou and Ba Districts.

Each year the Special Project of the Methodist Women's Fellowship (MWF) and Presbyterian Women Aotearoa (PWA) supports the work of a Christian World Service partner and a New Zealand organisation. "Working under the mandate, Let the Children Live, this year's Special Project promises to give a real boost to Fijians facing tough challenges with few resources. SEEP has put in place solid plans to build organic democracy that will have a ripple effect," says CWS International Programmes Officer Steve Hamlin.

Already SEEP has trained leaders to run workshops and provide support to communities who want better outcomes for everyone.

Director Chantelle Khan is excited by the abilities of the new leaders and the processes they have developed for involving rural and often isolated

communities. SEEP has worked with them before to improve incomes through farming, access to markets and to assist one village in setting up a local store. The next step is to meet with the village groups to find out what has been happening in their communities and negotiate their involvement.

Many of the communities are facing tough decisions around extractive industries like gold and sand mining. Communities are divided and the voices of women and young people not always heard. The external evaluation of the last three years recommended SEEP assist local landowners to learn more about government mining regulations and better understand United Nations commitment to human rights.

The new library in Lutu has offered inspiration to the programme. The women's group in this small rural village was worried their children were failing at school. They went to the Bose Vakaro or village meeting with the proposal to set up a library in an abandoned house. Under the leadership of Nai a young mother, the local women take turns to read to the children or help with their homework. In its first year, the library has boosted academic performance and shown the women what they can achieve by working together. To the delight of the mothers, a number of the children won school prizes.

CWS values its relationships with MWF and PWA and their commitment to learn more about the projects they support. Educational materials are available from local groups or CWS.

Affordable and clean energy for all

A few years ago fisherfolk celebrated the installation of a single streetlight in their small hamlet on coastal Tamil Nadu. The local women's sangham or association with support from Christian World Service's partner, LAW Trust/Neythal had campaigned for the light at the village sangham in order to make the community safer.

The streetlight encouraged the women's sangham to work together for more community facilities like a water tap and gave them the confidence to speak out when women were threatened in their community.

The seventh Sustainable Development Goal (SDG7) agreed at the United Nations in 2015 is for affordable, reliable and sustainable energy for all. More than a streetlight, this goal focuses on an essential development tool. Between 1990 and 2010, 1.7 billion people gained access to electricity but the rate has been slowing in recent years. According to the UN, one in seven people lack access to electricity and 41 percent cook with fuel or energy sources that pollute. Most of them live in rural areas.

Included in SDG7 is the



commitment to move to renewable energy and by 2030 to double international research into clean energy sources and the rate of energy efficiency, with particular attention to developed countries and small island states.

LAW Trust/Neythal is a leader in a state campaign to halt the building of coal fired thermal energy plants on Tamil Nadu's coast. Through legal proceedings they have so far stopped progress on construction of the Chettinad Thermal Plant which threatened coastal habitat including turtle nesting grounds and the livelihood of fisherpeople.

"LAW Trust/Neythal shows the importance of investing in good analysis and involving whole communities to meet energy needs. From mobilising women to address their local energy shortfall through to challenging the fossil fuel industry, they are committed to finding the best way forward for the most vulnerable people. Your support helps make all of this work possible," says Trish Murray, International Programmes Coordinator.



Promoting healthy barbecue food. Photo: SEEP

Let the Children Live

Support the Methodist and Presbyterian Special Project



www.cws.org.nz



ON SCREEN



STORM BOY

***Storm Boy* (2019), like the 1976 movie of the same name, draws from Colin Thiele's 1964 book *Storm Boy*.**

The original *Storm Boy* was the first movie I (Lynne) attended as a child. Just Mum and I - a rare treat for the youngest of four siblings. My impressions of the movie are interwoven with memories of the

decades-later trips we took to South Australia's Coorong, the movie's spectacular setting. I can recall rough textures and muted colours, sand, a woollen jersey unravelling at the wrists, yellow-green tussocks, green-grey seas. And a wise Aboriginal elder pointing as a pelican soars overhead.

Over 40 years later, I recall both movie and Coorong visit as Steve and I view Shawn Seet's 2019 *Storm Boy*. But this time, like me, the movie is a bit more grown up. It is framed through the eyes of *Storm Boy*'s adult self, Michael Kingsley (Geoffrey Rush), and made tense by a boardroom vote to lease Pilbara farming land to a mining company.

Pushing through protestors, Kingsley takes his seat at the corporate table, now run by his son-in-law, Malcom Downer (Erik Thomson). As the meeting begins, a sudden storm brings a pelican crashing into the boardroom window. The cinematography is superb, a compelling invasion of a primal dream world that leaves the agendas of corporate Australia in a soaked, rain-sodden mess.

With the meeting postponed, Kingsley faces another and more formidable protestor, his granddaughter, Maddie (Morgana Davies). Recounting the story of childhood on the Coorong (spectacularly portrayed by Finn Little), Kingsley finds a renewed narrative from which to make ethical decisions about environmental issues.

Storm Boy (2019) is thus a modern day morality play. It is an allegorical drama, in which a pelican, while not anthropomorphised, presents a lesson about good conduct and character. In this case, the lesson is environmental. The movie ends with the 1967 celebration of Coorong becoming a National Park (occurring three years after Colin Thiele's *Storm Boy*).

While striking environmentally, what the (2019) movie leaves unresolved is the indigenous people of the Coorong. The lagoon that sits at the mouth of the Murray, Australia's largest river, is home not only to pelicans, but to the Ngarrindjeri, its traditional Aboriginal owners. Well-known Ngarrindjeri people include writer and inventor David

Unaipon (1872-1967), who features on the Australian \$50 note, and cultural leader and Aboriginal rights activist Tom Trevorrow (1954-2013) who in 2011 generously offered Steve and me, visiting Kiwis, wisdom about the Coorong. The stories of his ngatji (totem), the pelican, of his people, and of the land, told before a glorious backdrop of the sea, sand and sky.

Parks protect pelicans. But who protects people? Ngarrindjeri are thanked in the 2019 credits for cultural advice, but the movie ends with Kingsley dancing the ancient pelican dance in front of his granddaughter Maddie. It has been taught to him by Fingerbone Bill (superbly played by Trevor Jamieson). But where are the grandsons and granddaughters of Fingerbone Bill? Where is the wisdom that they continue to bring? Can contemporary morality plays protect parks, pelicans and indigenous people?

Dr Lynne Taylor is Jack Somerville Lecturer in Pastoral Theology, University of Otago. Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin.

ON PAPER

As Good as Gold. Essays from a priest on the road.

Author: James B Lyons

***As Good as Gold* publishers, 2018, 181 pages**

Reviewer: John Meredith

'As good as gold' is a common expression that probably originally meant 'genuine'. In common parlance it may carry the connotation of something being okay or satisfactory.

As used in the title of this book, it conveys the author's conviction that through 50 years of his priestly vocation he has found a treasure. In fact, no amount of gold could replace the life-changing experiences and relationships encountered along the vocational road he has travelled.

As someone called by God, people may find it hard to think of a priest as someone like themselves; a person who engages in events such as dining with friends, watching television, playing sport, and a person who experiences doubts or frustration. In these essays, James Lyons challenges such ideas and presents himself as a fellow traveller along life's way with insights that awaken heart and mind.

A priest of the Catholic Archdiocese of Wellington, James embraces enthusiastically the concept of the Church as the People of God with priest and people working together to build up the Body of Christ. He sees the priest more as enabler than as engineer.

Topics explored in the essays include family influence, faith and doubt, changing tradition, friendship, grief, marriage, ecumenism, preaching and communication, and experience of drought in Ethiopia. The essays are not explorations of the author's theology or the beliefs of the Church, but allow readers glimpses of the grace of God

in Christ in one priest's life.

James speaks of how he, personally, and the Church, universally, have been enriched by the ecumenical movement. His perspective on the world-wide family of God was widened still further by a visit to Ethiopia at the height of famine in 1985. In this situation it would be easy to focus solely on aid

for those in desperate need, but James came away feeling that he had received so much from people who lived with dignity and hope despite their lack of material welfare.

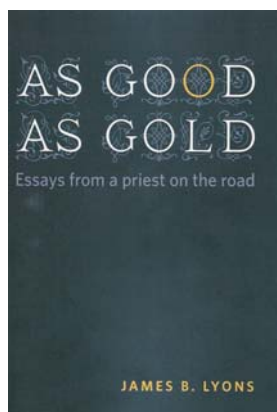
A communicator with experience in broadcasting, James writes clearly. He is acutely aware of the need for a preacher of the Word of God to avoid

jargon. The homily at Sunday Mass and on special occasions such as weddings and funerals are opportunities to reach out, to reassure and to challenge with gentleness and compassion.

The book is attractively presented and illustrated with a variety of photographs (people and landscapes) and some of the author's own poetry. Through it all respect for individuals and the dignity of humanity is evident.

The essays express the pastoral wisdom and humanity of a man and a priest who is compassionate, humble, accepting and insightful and who continues to learn and grow. The love of God that motivates his life shines through his words so that, in another twist of the title, the book is as good as gold to a receptive reader. This book is, indeed, a joy to read and may help readers reflect on how they live out their own faith.

This book (\$40 per copy) is available only from Sacred Heart Cathedral Parish Office, PO Box 1937, Wellington 6140. cathedral.parish@wn.catholic.org.nz



Agents of Change. Kiwis making a real difference.

Author: George Bryant

Auckland: Daystar Books, 2018, 231 pages

Reviewer: John Meredith

People born in the 21st century may find it hard to imagine a world without instant electronic communication. But the invention of the internet and iPhones didn't happen automatically. They were first conceived in the mind of those who then acted to turn vision into reality. This is also true of change that is designed specifically to address issues of human wellbeing.

George Bryant makes the point that agents of change who act for the wellbeing of others have a genuine commitment and a clear vision of how they wish to make a transformative difference. Bryant dedicates his book to those "whose vision, enthusiasm, faith and hard work help to improve their communities for the benefit of others". He profiles 15 such agents of change, all of whom are motivated and inspired by their Christian faith.

- Becoming aware of the impact of poverty and homelessness on a family's health and wellbeing, Lisa Woolley founded the VisionWest Community Trust in West Auckland.
- In Palmerston North, Lew Findlay works tirelessly to ensure that young people, especially those adversely affected by drugs, are not left homeless, unwanted and uncared for.
- Anne Hurley and Margaret Martin are Sisters of Mercy who built a house in Wiri, Manukau where they work alongside people to strengthen families and community.
- In Christchurch, Jeremy and Ruth Baker provide affordable health services for people on the margins of society.
- Barbara Walker, now in Hawkes Bay,

has used her nursing skills to save the lives of thousands of refugees.

- Andy Joseph of Nelson is a kaumatua who has made a major contribution to race relations.
- Wendy Lobb focuses on creating healthy environments for workers in the lower South Island.
- As Mayor of Tasman District, Richard Kempthorne provides leadership for sustainable growth that enhances the natural environment.
- Norma Aston on the East Coast is helping mental health and cancer patients lead fuller lives.
- Kelvin Clout, Deputy Mayor of Tauranga, works to make his city a respectful and inclusive community.
- Shirley Duthie of Otane has set up a trust that provides a range of support

for people in need, including depression, violence and abuse.

- Through his painting, Graham Braddock on the Hibiscus Coast offers a new vision of life and has founded a school that marries excellence in education with character development.
- In Wellington, David Hanna is involved in community development that embraces gang communities.
- In East Auckland, Judy Parr teaches people how to learn.
- In corporate and political spheres, Gordon Copeland has sought to promote Christian values as the basis of a kinder, more humane world.

The well-written and illustrated story of each of these agents of change needs to be read in its entirety. They are all people who not just saw a need but acted to meet that need. They are compassionate and creative, believe that every life is valuable and, despite setbacks, refuse to be discouraged. If we can see ourselves like this, then each of us has potential to be a change agent in our own way.





Getting married in the New Zealand Wesleyan Church in the 1870s

Jo Smith, Archivist, Methodist Church of New Zealand Archives

For some family history researchers, marriage information is simply about the names and dates. Others want to know more.

Recently we received an enquiry asking us to find the words of the service which would have been said at a ceremony of marriage in a Wesleyan Church in New Zealand in the 1870s.

First place to look for this was a Methodist (then Wesleyan) law book that covered the 1870s. If people getting married were of the Wesleyan faith, there would be relevant requirements for marriage. The law book gave guidance for ministers and members of the church.

The Digest of the Laws and Regulations of the Australasian Wesleyan Connexion by Rev Charles William Rigg 1872 applied to ministers and members in New Zealand because at that time, New Zealand was part of the

Australasian Conference.

The Australasian *Digest* was described as "compact and reliable". Until 1854, New Zealand followed the laws and regulations of the British Wesleyan Conference.

On the subject of marriage, the *Digest* notes that "some of our members have married with ungodly persons. This has had fatal effects." They are exhorted not to marry without taking counsel of their parents and friends.

Conference directed that when a marriage was solemnized that John Wesley's abridgement of the liturgy should be used in the ceremony. The *Digest* reminded ministers that marriage is both a civil and religious contract. It says nothing about the paperwork required at the time under the *New Zealand Marriage Act* (and subsequent amendments) of 1854.

Having a read of the 1854 *Marriage Act* can help explain why some information family

history researchers are seeking cannot be found. For example, at that time, parents' names were not required.

Ministers are required under the Act to complete the paperwork for the marriage. Once a minister received the Registrar's certificate, only then could the marriage take place. The Act stated that marriages are "solemnized with open doors, between the hours of eight in the morning and four in the afternoon" and with two witnesses.

As well as the words of the marriage ceremony, the Act also required the individuals marrying to say the following:

I solemnly declare that I know not of any lawful impediment why I, A.B., may not be joined in matrimony to C.D.

And each of the persons say to the other -

I call upon these persons here present to witness that I A.B., do take thee, C.D., to be my lawful wedded wife [or husband].

Once the marriage had been



Sydenham Wesleyan Church in Christchurch, opened 1878.

solemnized, it was registered in a book and also a true copy was sent to the Registrar-General or forfeit a sum not exceeding ten pounds. The book referred to is of course the marriage register.

In 1870s, the minister would likely to be holding in his hand and reading from, a book containing John Wesley's revision of the Church of England's *Book of Common Prayer* for marriages.

We have in the Methodist Church of New Zealand Archives in Christchurch an 1883 edition of *The Book of Public Prayers and Services for the Use of the People Called Methodists* given to Rev William Brewins. Rev Brewins never came to New Zealand but the Brewins' family were long-standing members of the Methodist Church in Christchurch.

Unsung Methodists

Donald Phillipps

Old Boys

Wesley College this year celebrates its 175th anniversary with justifiable pride - it is the oldest established secondary school, with a continuous history, in New Zealand. It still retains its particular emphasis on education for Māori and Pacific Island students.

Shortly after its opening, another Methodist (Wesleyan) institution, was founded in Auckland to provide education for the missionaries' children. The missionaries, during the 1830s, spread around the north and west of the North Island. By the end of 1840, they had established stations in Wellington and in the South Island at Cloudy Bay and Waikouaiti.

They were young married men and, by that time, they and their wives were not just busy 'saving souls' but bringing new souls into the world. Most, if not all, of them were committed to their missionary task, and its relative privations an expected part of their calling. But, as parents of young children who, under normal circumstances would have some expectation of quality education, there was no such thing available on this side of the world.

It was a matter of deep concern to James Watkin at Waikouaiti. He had (by 1840) four sons, and had sent the eldest to Sydney to be educated. All the brethren looked for something nearer at hand, and when the new superintendent, Walter Lawry, arrived in 1844 they were quick



G.A. Buttle

T. Buddle

J. Edson

to present their case for the establishment of a Wesleyan school for their children. Lawry was sympathetic and, not long after he secured from Governor Fitzroy the land grant that enabled the establishment of the Wesleyan Native School (the origin of today's College at Paerata), he turned his mind to the setting up of what became the Wesleyan College and Seminary. Its first staff member arrived before the College was opened in 1850, and it had a roll of about a dozen.

Two of these boys have already been the subject of articles in this series - Charles Turner, the son of Nathanael Turner, and Walter Lawry Buller, the son of James Buller. On this occasion, the 'Old Boy' is Thomas Buddle, son of Thomas Buddle - in this writer's opinion the first statesman of the Methodist Church in New Zealand. Thomas Jnr was born in Auckland in 1847, and died there just over 100 years

Thomas Buddle Jnr 1847 - 1918

1868, Thomas was initially managing clerk of the legal partnership, Whitaker and Russell, but when both senior partners went their separate ways he became partner in what was known as Button and Buddle. Thomas was, in fact, still the senior partner at the time of his death.

Thomas married Emma, a daughter of Carpenter and Elizabeth Arthur - they were to have a family of two sons and four daughters. The Arthur family were leaders in the Pitt Street congregation. Throughout his life, Thomas was committed to his Church, as a member at Pitt Street and Grafton, and in a variety of administrative capacities - Trust Secretary at Pitt Street, treasurer of the Supernumerary and Ministers' Widows' Fund, member of the Home Mission and Church Extension Fund, trustee of the Mission and Educational Trust Board, trustee and executor of the Probert Estate and of the Emsly Bequest. Maybe all those meetings were organised, at least in part, to suit his busy calendar, but his commitment to the affairs of the Connexion was almost without parallel. He was also a leader in a larger sphere of public activity: Director of NZ Insurance, the Auckland Gas Company and the Colonial Sugar Refining Company.

Thomas' obituary was widely printed in New Zealand newspapers in mid-September 1918, evidence, if any were needed, of his public standing. That first generation of missionary children born in New Zealand made a quite extraordinary contribution to this country's development.

ago, in September 1918. His father was responsible for the southern part of the Methodist work in the wider Auckland area. He was deputy to Walter Lawry when the latter was on his journeys around New Zealand and the South Pacific. That involved him in the oversight of the 'Native School' at Grafton. Young Thomas, therefore, grew up in a very highly charged atmosphere, his father being a man of considerable mana in the community, and, as things turned out, a more approachable alternative to the somewhat dictatorial Lawry.

By the time Thomas Jnr became a student at the Wesleyan College, the premises were in Upper Queen Street, where they remained until 1907. He left school aged 14, in 1861, and was articled to the lawyer Thomas Russell, a significant public figure and something of an entrepreneur. Admitted as a barrister and solicitor in



Osifeagaiga Mangere East ma ke susuga ia Iremia ma le faletua ia Matila Amituana'i



Susuga ia Ieremia, faletua ia Matila ma tama matutua o le Matagaluega

Ole aso Faraile aso muamua o Fepuari 2019, ile itula e 4pm, na feiloai ai le Susuga i le faafeagaiga ia Ieremia Amani Amituana'i le Faletua ia Matila le nofo-i- alo ma paia aiga, ma le Matagaluega a Mangere East.

Sa faatumulia laufanua o le Ekalesia i Magele i Sasa'e i le paia o aiga o e sa malaga mamao mai i Ausetalia ma Samoa, ma tafa e fia o Niu Sila ona o le momoli aloaiaina o le latou Lupefa'alele i lona nu'u fou, tainane le loaloa Matagaluega.

Na amataina ile sauniga lotu pu'upu'u sa saunia e le Susuga i le Tausi Itumalo ia Tovia Aumua, ona alo loa lea o Mangaere East i le ali'itaeao ma le usufa'aaloalo e tusa ma masaniga o feiloaiga fa'apea. Sa mamalu lea aso ona o le tapuaiga a nisi o tulatoa o le Itumalo le fetalaiga ia Fiumalosi Posasa ma le tausi ia Sau, tainane le tausi ia Ana Pauli.

Na maea lea fa'amoemoe soso'o ai ma le taumafataga, sa taulamua ai le tupulaga a le Matagaluega sa taulamua ai le Tupulaga i le fa'afoeina. Ina ua mae'a ona

paleauau ma matufau i le taligasua, ona fesaga'i loa o aiga ma le Matagaluega i aga-masani o aso fa'apenei.

O se aso matagofie, auā o le fa'amoemoe sa lupe e tusa ma le Tusi Tofiga a le Ekalesia a o lea ua taumanuia i le agalelei fa'asoa o le Tapaausili.

Sa amata mea le aiga o le faifeau i le momoli-ina mai le latou taulaga tagata ma lona faletua ma le nofoaalo i aao o le Matagaluega. Sa momoli mai ma loimata, sa fa'afeiloa'i fo'i e le Matagaluega le latou faifeau ma lona aiga i loimata, o loimata o le olioli auā ua lau i ula le fa'amoemoe fauao ma faupo.

o Aso Toona'i Induction - Na induct ai le susuga ia Ieremia ma le faletua ia Matila i le la nu'u fou. Sa fa'atumulia lea sauniga mamalu i Itumalo e lua Aukilani ma Manukau ma le aufaigaluega. O le afioga i le Sea susuga ia Suiva'aia Te'o na ta'ita'ia le sauniga a le susuga i le Tausi Itumalo ia Oka Ieti na laugaina le upu fa'alaeiau o le afiafi.

o Tauluga i le taumafutaga na saunia



Ava o le feiloaiga



Matagaluega ma malo

e le Matagaluega ma ana fa'aaloaloga i le aufaigaluega.

Aso Sa o le ulua'i lauga a le Tausi Matagaluega i lona nu'u, sa matou lolotu fa'atasi ai ma le aiga o le faifeau. Sa fa'ataunu'uina lenei lotu i fafo i le faleie ona e le ofi le falesa. Sa matagofie ma manaia foi lea aso. Sa taitaia lava e le Susuga ia Ieremia le sauniga,&

fa'amanatuga, fesoasoani iai le Susuga ia Faiva Alaelua sa matou lolotu. Tauluga i le toana'i, fai upu fa'ai'u o le matou mafutaga ma le paia o aiga, matou taumavae ai loa, lulu aao ma faatofa, O sina faamatalaga lea e tusa ma lea fa'amoemoe, i le agaga faaaloalo lava

Fa'afetai tele, Mangere East

Mafutaga a le aufaigaluega & Fa'apaiaina o Tofi o le Sinoti

O le afiafi o le Aso Tofi aso 14 o Fepuari na gasolo ai le mafutaga a le Aufaigaluega Sinoti Samoa (School of Theology). Sa fa'ataunu'uina lea mafutaga i le St Francis Retreat Centre i Hillsborough.

Na auai uma le aufaigaluega a le Sinoti i lea mafutaga. O le ulua'i taimi lea sa mafuta ai ma le susuga i le Tausi Matagaluega ia Ieremia Amani Amituana'i, tainane susuga i Ta'ita'i ia Fualau Meki o Birkenhead, susuga ia Muaau Sa'o o St Marks Ulegitone, ma le susuga ia Pemasa Neru o le Ta'ita'i fou o Oratia. O lea ua toe tofia le susuga ia Maiava Letoi Tafa e ave ma ta'ita'i o le aulotu i Masetoe.

Sa ta'ita'ia lava e le afioga i le Sea le lotu amata e tatala aloaia ai le mafutaga. Na tofia e le afioga i le Sea susuga i Ta'ita'i

mo faigalotu o le afiafi ma le taeao mo le matou mafuataga. E anoanoa'i le tamaoaiga o le Atua, e ala i le sosia ma le tamaoaiga o le fa'asoa a susuga i Ta'ita'i.

Tele mataupu taua sa au iai le fa'asoa a le aufaigaluega auā se lumana'i lelei o le Sinoti tainane le ekalesia.

Na tapunia e le susuga ia Fatuatia Tufuga le Mafutaga a le aufaigaluega i se sauniga pu'upu'u. Ona taape ai lea o le fuāmanusina ma tu'ua ai lea o le nofoaga, ae aga'i atu le afioga i le Sea ma le aufaigaluega mo le sauniga o le fa'apaiaina o tofi o le Sinoti Samoa mo le isi tolu tausaga.

O lea sauniga sa faia i St, Pauls Otara. O le afioga i le Sea na ta'ita'ia le sauniga a o le afioga i le Peresetene o le Ekalesia le susuga i le Fa'afeagaiga ia Setaita Veikune Kinahoi. Na tapenaina e le Itumalo Manukau le taumafutaga auā le afiafi, o le afioga ia Toleafoa Tuimauga o



le Fofoga o le Sinoti na fai ma sui o le Sinoti e momoli se fa'afetai i le afioga i le Peresetene ma momoli meaalofoa a le Sinoti. O le susuga ia Mataafa, na fai ma sui o le Sinoti e fa'aleo le agaga o le

fa'afetai i le susuga i le Tausi Itumalo ia Tovia Aumua, le aufaigaluega ma le mamalu o le Itumalo ona o le taumafutaga matagofie sa tali ai le sua a le Sinoti.

Fa'afetai



Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Jn 3:30, Phil 2:3 The Deacon's Journey Continues (TOSO TIKOGA NAI LAKOLAKO NI DAUVEIQARAVI)



Vei vakasulumi o ratou na marama ni Vanua Vakaturaga o Totoya, ka sa gole tiko nai lakolako kina vatuniloa. Totoka na Polotu keina veinemenemei vakavuvale.



Mai talaci tiko na Vuvale Vaka I Talatala mai na Tabacakacaka o Viti e Okaladi ena 20th ni Januweri.



Lotu ni Veitalaci e qaravi e Meadowlands Fiji Parish. Era dabe toka oqo na lewe ni Matasere ni Valenilotu.

I had my Induction Service on 27 January at Pitt Street Church in the Auckland Central Parish, to be the presbyter for the Tabacakacaka o Viti e Loma (Central Fijian Parish).

Moving from one parish to another is a journey that I will not share easily as it concerns difficult moments for the Fijian parishes in the greater Auckland region. The past presbyter, Rev Rupeni Balawa, was called to eternal rest in 2016 and the Fiji Parish has been without a Presbyter since then. Last year they requested a replacement.

The tekivu toso na waqa ni Lotu ni veiqaravi. Sa mai cava koto na veiqaravi mai Meadowlands ena Tabacakacaka o Viti e Okaladi ka laki tekivutaki nai cakacaka ni veiqaravi ena Valenilotu e Pitt St ena Tabacakacaka o Viti e Okaladi e Loma ena 27th ni vula sa oti. Vakasakiti na kena qaravi na veitalaci mai Meadowlands keina veiciqomi ena Tabacakacaka o Viti e Loma. Eda sarava tikoga na vinaka ni Kalou, ena I Soqosoqo Lotu baleta ni sa Bula tiko na Karisito ena loma ni Lotu.

I have been a member of the Fiji Auckland Parish which resides at Meadowlands since 2007 when my family moved

from Fiji. As a Telecom Technician by profession and a member of the parish, I had been associated with responsibility as assistant steward and a member of various committees. My journey to become a presbyter was full of activities due to fulltime employment and studying at Trinity College. I am humbled and honoured at the appointment as it furthers my experience in a relationship with God and fellow believers.

Keitou mai curu na matavuvale ena Tabacakacaka o Viti e Okaladi, ena yabaki 2007, ka lako curuma e vica nai tutu vaka Lotu. Ena 2010, sa rogo kina na veikacivi ni Kalou ena cakacaka Vaka I Talatala. Qaravi na kena Vuli ia qaravi vata koto na cakacaka. E dina edai sotavi na dredre ena kena wasei na gauna, ia sa qaravi ga ena veiliutaki ni Kalou keina nona DINA ni veivakarautaki. Na noda vakadinadinataka tiko ni da Tamata druka ka dau yali mai na nonai serau na Kalou. Ia kevaka edau tusanaki keda tiko, eda sa vakadinadinataka tiko e yaloda, na nona veivakabulai na Gone Turaga o Jisu Karisito ena Vuku ga ni Loloma Savu na Kalou o Jiova. Maciu 6 : 33 "Vakasaqara taumada na Matanitu ni Kalou keina kena Dodonu....." Na DINA oqo, edau maticava voli mai ni veiqaravi. Nomu dau kila na vanua mo TU kina keina nomu vosa doudou ka

vakadodonu ena veigauna kece ga.

In our service to our Lord we must be a servant of him but not of ourselves or others. This is crucial so we can inculcate within us a true servanthood with the right priorities and mindset. John 3:30, indicates as a true servant we must be of service to God with greater priorities than our own. As Jesus said to the crowd when his mother and brother appeared, "Who is my mother, who are my brothers?" What a sacrifice to disown his own family. The reality is that Jesus was setting his priorities right which was the Kingdom of God to be established and known.

Medau Dauniveiqaravi DINA ka VINAKA. Sa tu wawa na Kalou medau tuberi ka liutaki keda baleta ni sa veikacivi ko koya. Noda tavi ga meda cavuta ga nai matai ni kalawa, qai nona na Kalou na kena vo. 2 Pita 1 : 10 -11, sa cavuta tiko na nona kaci na Kalou ena qai vakarautaka talega.

Meu mai tinia nai talanoa ni Matavuvale keina dua na vakasama lekaleka vakayalo, sa tiko na vakanuinui ni na dua na yabaki vinaka vei keda ena yabaki oqo. Ena levu tiko na noda sotasota keina veivakabulabulataki. Sa masu tiko ni Tabacakacaka o Viti e Loma ni na vuavua vinaka na noda veiqaravi na Qase ni Lotu keina Liuliu ni Veitabacakacaka ena loma ni Wasewase.



METHODIST ALLIANCE
NGA PURAPURA WETERIANA

If your parish is engaged in community or social service work, you should join the Methodist Alliance.

The Alliance supports the work of its members by leveraging collective skills and experience, providing resources and information, and raising the profile of the work you do.

If you would like to join the Alliance please contact the National Coordinator Carol Barron:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance

Malanga Fakanofu Ongo Faifekau 'Ahi'ahi Fanautama 'A Lotuhufia

By 'Ofa Kalonihea (setuata Lotuhufia)

'Oku fakafiefia pea fakaloto lahi ki he kainga lotu koe'uhi ko e ongo faifekau 'ahi'ahi (probationer) kuo tuku mai mei he ako'anga fakafaifekau, Trinity College ke ma'u potungāue 'i he ta'u ni (2019) ko e fanautama ia 'a e

kaingalotu 'o Lotuhufia.

Na'e lava lelei e malanga fakanofu 'o Falakesi Filiai pea mo Tevita Kau ki he 'ena potungāue fo'ou 'i he ngaahi uike si'i kuo toki maluu atuú. Ko Falakesi pea mo Tevita na'á na siasi pē 'i Lotuhufia pea fokotu'u kanititeiti ki naua mei ai pea fakafeta'i kuo kakato 'a hona teu'íí ka na hū mai 'o fakahoko hona ui na'e teu'i ki naua ki aií.

Na'e kau fakataha 'a e siasi 'o Lotuhufia,

peulisi Saione pea pehē ki he ngaahi fai'angalotu 'o 'Okalani mo Manukau 'i he ma'unga kelesi fakalaumalie ni. Na'e 'ikai ko ia pē ka na'a nau kau fakataha foki mo e ongo famili, kainga, kaunga maheni 'o Tevita Kau pea mo Falakesi Filiai 'i he fiefia 'i hono fakanofu/faka'ilonga'i 'o e kamata'anga 'o e ngaue fakamisinale 'a 'enau ongo fanautama ni. Ko e hili foki ia ha ngaahi ta'u lahi 'o e kakaua 'e he ongo tangata

ni 'a 'ena taumu'aá pea mo ha uif . 'Oku fakamafana foki 'a e tu'u fakataha e famili mo e kainga ke pou pou ki he ngaue mahu'inga ni. Mo'oni e tala 'o 'etau faiva faka-Tonga, " 'oku teki faiva pea tau e langi 'o e kau faivaa kaukaua 'a e kau langitu'a".

Ko e katoanga mamalu mo fakalaumalie ni na'e tataki ia 'e he faifekausea, Tevita Finau pea pehe ki he kau ma'u lakanga 'o e Vahefonua pea mo e ngaahi potu siasii foki.



Ko e ni'hi eni he famili mo e kainga 'o Falakesi mo Tokanga Filiai pea pehee kia Tevita mo Loumalie Kau 'a ia na'a nau kau atu ki he pou pou he malanga fakanofu. The families, relatives and friends of Rev Tevita Kau and Rev Falakesi Filiai who attended the induction service to support the ministry of their fanau/children.



Ko e ongo faifekau, Falakesi Filiai mo Tevita Kau pea mo hona ongo hoaa, Tokanga Filiai mo Loumalie Kau 'i he malanga fakanofu. Probationers, Falakesi, Tevita and their wives, Tokanga Filiai and Loumalie Kau during their induction service.

Polokalama Folau Fakaevangelio Ki Haapai, Tonga, Toutai Ma'a Kalaisi, Lotofale'ia, Vahefonua Tonga, Aokalani, Nu'u Sila.

By Semisi Manu

Fakafeta'i ki he Otua mafimafi he 'ofa ope matafala he paenga 'ene kelesi, pea tau a'usia mai 'a e ta'u foou ni, pea tau lave he kolua mo e tapuaki, pea ma'u e faingamalie ketau feha'aki he pepa ni, fekau'aki mo e Ngaue fakaevangelio 'i he Vtoa.

Ne foki lelei mai 'a e toko 70 mei he vahefonua Haapai, hili ia 'enau polokalama Visone fakata'u 3, o kamata

mei he 2005 o a'u mai ki he folau he 2018, ko e tu'o nima 'aki enau fai 'a e ngaue ni, o tu'o 4 ki Tongatapu pea tu'o 1 ki Ha'apai. Kuo ova he peseti e 80 I Tongatapu 'a e ngaahi kolo kuo osi ahia 'e he Potungaue Evangelio a Lotofale'ia mo e VTOA.

Ko e taumu'a ko e folau, ke ahia sii ngaahi famil o e siasi, pe ha fungavaka kehe, o fai 'a e lotu mo e foaki e me'a'ofa ki he kau tokavaivai, pea mau fefakamo'oni 'aki, fepoupou'aki, felotolahi'aki 'etau tui, pea sio 'a e fanau fa'ele'I I muli ki he tukunga o e nofo I hotau fonua, pehe ki he fofonga o e Eiki

mo hono ngaahi matakafo he ngaahi famili. Kainga, kuo fakamo'onii e he tokolahi o e kau evangelio talu hono kamata 'a e Visone ni, 'a e lelei pea polouto ai 'a e mo'ui feinasia'aki, mo'ui fakamaileua, fevahevahe'aki 'a e fo'ima, kaungamo'ui, I he etimosifia oe makatu'unga o e tala kuone fai "Ko 'eku potungaue 'a mamani katoa". Ne lava 'o 'ahia 'a Falemahaki Niu'ui, Pilisone Faleone pehe ki he malanga Maketi.

Ko e ngaahi kolo ne lava o a'ahi; Felemea, Uihā, Haano, Mui toa, Fakakai, Pokotala, Lotofoa, Fotua, Fangaleounga, Faleloa, Tongaleleka, Pangai. (12) pea

ahia ai e ngaahi famili 'e 140 pea oku omi ai e ngaahi hingoa ko e kole lotu mo e fokoutua e 62, ke fai hono lotua he taimi lotu hufia 'a e potungaue Evangelio a Lotofale'ia.

Ne ma'u faingamalie o fe'iloaki mo e Palesiteni mo e Sekelitali (SUTT) I Tonga kimu'a pea toki fai e folau ki he vahefonua Ha'apai, pea fai e he palesiteni 'a e tuku tapuaki (lotu) ma'ae kau folau. Ne tapaekina he fetapa na'a ne fai ka hili eni, pea hoko atu ki he Vahefonua Vava'u, pea 'oku fai 'a e visone mo e amanaki mo e lotu kiai ki he fakahoko ene fekau.



Ko e talekita 'o e Potungaue 'Evangelio 'a Tonga, Rev. Fale Lomu pea mo e ni'hi 'o e kulupu 'evangelio mei Nu'u Sila ni 'i he taha 'o 'enau ngaahi polokalama. Rev Fale Lomu, Director of the Evangelism Department of the Wesleyan Church of Tonga and the Vahefonua evangelism team during their visit to Tonga in December 2018.



Ko e ni'hi ena 'o e kulupu lolotonga 'enau teu folau ki he kauvai Ha'ano ke fakahoko 'enau polokalama. The evangelism group from Vahefonua Tonga o Aotearoa during their visit to Ha'ano island in the Haapai group.



Fakalotofale'ia - Monthly Reflection

Fa'u 'e Rev Gol Fan Manukia

Lesoni/Scripture verse:

Saame 23:4 "Io neongo 'ete 'alu pē he tele'a 'oku malu'aki 'a Mate, 'e 'ikai te u manavahē ki ha kovi, he ko Koe 'oku ma feohi. Ko Si'o tokotoko mo 'akau 'oku na fakafiemale'i au."

Kaveinga: "Ko e 'Otua 'i ho tele'a 'oku malu'aki ai 'a mate"

Ko e ha nai 'a e me'a 'oku ke hoha'a ki ai 'i he lolotonga ni? Ko ho'o mo'ui fakasino ha mahaki 'oku ke mo'ua ai? Ko ho'o ngaahi mo'ua 'oku fiema'u ke totongi ka 'oku 'ikai ha seniti fe'unga? Ko ho'o fanau 'oku 'ikai 'ilo'i pe ko e ha me'a kuo hoko kia kinautolu mo e kaha'u 'enau mo'ui? Ko ho'o kaha'u 'oku

'ikai lava ke fakapapau'i pe ko e ha me'a 'e hoko kia koe? Ko hono mo'oni kuo lahi fau 'a e ngaahi me'a 'i he mamani ko 'eni 'oku tau manavahē mo ilifia ki ai. Fakafeta'i 'oku kei tu'u ma'u pe 'a e palomesi 'a e 'Eiki 'i he ngaahi tele'a fakapo'uli 'o e mo'ui 'oku tau fononga ai ni, 'oku ne fakamanatu mai 'oku ne kei fononga fakataha mo kinautolu he ngaahi tele'a 'o e mo'ui.

'Oku lahi 'aupito 'a e ngaahi veesi folofola 'i he Tohitapu 'oku ne talamai ke 'oua te tau manavahē. He ko hotau 'Otua tene tokonaki ma'a kinautolu. 'Oku ne faka'amu kia kinautolu ke 'oua te tau ilifia he ngaahi me'a 'oku tau fononga ai 'i he mo'ui ko 'eni. Ko 'ene faka'amu ke tau mahino'i 'a 'ene fekau. 'Oua 'e Manavahē! 'Oku fakalotolahi 'etau

fanongo ki he ngaahi talanoa he folofola fekau'aki mo kinautolu na'e talanoa moe 'Otua 'oku ha mai ko 'ene 'uluaki lea pe 'oku fai ki he taha ko ia ke 'Oua 'e Manavahē.

Kapau te tau fehu'i pe ko e ha hono 'uhinga? He 'i he 'etau ngaahi mamahi, 'oku ne fa'a lava 'e ia ke tau tukuaki'i ai 'a e 'Otua he 'etau pehe 'oku tautea'i kinautolu 'e he 'Otua, pea ko e 'uhinga ia 'oku hoko ai 'a e ngaahi me'a ko ia ki he 'etau mo'ui. Ko e me'a pe ia 'oku ne fai ko hono tautea'i kinautolu. Ke fakamaau'i kinautolu 'i ha'a tau to nounou he mo'ui. Ka 'oku 'ikai ko e mo'oni 'eni, he ko e hoko mai 'a Sisu ko e fakamo'oni pau ia ma'a kinautolu 'a e 'ofa'i kinautolu 'e he 'Otua.

Ko e taimi ko 'e 'oku tau mahino'i ai 'a e Kelesi mo e Meesi 'a e 'Otua pea 'oku 'ikai leva ke tau hoha'a pe ko e ha me'a 'e hoko mai 'i he kaha'u. 'Oku 'ikai ko e 'Otua kene tautea'i kinautolu. He kuo totongi kotoa 'e Sisu ia 'a 'etau ngaahi fehalaaki 'o e lolotonga ni pea mo ia 'i he kaha'u. Na'ane totongi ia he Kolosi. Ko ia ka hoko mai ha me'a 'oku ke pehe 'oku 'ikai lelei ma'au, 'oua teke pehe ko e tautea'i ia 'a e 'Otua. Ko e 'Otua ma'a kinautolu ke tau feohi pea kene fai hotau fakafiemale'i. Ko ia 'i he fononga 'o e ta'u ni, manatu'i ma'u 'ene palomesi ma 'au, **'Io neongo 'ete 'alu pē he tele'a 'oku malu'aki 'a Mate, 'e 'ikai te u manavahē ki ha kovi, he ko Koe 'oku ma feohi. Ko Si'o tokotoko mo 'akau 'oku na fakafiemale'i au.**

Fakatautehina 'a e Kau Faifekau mo Honau Ngaahi Hoa Retreat of the Ministers and their wives/husbands

By Tevita Finau

'Oku monUU'ia ma'u pē'a e kau faifekau, tikoniki mo honau ngaahi hoa he ta'u kotoa pe 'oku fai ai 'a enau ngaahi feohi fakatautehina 'i Camp Morley, Clarks Beach, 'aia ko e ta'u ni na'e fakahoko ia meihe efi'afi Falaite 15 Fepueli ki he ho'atāSapate 17 Fepueli 2019. Ko e koloa lahi 'a e faingamalie 'a Rev Dr Nasili Vaka'uta, Puleako 'o e Trinity Methodist Theological College 'one tataki 'a e ngaahi Ako Tohitapu, i Talanoa Ngaue mo e kau faifekau, tikoniki mo honau ngaahi hoa. Ko e Ako Tohitapu **1 Ko Hotau Ui mo Hotau 'UHINGA** 'o makatu'unga 'i he ngaahi Potutohi 'Efeso 3:1-7; I Pita 4:8-11; I Pita 5:1-4. Ko e Ako Tohitapu hono **2. Ko Hotau Ui mo Hotau Fekau** 'o makatu'unga 'i he Sione 21:15-21; I Kolinitō 13 mo e ngaahi Potutohi kehekehe. Na'e 'iai mo e ngaahi **Talanoa Ngaue** kehekehe 'e 3 na'e lava 'o fakahoko 'o tataki pe 'ehe

Puleako pea na'e fakakoloa 'aupito 'aupito.

Na'e hounga'ia 'aupito 'aupito 'a e kau faifekau, tikoniki mo honau ngaahi hoa he polokalama fakakoloa kae 'uma'a 'a e feohi mo e taimi mālōlō, pea 'ikai ha laukovi ki he Chef 'Isileli Lamipeti mo e hoa Siotaau, tokoni 'a 'Ama mo hona fāmili pehē kia Tau'atāina Tupou, Sekelitali Edwin Talakai mo e hoa Vaiulupe Talakai. Pea 'ikai ngalo foki 'a Paula Taumoepeau mo'ene tokoni he ngaahi me'a fakapa'anga mo e ngaahi fiema'u kehekehe.

'E toki paaki mo tufaki kakato atu 'a e ongo Ako Tohitapu mo e ngaahi koloa kehe pē na'e fai'aki 'ehe Puleako Dr Nasili Vaka'uta 'a hono tataki 'o e Retreat pe Kemi na'e fai. 'Oku ou loto pe ke faka'efi'efi atu 'a e fanga ki'I 'uuni me'a ni. **Ke hoko atu** 'a e polokalama tokoni 'oku lolotonga fakahoko 'ehe takitaha Parish 'o hangē ko e Tokoni Me'a'ofa ki he Kau

Paea Li'ekina (Homeless) mo e kau Faingata'a'ia (People with Disabilities). **Ke kamata** 'i he Vāhenga Ngāue 'Aokalanai Manukau 'a hono tākaki me'a'ofa me'a tokoni tolonga pe non-perishable food 'i he Sāpate Sākalāmēniti 'o tāpuaki'I fakataha mo e Foaki Me'a'ofa 'o 'ave ki he 'Ofisi 'I 7 Milton Road, ke tauhi ai pea toki lav, a mai 'a e tikoniki 'o 'ave mei ai ke tufaki atu kiate kinautolu 'oku fiema'ua 'a e tokoni koia, pe 'ave ki he ngaahi kulupu tokoni kehe hange ko e Lifewise, City Mission, Salvation Army pe ha kulupu kehe.

Ke tokanga 'a e ngaahi Siaisi Fakakolo mo e ng Vahenga Ngaue 'o fai e tokoni makehe 'e kole mai 'ehe 'Apiako Trinity kiate kinautolu ke tokoni ange ki he kau ako 'o e 'Apiako.

Na'e lava ha talanoa lelei mo'oni fekau'aki mo e natula kehekehe 'o e tutupu mo e nonofo 'oku 'asi mei he'etau fānau he ngaahi 'aho ni. Ke tau

tali 'a'etau fānau mo 'ofa'I kinautolu pea ta'ofi 'a hono fakahilihili'i 'o fafne, lau lanu mo e filifilimānako, kae 'uma'a 'a hono tāmoloki 'o e 'si'i,

masiva tu'unga pe hala-he-mafai mo li'ekina." Ka 'oku ke fiema'u ha tokoni pea ke telefoni pe txt mai ki he 0211501970 pe 09 5719157.



Ko Nasili Vaka'uta, puleako 'o e kolisi Tohitapu Trinity lolotonga e ako ma'ae kau faifekau Tonga 'i Camp Morley. The Principal of Trinity Theological College, Nasili Vaka'uta during the ministers' training and retreat at Camp Morley.



Ko Rev Dr Nasili Vaka'uta (puleako kolisi Trinity), Rev Siosifa Pole (talekita mo e misiona), Rev Tevita Finau (faifekausea) pea mo e kau faifekau mo honau ngaahi hoaa lolotonga e ako 'a e kau faifekau. Nasili Vaka'uta (Principal of Trinity College), Siosifa Pole (Director of Mission Resourcing), Tevita Finau (Vahefonua Superintendent), and Tongan ministers and spouses during the Vahefonua Tonga ministerial training at Camp Morley.