

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

Inside

Bicentennial Planning



Great Team Work



Church Reopens



The Smethurst Trust Fund: 'A Living Legacy'

Since its establishment in 1983, The Smethurst Trust Fund has been assisting hundreds of recipients to achieve their goals. Dianne Claughton, Convenor, reports on the genesis of the fund and recent recipients share how they are benefitting from the generosity of benefactors, Ada and Mark Smethurst.

"I am at a loss for words and cannot help but cry joyful tears as an expression of gratitude and thankfulness. I am so honoured and humbled by your kind consideration of offering me this grant. I feel a lot of burden is off my shoulders already and I am looking forward to furthering my studies." This is one of many letters of thanks from a grant recipient benefitting from the legacy of the Smethursts.

HISTORY

In 1922 Ada (nee Kirk) became the Dominion Box Organiser of the Methodist Women's Missionary Union (MWMU) sending supplies to missionaries in the Solomon Islands and delivering goods to Mission Sisters in the north of New Zealand until 1946. Following the death of Ada Smethurst in 1945, the home in Kohimarama was bequeathed to MWMU as a rest home for sisters. In 1962, a flat was made available for overseas sisters, hostel workers and deaconesses in circuit, and income was paid to the Home Mission Board towards the Maori ministers' stipends.

The Smethurst Trust Fund was established in 1983 following the sale of the property, with a committee of six members – NZMWF President and Treasurer, Immediate Past President and

Treasurer of NZMWF, and two members representing the North and South Island. All committee members over that time have felt blessed as they bless others. In 2008 for the 25th anniversary celebrations of the Fund, Joyce Dey (former NZMWF President and Secretary of the establishment Committee) wrote, *"It is gratifying to know that the whole project (Smethurst Trust Fund) has lasted so long and is still being used in many ways. The Smethursts would be delighted."*

OBJECTIVES

The objectives of the Smethurst Fund are:

To provide financial assistance for approved travel and education for:

- (a) Women from Methodist Parishes and Uniting Congregations with a Methodist component within the Methodist Connexion in Aotearoa New Zealand.
- (b) Indigenous church workers in the South Pacific.

Applicants are expected to be actively involved in the life of the church they regularly attend. Grants are not available to first year students; however, grant recipients may apply for a further grant after 12 months.

Since its establishment, 1555 grants and kohas have been distributed. The money assists women to further their studies – counselling, education, science, music, arts, global studies, psychology and theology – and achieve their dreams. In addition, kohas have assisted women attending many international assemblies and seminars.

In the 12-month period from July 2019 to July 2020, \$12,600 was distributed to 13 applicants. We invite some recipients to comment on how they have benefitted from grants.



Mark Smethurst.

THE RECIPIENTS

Margaret Birtles, Tauranga, was a previous committee member and has received grants for a variety of professional development and travel opportunities.

"Smethurst has been an interest of mine since I first became involved in Methodist Women's Fellowship in the late 1970s. I have been especially privileged to have received money for a number of travel and educational opportunities including travel to international and national conferences and forums, as MWF National President, study for a Diploma in Childbirth Education, a Clinical Pharmacology paper, and to undertake a transitional ministry course in 2019.

In 1999, I was elected as MWF representative on the Smethurst committee, and stayed on for my term as MWF National President (five - six years altogether). It was a real privilege to be able to assist women to achieve their goals and help them financially. It was great to read the applications and learn what a variety of things people wanted to get involved with. We always considered the Smethurst family, their generosity and those early women who



Ada Smethurst.

negotiated to have the fund established under the responsibility of NZMWF."

Siulolo Palu, Christchurch, received support for her Bachelor of Nursing, 2020.

"As a member of the Upper Riccarton Methodist Church, I was fortunate to find out about the Smethurst Trust Fund through one of the members of the Women's Fellowship. My grant enabled me to purchase equipment relevant to my course. I was able to buy my textbooks and electronics for school.

As time passes, new technologies are invented, and most things have switched from paper-based to online and electronic-based. I put this fund towards technology, as it is a good investment for my education and learning. I count the Smethurst Trust Fund as a blessing as I would not have been able to afford these things if the fund was not available. I am beyond blessed to be one of the successful applicants and thank the Methodist Women's Fellowship, the Smethursts, and everyone on the panel for that support."

Continued on Page 2.

The Smethurst Trust Fund: 'A Living Legacy'

From Page 1

Vivienne Ball, Lower Hutt, received financial support for a publication of poems and reflections on the welcoming hospitality of God, 2020.

"I had felt the nudge of the Holy Spirit for some time to compile another devotional book. The theme of God's welcoming hospitality was a growing subject in my thoughts and in times of personal Bible reading and prayer. I wanted to communicate how God is there for everyone, no matter his or her background or experience.

The book contains nature poems, biblical reflections on the healings of Jesus, Easter poems and short essays looking at subjects like social justice, serenity, peace through Jesus, and thankfulness and gratitude.

I spent some of lockdown time last year writing and editing the reflections. *God Welcomes Us* was launched in December and I have been distributing the book to those in the church and others. I believe God will bring it to those people it is meant for. I am thankful to the Smethurst Trust for contributing so generously to the printing

of the book that finishes with this blessing:

Just as the waves of the sea overflow on to the shore, bringing refreshment

may we be overflowing with love, surrounded by joy, encircled by light

knowing we are cherished, accepted and welcome

this day and forever more.

Julia de Groot, Christchurch Presbyterian training, Trinity College, 2020.

As a family of five, we have lived off one income for quite some time. I started on the path to ministry four and a half years ago, first at Laidlaw College, and then I was accepted as a ministry student.

I am now in my second year of training to be a presbyter through Trinity Theological College. We are very grateful to have received the funding. Our weekly budget is tight and the Smethurst funding has assisted us with the necessities such as power and petrol, and at times topped up our food bill.

The fund has also enabled me to purchase the second-hand Bible commentaries so necessary for writing sermons.



In May 1983, the Smethurst home was sold and relocated by barge from its original site in Kohimarama, to a new site in Half Moon Bay.

Apply Now:

If you or someone in your parish is planning study or to attend a seminar, Smethurst Trust funds are available to assist those goals. An application form and information sheet are available on website under Methodist Women's Fellowship. Closing dates for applications are 20 July and 20 October.

The present committee includes Dianne Claughton, convenor, Valmai Horlor, secretary, Amelia Hoglund, treasurer, Pat Reu, Lyn Frater and Siniva Vaitohi.

Expanding Cultural Diversity of Te Hāhi

Rev Tony Franklin-Ross

The Methodist Church of New Zealand - Te Hāhi Weteriana and the Korean Methodist Church working in New Zealand have been sharing in intentional dialogue since 1992. A key milestone was the signing of an Agreement in 2012. Through this dialogue, we identified three

principles: we are Methodist Christians learning to be disciples together; that working together will not just happen, it will require the investment of careful prayerful work and mutual cultural learning; and there are different models of how partnership might develop between Korean and Te Hāhi Weteriana congregations.

Eighteen Korean congregations in New Zealand have been part of the South Pacific Synod of the Southern Seoul Annual Conference. Korean pastors had been offered the opportunity to be associate members of their local MCNZ Synod. A number have taken this opportunity particularly in the Auckland Synod.

In November 2019 three Korean ministers, Sooyong Han, Wook Shin and Hun Hoe Song, and three Korean congregations formally requested to join Te Hāhi Weteriana. Their desire was to join and share the life of an English-speaking congregation, in a new journey together, whilst maintaining their own cultural context and fellowship. The three pastors were received into Full Connexion at Conference 2020.

On 11 April 2021, a Connexional service held at Pitt Street Methodist Church acknowledged the three Korean congregations and their pastors



(L to R) Sooyong Han, Rev Wook Shin, Andrew Doubleday, 'Etuini (Edwin) Talakai and Hun Hoe Song with a young member of the congregation.

becoming part of the Methodist Church of New Zealand. These congregations are The Open Door Church within Auckland Central Parish, based in the Mount Eden Methodist Church; the Auckland Dream Methodist Church within the Orakei Parish; and the Trinity Howick-Pakuranga Korean Church within the Howick Pakuranga Parish.

The Connexional service, in representing the bi-cultural partnership, marked the reception and affirmation of these Korean ministries within the life and mission of Te Hāhi, which now gains a distinct Asian thread woven into our multicultural fabric. The service reflected the increased diversity of Teiwi languages with Korean being incorporated.

President Rev. Andrew Doubleday preached, with the sermon also read in Korean by Rev Hui Young Han. He reflected, "Here we are, the Methodist Church of New Zealand, called into recognising our unity in our diversities. We are a church of many cultures, of differing theologies, yet we are called together as the Body of Christ - united in what Christ has done for us."

This was not a moment of completing the journey, either for the Koreans becoming part of MCNZ, nor for those congregations and pastors continuing to link to the Korean Methodist Church. Rather it marked a moment of transition towards the deepening of relationships.

Brave a Winner for Songwriter



Michal Bush writes songs and performs for children.

On Sunday 16 May, Christchurch musician and songwriter, Michal Bush's song Brave, a song encouraging children to be themselves, was named the best children's song at this year's NZ Children's Music Awards.

Michal, daughter-in-law of former MCNZ General Secretary, David Bush, began writing children's songs in 2012 after the birth of her first daughter, Harper.

"I started writing lullabies, trying desperately to get her to sleep," says Michal.

Michal and her husband Matthew have three daughters, Harper, (aged 8), Sadie (6) and Clementine (3) who sing her songs and "inspire everything I do".

Her award-winning song teaches children that being brave doesn't mean being big and strong. It was inspired by a request from a young fan.

"When you share yourself just as you are ... that's courage," she said.

Michal first performed in duo Petite Music Box, and in 2019 began performing as Music with Michal. She won the award with multi-instrumentalists, Victoria and Andrew Knopp.

The song had been a hit with children and their parents, who also appreciated its message on the importance of being yourself, she said.



Wellington Methodist Parish Service of Thanksgiving

On Sunday 23 May, Wellington Methodist Parish came together for a service of Thanksgiving, following the closure of buildings for seismic strengthening. Carol Dale, Parish Support Services Manager, reports on the conclusion of a project that began ten years ago.

The theme and timing was deliberate, a threefold celebration of Pentecost, the beginning of the Christian church, Wesley Day, the beginning of the Methodist church and the re-dedication of Wesley Church, Taranaki Street.

President Rev Andrew Doubleday delivered a sermon that talked of the three celebrations of the day, the beauty of church and how the church still felt familiar even after all the work. He congratulated the parish and the project team for preserving the heritage of the church. It is the same, but different. Closer inspection helps you see the changes.

Our church was full. Among our invited guests were the designers and crews that had worked on the church. They were our guests of honour - an opportunity for the Parish to thank them for their work. They were treated to a showcase of the



Members of the Wellington Methodist Parish and guests gathered for a Thanksgiving Service to celebrate the opening of their refurbished and strengthened church.

Parish's unique multicultural nature; the Tongan brass band and choir, the beautiful harmonies of the Fijian choir and the 10am English speaking choirs, Samoan youth singing and dancing down the aisle and the Samoan choir singing a song in the four languages (an acknowledgement of our congregations).

This project actually started ten years ago, with a seismic assessment of less

than 33 percent and a national requirement to bring Methodist church buildings up to a minimum of 67 percent. At that time, as a Parish, we could not imagine how we could even begin the work required. However, we did. Work began on a detailed design in January 2018 and in August 2019, LT McGuinness were appointed as lead contractor and work started that November. The church

closed, fences went up and the Parish moved into the hall for services.

Having our church back, 142 years after the foundation stone was laid, ten years after a seismic assessment, 18 months after it was closed for strengthening, is a time for great celebration. We look forward to using the church as a cornerstone of our mission and ministry for many years to come.



The visible portion of the team responsible for the ANZAC Day service, Waikanae 25 April, 2021. (L to R) Marie Smith, John Roberts, Diana Roberts, Ian Marsden and Rosalie Sugrue.

Every Service is a Team Effort

Lay Preacher Rosalie Sugrue reminds us there is a team involved in every service.

There is a tendency to think of a service as the sole responsibility of the preacher but every preacher relies on a team of willing helpers. Without a team of enablers, public worship could not happen. Some members of the team are invisible on Sundays. These include cleaners, flower arrangers, office staff, roster-arrangers, those who open and close the building. Others are visible, yet often go unnoticed

such as transport providers, greeters, the sound operator, stewards, readers, money counters, food providers, tea-pourers, dish-washers, those who care for the needs of children, the setter-uppers and cleaner-uppers.

Those in the background form a greater part of the team than those visible up-front who are noted on the service sheet. Most important of all is the congregation. Without a loyal congregation there would be no regular public worship. As a preacher, I appreciate all the supportive members of Team Church.

Cooking Class Success

Brian Kendrick, St John's Methodist Parish, Nelson

Aware of the economically challenged households in the Stoke area, Rev Martin Oh suggested, at a Leaders' Meeting in February 2020, that we find a way of providing hot meals on a weekly basis to the children living in these homes.



Photo shows (l to r) Kane, Aimee Birmingham (chef tutor), Venn.

Enquiries - beginning with the local primary school - soon revealed that such a concept faced a multitude of problems. Those conversations led to discussion with the local Te Korowai Trust that was set up to address the complex issues facing the community. Jointly we decided to explore the concept of providing cooking classes for interested members of the community.

The "community" represents approximately 100 homes clustered around two streets. All the homes are either state or council owned and the residents are predominantly Maori/Pasifika with a few former refugee Chin and Colombian families.

Police and St John's reported that the formerly high level of call-outs to the area has decreased significantly since Te Korowai Trust began their work in the community. Partnering with Te Korowai seemed logical.

During lockdown, through back-fence discussions, we discovered a trained chef, Aimee Birmingham, had successfully run cooking courses for newly released prisoners and for

groups at Victory Community Centre. We made telephone contact with Aimee and arranged for a course of six classes for young people held in the Stoke Methodist church kitchen. Funding from the Camp Snowden Trust covered tutoring costs and food.

As anticipated, reticence due to shyness meant that the first classes attracted few participants: just two keen young people. Their success led too many more wanting to join the programme.

Classes include deciding what to cook, visiting the supermarket to learn how to purchase the ingredients economically, then preparing and cooking the food for shared consumption. Recipes were given to the students and it is very pleasing to learn that they are now cooking for their families.

On the last day of the course, students invited their families, a Te Korowai Trust representative, Rev Martin Oh and myself to join them in enjoying the fruits of their learning. The students were presented with a certificate of completion and a laminated chopping board made by a member of the congregation.



“What is that in your hand?”

Exodus 4:1-2 NRSV

Moses' Miraculous Power

1 Then Moses answered, “But suppose they do not believe me or listen to me, but say, ‘The LORD did not appear to you.’” 2 The LORD said to him, “**What is that in your hand?**” He said, “A staff.”

“What is that in your hand?”

The context revolves around the call of Moses to be the deliverer of Israel. Moses left Egypt when he was 40 years old, stayed with his father-in-law, Jethro, for another 40 years as a shepherd.

When the call of God comes, Moses gives every excuse he can think of to get out of what the Lord has for him to do.

- 1.) He says he doesn't feel worthy,
- 2.) doesn't even know God's name,
- 3.) the people will not believe him,

4.) he is not good with words,

5.) he says, “Send another.”

God asks Moses a question. That question is found in verse 2 of our text. It is that question that I want to ask today. That question and the answer to it, has importance for our lives right now. The question is rather simple. It is, “What is that in your hand?” Moses answered, “A staff.” All he had in his hand that day was a simple shepherd's staff. To Moses, all he had in his hand was a dry, dead stick. That's all it was to him but in the eyes of God it was so much more than that.

Let's observe this text and see what Moses really had in his hands that day.



‘Etuini (Edwin) Talakai.

As we do, let's take the time to look at our own lives to see the things we also carry in our hands. I want you to see that just as God used what was in the hands of Moses for His glory, He desires to use the things we carry in our hands as well.

Moses had now become an ordinary shepherd and his normal daily

work was looking after his father-in-law's flock. I guess he was happy and comfortable in his new life. Maybe Moses had carried this staff every single day since he started tending the flock of his father-in-law. It was just an ordinary staff which he used for ordinary things like supporting himself up a hill or leading the flock in the right path. Whatever job he used the staff for it was very ordinary to Moses.

Rev Etuini, Vice President MCNZ.

God loves to use the ordinary things to do the extraordinary things.

- What's in your hands?
- What do you think is very ordinary in your life?
- Is it your job, family, gifts?
- What do you have and what can you do?
- Are you available?

It's not about our ability. He uses whatever you offer Him and can transform it into a tool for His miracles.

Moses had a staff but did not have any ability to change the staff into a serpent. His staff was made available and God used it to do that. By saying yes to God and making yourself available to do whatever His will is, He is glorified. He isn't necessarily interested in our ability but our availability.

Today we make too many excuses for tasks that are given to us.

Cranes Ever Flying

Gillian Southey

The launch of Rev Dr John England's new book, *Cranes Ever Flying*, on Saturday 22 May, provided an opportunity for friends, scholars and colleagues in Christchurch to acknowledge his tremendous contribution to Asian theologies and histories.

Pauline McKay from Christian World Service and Amanda Gregan from Caritas set the scene by sharing some of the work their respective organisations did in the region. Pauline highlighted Indian partners who were organising with Dalit and tribal or indigenous peoples to address the poverty and injustice experienced in their communities, usually interfaith.

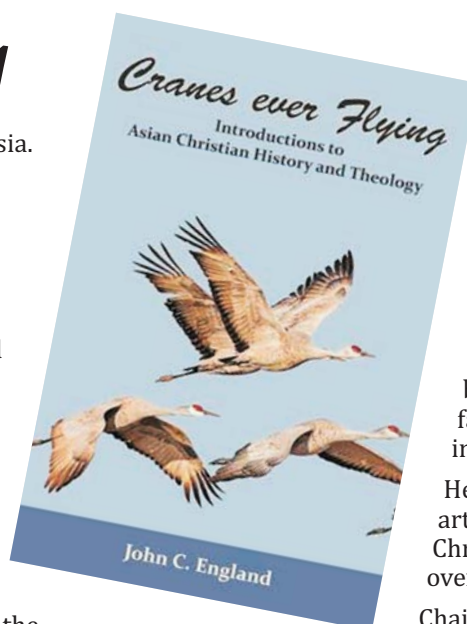
The speakers expressed their appreciation for the work John England has done through his life and in this new book, offering key insights to the task of being ecumenical Christians in an interfaith world.

Sister of Mercy and biblical scholar, Dr Kath Rushton, spoke of the delight she found in discovering an understanding of 'contextualising' theology that was true to the historical tradition, yet continuously engaged in the life of the community. She said John has chronicled the history and art of some of the very early Christians

- who actually lived in Asia.

Reading this book has opened her to a more dynamic way of doing theology in the places where people are experiencing suffering and finding hope. Instead of focusing on Jesus alone, Asian theologies offer a new lens, of the life of Jesus-with-others, that rejects colonialism and makes women visible.

Associate Professor Michael Grimshaw from the University of Canterbury said the book offers insights that can help us understand who we are, especially as pakeha. The book he said shows the severe limits of Eurocentrism, a worldview that has constrained our own understanding of our situation in Aotearoa New Zealand and often ignored the richness of the faith experiences in Asia. John's work opens up a multiplicity of ways of experiencing life that emphasise process and



take account of others. Christianity has followed trade routes like the Silk Road and was one of the earliest forms of globalisation. Through John's book, the reader can discover a history of 'lived Christianity' which engages the whole of life and is committed to transformation.

Affirming the importance of the book for our context, Rev Brian Turner spoke about the way contextualisation in Asia is always related to the struggle for justice and peace. He said the book spoke against the orthodoxy that confines faith, suggesting the spirit of truth can be found in unexpected places.

Helen Mann gave an overview of Asian Christian art, highlighting the ways artists had inserted Christian images alongside those of other faiths over the centuries, even during times of persecution.

Chair Rev Dr Matthew Jack honoured John as a scholar and an author who has contributed greatly to our understandings of faith and action, before launching the book.

“Releasing the book in Aotearoa New Zealand has been delayed by Covid-19 although it has been launched overseas. It is important that people here understand more of the neglected 'other half' of Christian history and thought,” says John.

Gaza on Brink of Catastrophe

Christian World Service welcomed the ceasefire between Israel and the Palestinians last month. Eleven days of hostilities took a huge toll on Gaza, claiming the lives of more than 240 Palestinians and 12 Israelis. Gaza is once again on the brink of catastrophe and in urgent need of humanitarian aid.

International Programmes Coordinator Trish Murray attended the roundtable meeting of the Department of Service to Palestinian Refugees on the eve of the announcement.

“When Dr Issa spoke from Gaza, I could hear the missiles in the background. Another colleague could not participate because he had no electricity. The physical hardship was readily apparent, but the staff team across the region was deeply worried

about the despair and trauma of their people,” she said.

“Residents of Gaza have no way out. Gazans have done some rebuilding but not fully recovered from the 2014 attacks. The global community must send in humanitarian supplies and help the people rebuild what they have lost. More than that, it is time to lift the blockade that cuts them off from the world, and address the underlying causes of the conflict, putting in place a process that is working for a lasting peace, built on justice for all,” she added.

DSRP operates three primary medical clinics in Gaza and a vocational training programme that includes psychosocial programmes for young people. Donations to the Gaza appeal will provide emergency first aid to the injured, and medical and psychosocial support to thousands of mothers and children traumatised by their experiences.



Methodist Trust Association

Income Distribution Rates to 31 March 2021

	3 Months	12 Month Average
Income Fund	3.83%	3.86%
Growth and Income Fund	2.74%	2.31%

Income distributions for the quarter totalled \$2,288,071

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Kia whakatōmuri te haere whakamua

I walk backwards into the future with my eyes fixed on the past



In November 2022, Methodists will gather in Kerikeri to celebrate and commemorate 200 years of Methodism in Aotearoa New Zealand. General Secretary Tara Tautari shares the vision for this auspicious event, informed by our past and focussed on our future.

In 2014, I walked one of the most famous pilgrimage routes in Europe, El Camino de Santiago. Also known as the Way of St James, the Camino is a network of trails across Europe that leads to the Cathedral of Santiago de Compostela in Galicia, Spain, where tradition has it that the remains of the apostle St James are buried.

I undertook the pilgrimage to mark a transition from my 14 years in Europe to a new moment of possibility as I looked to return home. And in the weeks of walking the Camino to Santiago, step by step, I entered into a deep reflection on spirituality and memory, gospel and culture, faith and identity.

I was reminded of this moment some weeks ago when an informal group of haahi colleagues gathered to imagine what a 'pilgrimage' to Conference 2022 might look like as we undertake a collective journey towards the acknowledgement and celebration of 200 years of Methodism in Aotearoa New Zealand. There was a palpable excitement about the potential of such a journey undertaken together, providing multiple entry points along with way, with space for all to kōrero, to hui, to hīkoi, to tell stories, to recall memories, to vision and dream, to take action together. Pilgrimage as metaphor is rich with possibility and liminality. Pilgrimage as inner reflection and outer action is transformative and life-affirming.

As the conversation expanded we began to gather questions that we might want to ask along the way. "What does it mean to be Methodist today in Aotearoa New Zealand?" "What do we carry from our past that informs the way we shape our future?" "How does our bi-cultural journey speak to a Church that seeks to

be a movement and not an institution?" "What is God calling us to be and where is God calling us to go?"

We spoke of the compelling narratives of our Methodist history and of how stories can connect us and shift our perspectives. We spoke of the life and service of our Methodist forefathers and foremothers, our 'clouds of witnesses.' "But wait!" someone said, "We should make this contextual to our place. Why not the stars - ngā whetu? Instead of a cloud - why not our own Weteriana constellation?" And so on it went, ideas coming thick and fast.

We spoke of the need to amplify the voices and contributions of women and youth, of LGBTQ+ brothers and sisters, of our Methodist whānau with disabilities - of creating space for different perspectives and insights to be shared and heard.

We recognised that holding the Conference 2022 in Kerikeri, affords us the opportunity to go on 'daily pilgrimages' to those places in Tai Tokerau that hold huge historical significance to Methodists e.g. Kaeo and Mangungu and then there is Marsden Cross at Rangihoua and let's not forget Waitangi!

We talked about how our wider Methodist streams (Wesleyan and Nazarene), might be included in our gathering of stories, including those from our first ecumenical relations in Aotearoa. In fact, ecumenical relations featured large in our discussions. We have not come 200 years in isolation from our Christian brothers and sisters of other denominations and we want them to be part of our celebrations.

In the coming months we will begin to share with you some of our pilgrimage activities that will take us to Conference 2022. We will gather the many strands of our Methodist family and lift up the voices of our fellowship, sharing the stories, dreams and aspirations of our Church. As we journey together, we will carry the past with us even as we dare to imagine and shape the future, giving reason for the hope that is within us.

Be with us Lord as we set out on our pilgrimage.

Strengthen us for the journey and guide our feet each step of the way.

HONEST TO GOD Immortality

Is it important to you that you should survive beyond death? If so, you would not be alone - from the beginning of history, people have hankered after immortality. Religious faiths have generally obliged by assuring their followers of life everlasting in some shape or form.

This was easier to do when heaven and hell were thought to be physical realities. This gave priests and preachers enormous leverage by holding out the promise of one and the threat of the other. Those days are not completely gone but the emergence of a secular worldview has radically changed the endgame. It came as a jolt, then, to learn from the Catholic Encyclopaedia that the doctrine of immortality "formed the foundation of the whole scheme of Christian faith". It does not for me, nor, I suspect, for many other Christians who are at home in their secular environment.

Three main pictures of what happens after death can be drawn from the Bible. All have been endlessly elaborated over the centuries, turning poetic vision into formulas and speculation into fact. While this was usually done with the best of intentions, the certainties of the past are not so compelling today. Nevertheless, the questions people were speculating on then can still be heard today: Will we survive beyond death? If so, in what form? Will we be identifiable? What will the surviving entity do?

The oldest biblical answer to these questions is very down to earth. In the Adam and Eve myth, God shapes man from the dust of the ground and then breathes life into him. When that breath of life leaves him, he returns to the dust. Each human being is body and breath (spirit) melded into a living creature, and neither body nor spirit is immortal. At death, the underworld of Sheol claims them for eternity.

History prompted a rethink. From the 8th century BC, the Jews were buffeted by successive waves of invaders, some of whom set out to suppress the faith that held the Jews together as a people. In the 2nd century BC, they rose in rebellion to reclaim their land and heritage, and many paid with their lives. Surely, people reasoned, a just God would

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(Part 1 published May, 2021)

not let the martyrs share the same fate as those who had collaborated with the conquerors. No, God would vindicate the heroes by restoring them to life at some future time. But resurrection would be limited to the select few.

In time, however, this expanded to belief in a general resurrection on the Day of Judgment, when the good would be raised to live forever and the wicked would be punished or destroyed. Speculation then centred

on whether the resurrected body would be physical or spiritual - a debate still bubbling in Jesus' day, along with the old view that death ends it all in Sheol.

Resurrection holds that when we die we are really dead: only

later will that be reversed by an act of God. In some biblical scenarios this would happen after a brief interval, in others not till the end of time. Only then would we become immortal (or not, as the case may be). However, we have to die first.

Meanwhile Greek invaders had introduced to Palestine the radically different idea of immortality. This holds that the soul or psyche is part of a universal, divine spirit and therefore lives on independently of the body it casts off at death. Philosophers taught that the soul existed before we were born, enters the body for a time, and at death regains its freedom. That makes resurrection superfluous, since the soul has not died and therefore has no need to be restored to life.

All those understandings about what happens after death can be seen, in varying colours and intensities, in both the Old and New Testaments - but the Christian emphasis is resurrection, not immortality, because it places the initiative firmly with God. Yet as the church expanded across the Greek world, immortality proved too beguiling an idea to block out.

For growing numbers in the secular world of the West, however, neither immortality nor resurrection computes any more. This is despite the fact that the questions that those doctrines emerged to answer are as real as ever: Is there meaning in life? Is there hope? Do good and bad matter?

To those questions, I would want to answer, "Yes, yes and yes" - but not by relying on notions of immortality and resurrection. There is another way in. More next month.



Ian Harris



Rapaki

Māui Stuart reflects on ANZAC Day at Rapaki marae.



Rapaki at dawn on ANZAC Day 2021. Credit Pania Laffey.

Waking to a peaceful morning in Rapaki is the norm for this time of the year. Heavy rain the night before gave the pa a fresh look for our Anzac karakia. At 5am, I received a text, to make sure I had made it home from Auckland, where I had to cut my ministry training short to participate in an annual remembrance service.

A young woman called Julia replaced our regular bugler this year. She had been warned that she was coming to a special place. I invited her in to our meeting house but she was reluctant to enter the marae, as she was aware of our customs. I explained the protocol here on this occasion, and that with the dignity Julia

comes with, it was acceptable to come in at this early hour of the morning. We had others arrive in the same situation. Mihi Whakatau (informal welcome) provided safe passage for the visitors.

We recited morning karakia and we followed the agenda from previous years; as we named the service people, their whanau came forward and placed a poppy on the wreath to remember them.

We then marched with our national flag to the Gallipoli wharf to continue the service before sunrise. It had been a couple of years since our last service, due to the Covid-19 pandemic, and our order of service was on the rusty side. The wreath had already been laid before we got there.

I opened with a prayer of purity, followed by the national anthem, which we all

sang, and the raising of the flag. I used a prayer of intercession before a rendition of the Ode said by a friend of Rapaki, Brian Warnes, who had done this on many occasions. Julia then played her version of the Last Post. I closed the ceremony with a waiata and benediction when Julia approached me and said, "Māui, the flag is still a bit high." My cousin who lifted the flag promptly returned to the pole and brought it to half-mast. Julia then did the Reveille. For a young woman to come and provide us with the correct protocol was a reflection of her teachings and made our service a memorable event.

Seeing the larger services on the evening news, attracting masses of people was special. However, having our small but intimate event here in Rapaki, following protocols that are appropriate to us, honours those we remember. We will never forget them.

PUBLIC ISSUES

Citizens' Call for Climate

Aotearoa Climate Emergency (ACE) held its second conference at Christchurch's Rehua Marae on 19 April. The focus was on why the country needs a citizens' assembly on the problem of climate change. A citizens' assembly is a group made up of randomly-selected citizens who deliberate on an issue of local or national importance. Conference organiser, Phil Saxby, reports on the discussions.

ACE originated in early 2019 as a group campaigning for local governments to declare a climate (and ecological) emergency. Members made submissions to councils in the Wellington area (Wellington, Porirua and Hutt City). Later in 2019 we organised the first NZ conference on holding a citizens' assembly on climate,

in Wellington.

This year, conference speakers included Climate Change Commissioner, Rod Carr, Lise Deshautel from the French Climate Assembly, Environment Canterbury chairman Jenny Hughey, and journalist Rod Oram. A youth panel was facilitated by local School Strike 4 Climate organiser, Mia Sutherland.

The group was calling for a Government-backed hui on climate change to take place by 2022 and discussions explored how a citizens' assembly on climate could look in Aotearoa New Zealand. Climate change is one of those issues that is so big, democratic governments struggle to make the tough and unpopular decisions. Climate assemblies have been held in Ireland, the UK, France, Germany and other countries.

ACE believes that a citizens' assembly could be a good way to improve democracy by making it easier for the public to be part of the decision-making process.

Lise Deshautel was able to give invaluable insight into where France's efforts to involve the public on climate decisions fell short. One of the major drivers of holding a citizens' assembly in France, she said, was the "Yellow Vest" reaction to climate decisions announced by the French government in 2018. Some groups, especially in rural areas, felt excluded and that decisions made were not fair.

The lesson is that anything we do in the climate space has to consider social justice issues and our Treaty of Waitangi relationship will need to be a factor in all of those decisions.

ACE is a non-governmental organisation which is building up a nationwide network. Our 300 members come from a range of backgrounds and ages. Our overall focus is achieving a broad social and political consensus on climate action. This desired consensus needs to be based firmly on fairness and national unity. We believe that only with broad public consensus on the issues can governments successfully achieve



Phil Saxby.

the required transformations (social, legal, economic and political).

Greta Thunberg (and others) stimulated a worldwide wave of climate awareness and protest in 2019, resulting in much greater public acceptance of the priority of

climate action. However, these attitudinal changes are not universal and resulted in few commitments to specific emissions policies. For example, the necessary phasing out of fossil fuels is still highly controversial. Even bike lanes are controversial.

More public engagement is needed on climate change issues, and projects need to be well-resourced and well-structured to have credibility. ACE believes that holding citizens' assemblies on climate at local and national levels is the best way of engaging the public in climate policy and attracting buy-in from all sectors of society on climate action.

Failure to engage the public with the issues at a deep level runs the risk of a backlash against climate actions taken with the best of intentions - the Yellow Vest response in France is a good example of such a backlash. (France responded promptly to that unrest in 2018-19 with a national citizens' assembly held in 2020.)

Citizens' assemblies provide a means to take climate policy "beyond politics" by the random selection (sortition using stratified sampling) of individuals who aren't affiliated to a particular political party, commercial organisation or community interest group. Like a jury, members of a citizens' assembly are independent individuals who can ask the questions that the public would ask. Televised live, these natural, unscripted encounters would be hugely informative and transformative.

Climate change is too big an issue to be readily managed by "politics as usual", as is clear from the past decades of ineffective and inadequate responses. ACE commends the cross-party support for the Zero Carbon Act: we see a citizens' assembly as the best way to maintain and foster cross-party support for essential climate policy decisions.

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Indications of interest and CV should be received before 30 June, 2021.



Sir Harold Marshall

Sir Harold Marshall (KNZM, FRNZ, FNZIA, FASA), a long-time member of the Mt Albert Methodist Parish, is recognised globally for his expertise in acoustics design and research. He is an architect, engineer, physicist, acoustician and Professor Emeritus of the University of Auckland School of Architecture. In 1981, Sir Harold co-founded Marshall Day Acoustics Ltd with Chris Day.



Harold Marshall.

a bass-baritone, in the parish where his grandfather was once a minister. Over the past 74 years, whenever he has been in Auckland, Harold has sung in the choir.

His work is widely cited in technical literature and his list of achievements is extensive and impressive. Having attained an international reputation in the field of acoustics, he has been awarded fellowships and distinguished inclusion in a list

of prestigious societies that represent international bodies in many fields of architectural, professional, acoustic and technological expertise and excellence. Sir Harold says, "I have never been a goal setter. Whatever I have done I have put my heart and soul into it and lived expectant of good."

Sir Harold lives in a cottage he has redesigned and renovated, on a site 100 metres from where he was born on land his great grandfather, Mark Woodward, purchased in 1873. A man of considerable fortitude and resilience, Woodward migrated to New Zealand in 1866, with his wife Sarah and four young sons. The

family was attracted by the 40-acre block of land given to migrants on arrival. The block given to Woodward in the Waitakere ranges proved to be 'totally useless'. Undeterred, the former tenant farmer from England worked diligently and scraped together enough money to purchase 80 acres in the suburb of Mount Albert. The farmland was subdivided in the 1920s. Subsequently Harold and his relations, including his three siblings acquired land packages within close range of Woodward Road, named after his great grandfather.

Sir Harold's father was also a man of special talents. Despite leaving school and home at the age of 12, he went on to become New Zealand's first graduate of

architecture and later taught at Auckland University College. Harold and his wife Shirley (she died in 2016) continued a strong family tradition of delivering boys and their four sons live with their families in Western Australia, Southland and Napier.

Continued on Page 12



After 53 years and thousands of missiles not solving the problem, both sides were confident that these latest ones would be the ones that did.

@cartoonsbyjim

C A R I N G F O R O U R P E O P L E

Riding a Dead Horse



Trudy Downes, MCNZ Caretaker

There is a story attributed to the Dakota First People, that when you discover you are riding a dead horse, the best strategy is to dismount.

It then follows that in these modern times - taking heavy investment factors into consideration - other strategies are often tried with dead horses. These include, but are not limited to:

- Changing riders.
- Appointing a committee to study the horse.
- Visiting other people to see how they ride dead horses.
- Lowering the standards so that dead horses can be included.
- Hiring contractors to ride the dead horse.
- Harnessing several dead horses together to increase speed.
- Providing additional funding and/or training to increase the dead horse's performance.

My favourite strategy is to sell 500 raffle tickets at \$5 per ticket to win a free horse, before anyone else finds out that the horse is dead. No one will complain about the horse being dead, except the person who wins. You then refund the winner their raffle ticket money and pocket \$2495 profit.

Although I think this dead horse story is hilarious (except for the poor horse), it did make me pause and consider are there 'dead horses' or even 'ailing horses' in our Caring for Our People practices?

Aside from our Covid-19 response, there are three key practices that are currently expected as a minimum of our parishes and rohe. These are detailed in our Caring for Our People website.

Asbestos management planning.

This is definitely not a dead horse! Parishes and rohe are taking an active role in managing asbestos in our buildings, and this is backed up by the expectation from the Methodist Connexional Property Committee that refurbishment applications include asbestos management.

Does our asbestos management match our documented process? We don't yet have every building categorised but we are close and our current practices ensure the potential for harm is minimised. Admittedly, our documented process could be more up to date.

Incident Reporting.

Also not a dead horse. Many of our parishes and rohe have an incident reporting system in place already and incidents are then followed up by committees.

There are pockets of excellence in this space and some fabulous work carried out on fixing the incidents that are reported to me. However, the flip side is that I don't know and can't comment on what isn't reported.

Emergency Response Plans.

Again and again, these are proving to be a necessity. If we practise our response to things we think are likely to happen in our buildings, then we will be able to react more quickly and more effectively to those things when they actually happen!

Is emergency planning easy? Yes, but the real challenge is getting the contents of an emergency plan fully known and practised among the people that need it most!

Are our Emergency Response templates up to date? Our templates are functional but need improvement. The Emergency Response Plan 'horse' isn't dead, but possibly it could be ill and needs improving.

Finally, are there any other

'horses' in our stable that we need to attend to? Probably. After all, we are imperfect creatures and there is always room for improvement! I strongly urge everyone to ensure that your parish, rohe, church entity has at least three healthy horses in asbestos management, incident reporting and emergency response.

- Send me your asbestos management plan if you haven't already.
- Send me your incident reports and the solutions to the problems, so I can share lessons learned

with the Connexion.

- Ensure your building has an Emergency Response Plan in place for all building users. Contact me if you need assistance or if you have improvement suggestions.

Whāia te mātauranga hei oranga mō koutou.

Seek knowledge for the sake of your wellbeing.

www.methodist.org.nz/caring_for_our_people

The horse story is an old online joke of unknown source; no horses were hurt in the writing of this article.



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Uniting Congregations: a Medley of Many Parts

Rev Heather Kennedy, Ashburton,
UCANZ Standing Committee

Some of you may know that I am a creative person, in that I like to create things out of yarn. Some of you may have even seen me occupying my hands at a meeting or gathering. I love to crochet large woollen blankets, many of which have ended up in various places around the world thanks to 'Operation Cover-Up' through Mission Without Borders. I also like to knit, using a variety of materials, in lots of colours, mostly garments for me to wear.

As a result of my creative endeavours, I have amassed a large collection of yarns, ready and waiting for the next project. It is difficult to keep them in order; Should I store all of one colour tone together? Or should I keep all the wool separate from the other synthetic or novelty yarns? Should I keep all the 4-ply separate from the 8-ply, the 12-ply and the bulky (thick from thin)? As a result of the randomness of the acquisition of yarns and my style of creation, I have now got bins full of yarns, mostly of mixed colour, thickness and composition. You

can probably imagine the mess and the challenges I face whenever I start a new project.

This reminds me of the image in Acts 10 of the sheet being lowered down from above in Peter's vision when he was about to be invited to the Roman Captain Cornelius' house. The sheet carried a wide variety of previously forbidden foods that Peter was being told he could now eat as his mission was to reach out to non-Jews and Gentiles. I could well imagine this mass of foods gave him many more choices than he could have thought was possible.

The crux of the vision was that Peter was to reach out to a wider population made up of people of many nationalities, cultures and religious backgrounds. Much like the society we live in today, made up of all the people who have travelled to these islands over hundreds of years. Many have brought with them religious understandings of their place in the world, and how to



respect the land and each other. In the communities we live in, we are urged to reach out also, to eat with each other, listen to each other, care for and love each other.

In UCANZ, most of us are Christian members of many cultural backgrounds, many denominations and former membership of other churches. For those of us who are members of Uniting Congregations we are partners of the four denominations, who are members of the Uniting Congregations of Aotearoa New Zealand. We are a medley of many parts, members of the partner denominations and yet a truly colourful and diverse group of people, the church, representing the various parts of the Body of Christ. I hope that as we knit or crochet our creative projects together, we display our variety, our uniqueness and our love for each other.

Values to Embrace

Rev Peter Taylor

June begins a long period in the lectionary - weekly Bible readings which preachers usually tackle. We have had Advent, Christmas, Lent, Easter and Pentecost. From June till November we are in Ordinary Time, with no major Christian festivals. Instead we focus on how all those festivals affect how we live. This month the readings develop ideas about God's Kingdom or Rule, in particular being a leader in that Kingdom; we follow passages from 1 & 2 Samuel, Mark and 2 Corinthians.

JUNE 6: IT IS HARD TO BE A LEADER.

Being a leader is hard work, especially when those being led are troublesome.

Israel had no king (they had God as King) but Samuel was their leader. When the people demand a king, Samuel feels he and God are being rejected. Jesus was also rejected when religious leaders accused him of opposing God's Rule and following Beelzebul.

Paul was a major church leader and the suffering his body endured in that leadership role he understood as temporary, with an eternal body awaiting.

JUNE 13: SMALL INITIATIVES BRING BIG RESULTS.

Often we take for granted that big results come from big initiatives; here we see that this is not always the case in God's Kingdom.

God's solution to the crumbling authority of Israel's first king, Saul, is the anointing of David, a small child. In Jesus' parables of the Growing Seed and Mustard Seed, we recognise how the Kingdom comes through the small and ordinary. Paul speaks about how the death of one seemingly insignificant man, Jesus, made such a difference to all humanity.

JUNE 20: IN GOD, WEAKNESS IS STRENGTH.

In normal society, weakness is a negative and we value strength but this Sunday we see how God can use weakness.

We are treated to the well-known story of David killing Goliath thus saving Israel from the Philistines - a story of how God deals with the hardships faced

by Israel, not through obvious strength but through apparent weakness. This is precisely what Paul is sharing as he lists the various difficulties he has faced in his preaching. In Mark we find a 'mere man', Jesus, can calm a mighty storm that threatens the disciples' boat in which he is sleeping.

JUNE 27: TRUE LEADERS SHOW EMPATHY.

Being a leader is not about being aloof but demonstrating the values of the cause. In the church the cause of God's Rule leads to a deep empathy and action for those in need.

So today we find David surprisingly lamenting the death of Saul who had caused him so much heartache and trouble. Mark conveys Jesus' empathy with the double story of Jairus' daughter and the woman with severe bleeding. Paul encourages his readers to give generously to the poverty-stricken Jerusalem Church as Jesus gave so generously to us.

Accepting hardship, treasuring the small and weak, and being truly empathetic are Kingdom values all of us, and not just leaders should embrace. Hooray for June!

Ministry at a slower pace

Rev Dr Susan Thompson

I've now been working as chaplain at Tamahere Eventide Home and Village for nearly four months and am feeling very much at home. My days are full but I'm trying really hard not to be too busy.

Many years ago I heard ministry called "loitering with intent" and that seems a particularly apt description of chaplaincy. In my previous job I didn't often loiter. I had lots to do and picked up the habit of moving briskly from task to task.

Now I find myself intentionally slowing down. I try not to hurry but take my time as I go about my day. I make an effort to walk at a leisurely pace so that people know I have time to stop and talk. I don't ever want them to think I have more important things I'm rushing off to do. Because being there for them at that very moment is actually the reason I'm there.

So I go for frequent walks around the rest home and village with no real destination in mind. I roam the corridors, wander around lounges and foyers and call in to the hospital and dementia wards. I go outside, walk around the villas and stop for coffee in the cafe. On my way I touch base with staff, residents and families.

I wander and loiter with a sense that the people I bump into on the way are the ones I'm meant to meet. It's amazing how often that turns out to be the case.

When I meet people we don't always talk. We may smile, exchange a greeting, sit quietly for a while or walk a way together. Talking isn't always what's important. It's about getting to know each other's faces, sharing moments in the day, knowing that someone is there if you need them, starting to build relationships.

Other times, when the time is right, a conversation does unfold. It can be tentative at first, offered little by little and then more readily as trust grows. It's a huge privilege to be entrusted with a person's story and I don't take it lightly. Sometimes ministers are told things that have never been shared before. It's always a sacred moment.

I'm loving my time at Tamahere and discovering that slowing down is a real discipline. For many of us, being busy is our default position. I often have moments when I need to remind myself that I don't now need to hurry. In this new role I'm being called to be present and available, to loiter with Godly intent.



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Phasing out Cheques

Banks are ending the use of cheques this year. Organisations and individuals still using cheques should be preparing to change to electronic payments and other substitute payments options.

There has been a quiet revolution in the last decade or more, as electronic banking has largely replaced cheques as the dominant mode of payment in New Zealand. This change is looming to its conclusion as banks signal they will cease accepting cheques. The 2021 timeline is:

28 May	ASB stops issuing all cheque books and bank cheques
31 May	ANZ stops cheques
	Ministry of Justice will no longer be processing incoming or outgoing cheques after 31 May 2021
25 June	Westpac stops cheques
30 June	BNZ stops cheques
27 August	ASB stops cheques

The Ministry of Justice and Courts of New Zealand have further guidance on methods of payment.

Most customers now prefer the convenience, simplicity, and security of using online and mobile payment options, which are more secure and can be processed faster than cheques.

A cheque-free New Zealand changes how people make and receive payments. Seniors use a variety of payment methods - including cheques - and the phasing-out will have a major impact during the transition phase.

Seniors are very capable. They are the generation who can do long division in their heads and they have adapted to enormous changes already, including the change to decimal currency. However, this is a major event for a group of people who have used cheques for a very long time and are accustomed to having an independent way of controlling their own money and paying their bills. How do we learn to make and receive payments without cheques while ensuring we are staying safe?

If you want to pay someone and you have a computer then you can use internet banking. Many seniors have embraced this new technology successfully, especially during the Covid-19 lockdowns. If you don't have access to a computer, phone banking is another option. Once you have set the system up (by ringing your bank) you can:

- Check balances and/or recent transactions
- Find out what your credit card minimum payment is and the due date
- Skip or change an automatic payment (fee may apply)
- Transfer money between your accounts
- Make payments to the account of any person or organisation once you have their bank account details
- Order a statement.

Most banks offer workshops on internet



Ruby Manukia-Schaumkel,
Legal Advisor MCNZ.

and phone banking. If you are unable to attend a workshop at your local branch, you can get set up by

- going to the bank's official webpage and following the links or
- ringing the bank directly.

You can also set up a direct debit from your account to pay your utility bills - talk to your provider and they will set it up for you. IRD has a pre-loaded payment option on internet banking.

Another option is to enlist the help of a trusted family member. If you wish to have someone else operate your accounts on your behalf, you can do this by either giving them an Authority to Operate (this will need to be done at the bank so they can verify their ID and that you are doing so freely), or by appointing them as a Power of Attorney.

Remember, you should never give out your passwords to anyone, including the bank.

M E T H O D I S T A L L I A N C E

Sometimes, things take you by surprise



A collaboration between Bunnings staff and MCA staff and students is providing unexpected benefits for everyone involved.

In August 2020 Methodist City Action responded to an invitation from Rizna at Bunnings to attend a special evening event to hear about Bunnings Hamilton South's Community Involvement strategy. The event, cancelled due to Covid-related level changes, was rescheduled for January this year. Maxine Campbell from MCA attended with chef Jen to see what they could learn. Maxine reports on the unexpected outcomes.

A good selection of community groups were represented at the event, some of whom were already beneficiaries of the store's generosity. Two of their community initiatives provided Jen and me with some ideas about how we could work with Bunnings for the benefit of MCA. One was their special projects initiative, the other their in-store workshops.

Soon after, I contacted Rizna to see if some outdoor seating fitted into the special projects category. Indeed, it did. Rizna, Bunnings Activities Organiser, is also an extraordinary DIY aficionado and she visited MCA to view the proposed site and layout, discussing the number of seats required and the possibility of including some shade/shelter.

We stuttered along for a while trying to find the best options for a site that was atop a range of major underground pipes. Eventually we engaged a concrete contractor to lay a slab for the seats and decided to forego any shade sails. Rizna delivered four wooden

bench seats the same week that the concrete was laid. She also provided a large bucket of stain to colour the seats and the bolts and brackets to attach the seats to the concrete were on order.

The following week I was out of the office a great deal on a family matter but Rizna contacted me to ask if Bunnings could do something else. There was to be an Area Managers' meeting the following week and attendees wanted to engage in some community work after their meeting. Could they come and help provide a community meal?

Logistics ruled that out but I asked if they could instead come and do a workshop making wooden boxes for herbs? Indeed, they could. Our cookery classes have become increasingly involved in gardening (and Bunnings had already donated bags of soil for our new raised garden beds). So it was, on 5 May, 14 store managers from as far away as Whitianga through to Gisborne arrived to engage in some organised chaos.

Kitsets, hammers and nails were flying in the classroom, while managers not needed for student support were busy staining the bench seats outside. In the classroom, I witnessed bravery beyond the call of duty - managers holding nails upright while hammers were wielded by completely novice DIYers! There were tins of brightly coloured paint for those who wanted to paint their boxes and lots of herbs and potting mix to start planting boxes not still wet with paint.

The noise!! Hammering and chattering, shouts of glee when finally hammering their first nail all the way down and constant laughter as students and mentors relished their time together. Little miracles occurred along the way - one student shook hands with his mentor, a first for that student, in our experience. Students achieved DIY tasks not previously attempted and many loved the opportunity to use real paint-brushes for real painting. Meanwhile, our other Wednesday morning cookery class was busy making scones. Apple and cinnamon scones and savoury scrolls were devoured before the managers headed home to Hastings, Taupo, Rotorua and further afield.

The students are still talking about the event and still planting their herbs. They talk about what fun it was and can we do it again next week. The offer and the experience came out of the blue. Rizna organised the workshop in less than a week; Jen did the same with her students; Wendy stepped up for the other cookery class in the midst of a staff shortage and produced the delicious scones and scrolls.

Bunnings had never run workshops for people with disabilities. Their interactions with our students were a joy. They connected with their abilities, rather than seeing their disabilities, not simply in terms of teaching the relevant DIY skills, but in the exchange of ideas, in the genuine interest in each other, and in the continuing banter amongst them all. It was an unexpected - and unexpectedly wonderful - event and we are very grateful to Bunnings for their generosity. Maybe, just maybe, we gave them something in return.



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



Preface: Keita Hotere

Opening words *kupu whakapūare* carry ritual, symbolism and tradition setting the scene for our Christian worship. Kaikarakia-in-training, Maui Stuart, of Otautahi Rohe reflects on commitment to Rāpaki community development drawing inspiration from the Matthew 25: 35 reading. His reflection conveys to us the prized values of welcome and offering hospitality to people and place. These core values are enshrined in architecture, word and memory as places of welcome, healing and wellbeing for Rāpaki whānau and community in the past and its relevance for the people today.

Rāpaki Church Kupu Whakapūare: Māui Stuart

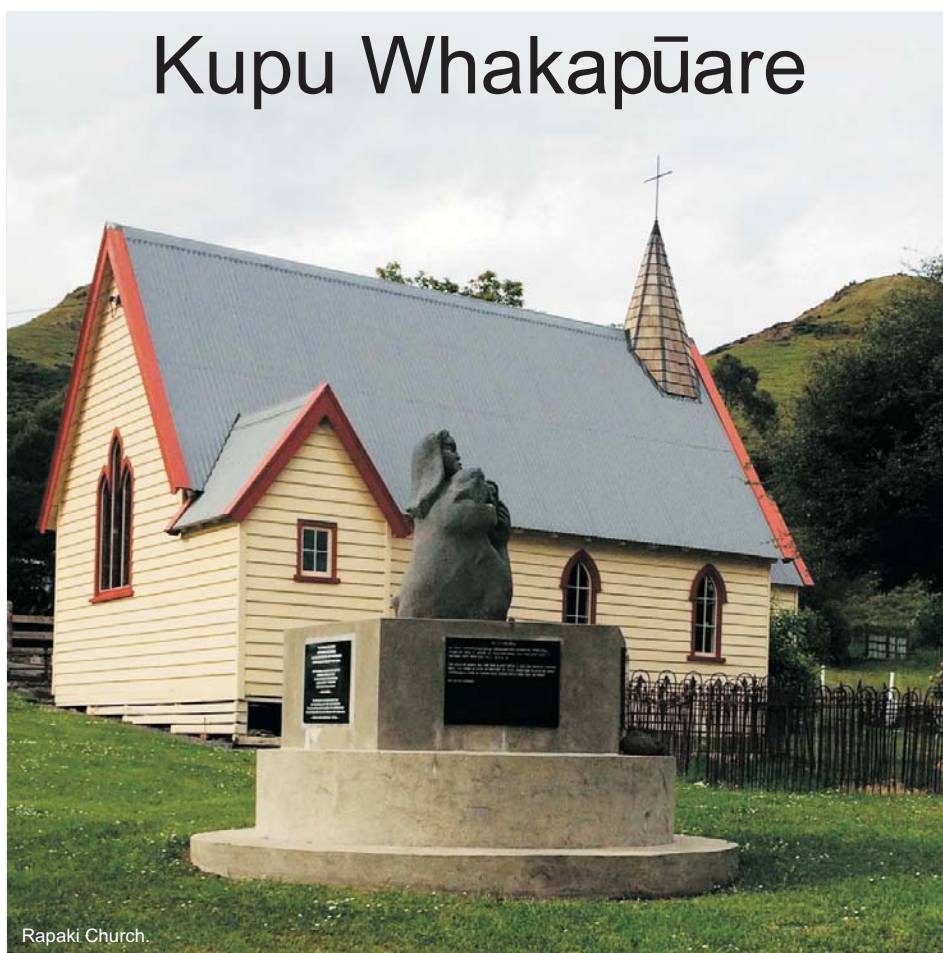
The doors to this house will never be closed to any who wish to seek and learn. The four winds to which you have come from bid welcome.

Welcome to our garden of knowledge to feed you.

Welcome to our spring of wisdom to quench your thirst.
Rāpaki church.

I hiakai hoki ahau, ā, whāngainga ana e koutou. I matewai ahau, ā, whakainumia ana e koutou; he manene ahau, ā, whakamanuhiritia ana e koutou. For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. Matthew 25: 35.

Open Christchurch is a programme initiative by Te Pūtahi Centre for Architecture and City Making to celebrate exceptional architecture in the Christchurch Otautahi region. Our Rāpaki church was one of over 40 buildings acknowledged in this year's May 15 - 16 event. When invited to participate in this



Rapaki Church.

event, it was an easy decision to make. Nothing much happens at our church. People would have the opportunity to be welcomed into our church, explore and discover for themselves the beauty of this building.

At this time of the year (February, March), many of us are fully engaged in tuna heke mode (eeling season). Gathering together the organising committee and working in conjunction with the Te Pūtahi team during this time, we came up with a plan for the three sessions over the two days. Presenters Helen Brown, Rewi Couch and

Nathan Pohio spoke about the restoration project for the 150th anniversary in 2019. Nathan also spoke about the architectural design, particularly the church interior. Uncle Donald Couch provided his expert knowledge of the building and its history.

It was important for the success of this event that we made clear some protocols that we adhere to. When we have manuhiri come, it would not be possible to just let visitors walk around our church yard as this is not what we are all about. Instead, setting times for sessions and presentations gave us the opportunity to

bring other whanau onboard to have a kōrero on their experiences of this whare. In sharing the history and memories we educate others as to the reasons why this whare was built.

On the first day, a crowd was waiting at the gate and within minutes our small but warm church was full. The Sunday sessions included talking about the symbolism inside the church. There was a great deal of positive feedback about the event over coffee. It looks plain but welcoming, one commented saying, "The architecture speaks for itself." Raymond shared, "Of all the visits we did, one stood out head and shoulders above the rest for presentation, simplicity, warmth and inclusiveness, communication skills and commitment. I feel humbled and privileged to have been able to attend one of the presentations at Rāpaki Church and hope you can inform them of our thanks, appreciation and delight with what they have done, and for their generosity in sharing it with us."

Many thanks to Uncle Donald Couch (Rāpaki Church, 2019), Tony Ussher (Architect & Conservation Consultant), Dr Jessica Halliday, Erica Austin and team of volunteers including Marama, Tiria, Amanda and whānau (Te Pūtahi). As well as General Manager and staff of the hāpu of Ngāti Wheke, Helen Brown, Nathan Pohio, Rewi Couch, Aurora Smith, Auntie Elaine Dell, Roz Wilkie, Tara Tautari and whānau who attended to support this event.

A core group of people were brought together to share the experience. Sometimes it is not about the destination but about the journey. The closing service concluded with the words, "Let those who created and supported this church from the beginning know that the fruits of their labours continue." The candle has been lit.

AROUND THE CONNEXION

Opawa Welcomes New Minister

Margaret Jenkin, Secretary
Opawa Methodist

On 18 April Rev Kathryn Walters led the Induction Service for Rev Craig Fairhall at the Opawa Community Church in Christchurch. Members of the Leadership Team presented symbols of ministry with special relevance to the parish. Gifts included the congregational roll, keys to our new facility, the chalice and paten, a jug representing baptism, a hymn-book and a globe.

The globe represented our missionary endeavours with members of our congregation having had a continuous overseas presence for the past 40 years. Many in the congregation have given sacrificially over the years to maintain our financial commitment to our team. Currently we have a Christian presence in South East Asia, China, Australia with WEC and last month a family with three children arrived in East Timor, following over



Craig Fairhall and his family were presented with a bible, chocolates and flowers from the Opawa congregation. Left to right: Matthew, Samantha, Sharyn, Cameron and Craig.

a year's upskilling in Queensland. Nick Hitchins will be flying with MAF (Missionary Aviation Fellowship).

In the past we supported a family financially while they served in Asia, Africa, the Middle East and Eastern Europe. More recently Greg Foster returned to NZ with his wife and now heads the Housing Division of the Salvation Army. We continue to pray regularly for him and that ministry too.

Many visitors came to join in the celebration and the pot-luck lunch afterwards, organised by the congregation.

Long Service Award



Blenheim Wesley Centre stalwart, Lyn Frater, was recently awarded a well-earned life membership of Crossroads, following 21 years of dedicated service.

Crossroads, established in 2000, was the parish's millennial gift to needy families in the Blenheim community. Lyn instigated Crossroads' Urban Harvest, which gives away more than 1000 packages of bread, fresh fruit, vegetables and plants each week, and she is one of the Breakfast Angels who feed the "streeties" who come to Crossroads each morning.



A Significant Union

A radio programme offered by the Wesley Broadway Church in Palmerston North tells the story of the marriage of Martin Luther and Katharina von Bora (Martin and Kate, in this article). The source for this story is found in Rev Rob Yule's 2017 book *A Terrifying Grace: Sexuality, Romance and Marriage in Christian History*. John Thornley provides an overview of the radio programme's content.

ESCAPE & MARRIAGE

Kate spent the first 15 years of her life in a Cistercian nunnery, residing under strict disciplines. Residents could not speak but communicated by sign language. There were seven services daily, the first starting at 1am. The priest on duty would wake the sisters to ensure they were all present in the chapel. Martin was critical of life and teachings under the Order's rules. He believed that solemn promises were not based on the Word of God but were contrary to faith, Christian freedom, God's commandments and to reason. "It is certain that all convents and

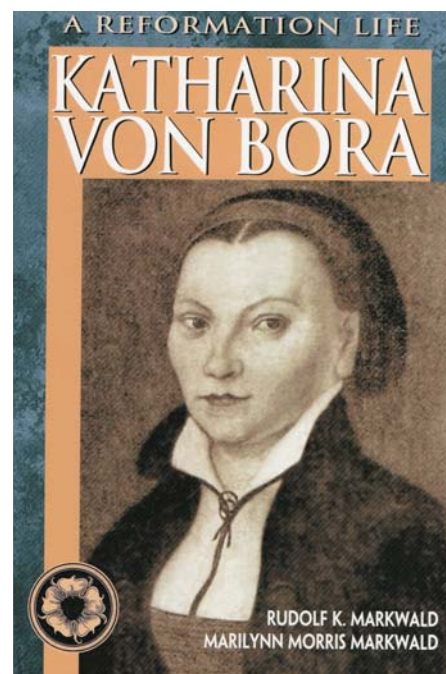
monasteries, where supposedly devout people live and where their spiritual estate is to make them devout and blessed, are worse than common brothels, taverns or dens of thieves."

A successful plot was hatched to rescue the sisters and, after their release, Martin and his friends arranged marriages for all, except Kate. Martin had no call to enter marriage, stating: "Good God, they will never thrust a wife on me!" Nevertheless, feeling sorry for Kate and despite having no warm feelings towards her, there was a secret marriage on 13 June, 1525.

From a cool start to marriage, the couple grew in romantic feelings for each other and developed an intellectual partnership, leading Yule to make this claim: "This unromantic marriage was arguably the most significant union in world history since the biblical patriarch Abraham married the beautiful Sarai. The Luthers set in motion a model for Christian faith and service through marriage, sexual union, having children and daily work, rather than through celibacy and withdrawal from the world."

KATE, THE HOUSEHOLD ENABLER

The Luthers lived in a three-storey house with 40 rooms. At any time there were up to 25 people living in the house,



The painting of Katharina on the book cover is by artist Lucas Cranach the Elder.

including six children of their own, and four orphaned relatives. At times there were 100 guests at meals. They grew all their own food, taken from their fish pond and vegetable gardens. There were servants and helpers, but Kate managed all the domestic tasks and slaughtered pigs and cattle.

The schooling of the children grew into what became known as the Table Talk sessions. These took place after the main meal when Martin would preside at the table, leading discussions on theological

issues and political goings-on, both locally and wider. All were invited to share and written notes were kept, ultimately reaching 7000 entries.

A contemporary writer summed up Kate's role as the Enabler. "She made things happen. She kept the doors open, put food on the table, welcomed guests, and her questions and comments often gave direction to Table Talk conversation. In intellectual talk, she could 'hold her own'."

The exchange of teasing and banter reveals the good humour in the Luthers' relationship. One illustration:

Martin: One of these days a man will have more than one wife.

Kate: Only the Devil would accept that as true. St Paul said, "Each man should have his own wife." See 1 Corinthians 7:2.

Martin: True, but not just one.

Kate: If that happens, I will leave you with all the children and return to the nunnery.

Note: To listen to the Wesley Broadway mini-play on the Luther marriage: Available during June/July. For a copy of the full radio text, email: . To purchase Rob Yule's book, email: . Paperback \$35.00 + \$5.00 postage.

N Z M E T H O D I S T W O M E N F E L L O W S H I P

Sharing Women's Stories of Struggle and Hope

As we enter the month of June with Disability Sunday coming up on the third Sunday, we as a community of women engaged in mission are asked to listen to the needs of the marginalised. Though there are so many things we feel helpless about, as Christians we find hope through prayers. The prayers of faithful believers connect us to Jehovah-Jireh, the Lord God who provides.



Siniva Vaitohi, NZMWF National President

Let us be encouraged by the story of the Syrophenician woman told in Mark 7: 24 - 30. This is a faith story about a foreigner who comes to Jesus for the healing of her suffering daughter. This mother has crossed the thresholds of race, religion, gender, language, and ethnicity to come to Jesus for the gift of healing. Listen to the conversation between Jesus and the woman. Jesus defines his mission, saying that he is called to minister to his own people, the Jews, first: "Let the children be fed first for it is not fair to take the children's food and throw it to the dogs" (v. 27). But the woman answers him: "Sir, even the dogs under the table eat the children's crumbs" (v.28). Jesus is caught, some say, with his "compassion down." This woman has the audacity to challenge Jesus and turns his words to her advantage. How can he not include the Gentiles in his ministry of compassion? I hear this woman arguing with accented speech. Jesus relents and says: "For saying that, you may go - the demon has left your daughter" (v.29). While the woman crossed thresholds, Jesus broke borders. Theologian Anna May Say Pa described the event like

this: "The woman challenges Jesus at the deepest point of his ministry: Is his mission only for the Jews? What about the Gentiles? Are they without hope? She causes Jesus to change his timetable; not later, but now. Not crumbs but the whole bread and cup of salvation."

Readers of this story differ in their perspective. Some say Jesus was testing her faith, while others suggest that the woman led Jesus to be more inclusive. The bottom line is Jesus listened to this ethnic woman's cry and offered healing from his compassionate heart.

We see and witness from the news the current events happening everywhere in the world, in our region, in our nation, in our community and in the smallest unit of the society - the family. Women call for help from the border regions where exploitative labour practices marginalise women and children. Women call for help from the border region known as "disability" in their own lives and in the lives of their children. Women of faith continue to discredit borders, leave their comfort zones, and even break borders to be in solidarity with other women in need. Faith stories are born out of relationships with one another and with God.

Recently, we have heard on the news about the many businesses impacted by Covid-19. Many employees were laid off and many workers have lost their jobs. I wonder how many of those are women? Courageously uplifting the

lives of women and children and enabling them to meet their needs and face challenges they encounter in life are ways of ministering to God.

May God's blessings and healing grace be upon us all and I leave you with the following words, firstly from Mathew 10:8 "Heal the sick, raise the dead, cure those with leprosy, and cast our demons. Give as freely as you have received!" and secondly from Psalm 56:3-4 "When I am afraid, I put my trust in you. In God, whose word I praise. In God I trust and am not afraid. What can mere mortals do to me?"

May we be women of audacious hope, recognising God-moments in our lives in these unusual and difficult times.

Yours in Christ's grace and peace.



**METHODIST CHURCH
OF NEW ZEALAND**
Te Haahi Weteriana o Aotearoa

Lectionary 2021/2022

Orders for the new Lectionary are due by Friday 9 July 2021.

Orders received by the due date are at no charge. After that date the cost is \$2 each.

The order form can be downloaded from www.methodist.org.nz/faith_and_order/lectionary.

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to wendyk@methodist.org.nz



Waikato Waiariki Unite to Enhance Their Leadership Potential

He waka eke noa

Michael Lemanu, Tauwi Children, Youth and Family Ministries - National Coordinator.



Young leaders of Waikato-Waiariki Unite during their time in Tauranga with Viv Whimster.

This past month, on the shore of the long and pristine Papamoa beach, a group with varying levels of experience and from diverse contexts, came together as young leaders of the Waikato Waiariki Synod. The aim of this weekend was to help leaders clearly establish what their skills and offerings were, how their role translates across different contexts within the church, and how as a team, Waikato Waiariki Unite (WWU) can stay the course in ministering to youth of the WW Synod.

The main training of the weekend focused on the use of the Clifton StrengthsFinder training programme. This programme, with coaching and support, gives an individual a visual ranking of 34 strengths or talents, and explains how the unique combination of strengths are reflected in an individual's personality and leadership style. In addition, participants can see the different strengths of the collective team; identify areas that need more work and how this can make for a well-rounded unit.

The Waikato Waiariki Synod executive financially supported the participation of each leader and there were some remarkable results. Leaders identified strong themes present in the group - relatability and positivity being two commonly identified. Some leaders offer strategic insight. Others, an infectious positivity. Others, consistency and the list goes on. This training has ensured WWU possess a strong, core group of leaders



Climbing the Mount.

who know themselves, their fellow leaders and can articulate strongly the skills they have to offer.

Leaders also learned more about the structure and make-up of the church that they belong to - locally, regionally and connexionally. To be effective well-rounded leaders in the church, you must attempt to understand it. WWU were more than ready and up to this challenge.

On Sunday, leaders attended the worship service at Wesley Tauranga and fittingly, on ANZAC day, heard a message grounded in the self-sacrificial service that is modelled and remarked upon through our tupuna. Following the service there was a meaningful talanoa between the group and Co-Synod Superintendent, Viv Whimster. Viv was able to share information about the struggles and rewards ahead of our leaders, and reinforced the support of the WW synod in their continued leadership journey.

Of course, there was also time to fit in and 'do as the Romans do' - a hike up the Mount, swim in the hot pools, dip in the semi-freezing ocean, fellowship, great food, devotion and worship. It was a great and fruitful weekend, but now comes the hard work to put a new set of skills and learnings to test in the wild that is our various contexts.

A huge thank you to the WWU Leaders Exec for their preparation of this event, and particularly for the tireless work of convener 'Amelia Takataka. She is highly regarded and respected across Te Hāhi for her serving and caring heart for young people - in Waikato and across the whole Connexion. Keep an eye out for these upcoming leaders that were part of this programme - they are equipped for the 'church of tomorrow' and ready to get the waka on the water that is Weteriana, moving to where it needs to be, here and now. He waka eke noa.

Sir Harold Marshall

From Page 7

Methodist Influences

Sir Harold's long connection with Methodism has evolved over time. He knows the words of hundreds of hymns, but considers himself "a Franciscan in his grasp of the significance of the Incarnation". "At times I have been a more fundamental believer. Long ago, I rejected the 'religious' view that faith requires one's belief in 50 impossible things before breakfast."

American scientist and quantum physicist David Bohm has influenced his theology. Bohm contributed unorthodox ideas to quantum theory and was ostracised by his peers in the 1950s for his radical thinking and political affiliations. In a sermon he delivered at a Mt Albert service - dedicated to his friend Arthur Palmer - Sir Harold said, "I refer to God as The First Cause. G-o-d has so much baggage both well meaning and blasphemous in this present age - and because we now know that 13.77 billion years ago, the

universe and time had a beginning. The First Cause was already there."

Sir Harold's exceptional gifts in the areas of science, design and music have equipped him to achieve great things. His major discoveries include the particular importance of lateral reflected sound and of the architectural means to achieve this in concert halls. He has been a leader in discovering the necessary conditions for excellent ensemble for both instrumental groups and singers and for recognising the importance of acoustical and architectural relationships in the design process.

Since the 1950s, people had been working on what makes a concert hall the best. Harold was the first to comprehend the importance of sound from the side, and how a venue design could contribute to the audience's sense of envelopment and involvement in the music. A visit to the Royal Festival Hall in London in 1966 was a defining moment in his career. Travelling home

on the train after the concert, Harold remarked to his wife, "I am the only person in the world who realises what is wrong with the Festival Hall. The reverberant sound from the side was not happening. The venue was very wide, so the sound from the side was very weak."

Career Highlights

Amidst a career that has included numerous standout accolades and achievements, Sir Harold says that his involvement with the Christchurch Town Hall was a highlight. In the 1970s, five designs were sent to him for his consideration. Each was a departure from the rectangular shoebox style seen in the world's famous concert halls. "Not one of the designs recognised that lateral reflected sound was the crucial ingredient in a concert hall," Harold says.

Architect Sir Miles Warren came up with a design that was a departure from accepted best practice. "An ellipsis is an absolute no, no in acoustics but does

have huge architectural advantages. The sense of gathering into an elliptical space is very powerful. The challenge I had to engage with was, 'How do we amend the ellipse so that the sound is appropriate in every seat?'"

Harold believes Christchurch is lucky to have the iconic Town Hall as the radical design was ahead of its time. "The Christchurch Town Hall could not have been built at that time in Europe, as cultural inertia was so profound." In more recent times, Harold has especially enjoyed his collaborations with internationally acclaimed British Iraqi architect, Zaha Hadid and French architect, Jean Nouvel. "Those projects are my swansongs; it takes seven years from start to finish. I am in my 90th year."

As research continues on the importance of lateral sound, Sir Harold's original hypothesis and revolutionary ideas improve the sound experience of millions of people in many venues worldwide on a daily basis.



A bi-monthly column exploring questions concerning faith issues.



Ask Auntie

Auntie welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking.

Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

CONCERNING FAITH

Dear Auntie,

I am not judging any religion but in Sikh and Hindu religions eating meat is prohibited. We believe killing animals is disrespecting the creator God but Muslims sacrifice animals as part of their religion. I had assumed all religions gave similar messages but that part is difficult to understand. What is Lord Jesus' view on this? J Kaur.

Dear J Kaur,

Thank you for your thoughtful question and the respectful way in which you ask it. All religions are difficult to understand when you get to thinking about them. Most people of faith are born into a religion and accept, with little thought, that what their family does is right. Most faiths share two core values. They believe in a divine power or powers that they respect and worship and they believe in what is commonly called 'the golden rule' - treating others as you would want them to treat you. Beyond this religions and sub-groups within religions have different priorities as to what they consider important in rituals and behaviour. Observing rituals

and traditions gives identity and a sense of belonging to a special community.

Jesus was a Jew and Jews had strict dietary rules. They ate meat but only what the Hebrew Scriptures listed as 'clean' animals. They also sacrificed 'clean' animals. Jesus ate with his friends and encouraged his followers to enjoy eating together. He left no instructions about avoiding food or drink. But the Christian Scriptures give this caution in chapter 14 of the book of Romans:

"I am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. If your brother or sister is being injured by what you eat, you are no longer walking in love. It is good not to eat meat or drink wine or do anything that makes your brother or sister stumble."

Thus Christians are free to eat and drink whatever they wish but should be considerate of others. This may mean abstaining from certain foods and drinks in some situations.

Namaste - Auntie

Dear Auntie,

On Mother's Day I heard a sermon that celebrated mothers in the Bible which was good but it made me wonder if the Bible views women as baby-making machines. What evidence is there that the Bible values women as persons? Vicky

Dear Vicky,

Your assumption was reasonable based on well known stories in the Hebrew Scriptures. Yet despite the Bible originating from a patriarchal society it contains

significant non-mother 'women stories' in both Old and New Testaments. Hearing the Mary and Elizabeth passages every Christmas primes us to thinking mothers are greatly valued, and so they are. However, Jesus and John are the only babies mentioned in the entire NT. Of the 32 named women only 7 are described as mothers. Among the other 25 are business women, deacons, queens, consorts, leaders and stirrers. I recommend you read the book of Acts, underline each named woman, and discover her story.

Enjoy Scripture - Auntie

Welcome to June Kidz Korna

Welcome to an Autumn Kidz Korna. The trees that a few weeks ago were covered in beautiful orange, red and yellow leaves now have bare branches and the leaves are lying on the ground to be blown around and trampled on.

On the first Sunday of May we celebrated Mothers' Day and Tongan children all around the country celebrated Fake Me, reciting passages from the Bible and singing. Children celebrated Mothers' Day in many different ways - gifts of flowers, making mother breakfast in bed and other gifts and gestures of kindness.

By the time you read this we will all have celebrated Pentecost. What did you do? It would be great to hear how you celebrated it.



Carla and Cyraul from Lindisfarne, Invercargill celebrated Mother's Day with pancakes.



The young people at the Wesley Centre in Blenheim celebrate Fake-Me.

Pentecost Word Search

Can You find all these words in the puzzle?

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

BIRTHDAY FESTIVAL FIRE FLAMES GOD HOLY
JESUS PETER SPIRIT TONGUES WHITSUN WIND



For your bookshelf The Day When God Made Church

A Child's First Book About Pentecost

Author: Rebekah McLeod Hutto

Illustrator: Stephanie Haig

Publisher: Paraclete Press



This is the first book of its kind written for children about the birthday of the church, to help them understand Pentecost and the coming of the Holy Spirit. It is beautifully illustrated and as you read it you learn the Pentecost story; what people saw, the sounds and events on that very special day as told in the book of Acts. It can be enjoyed by children of all ages.

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



National Director



Are you passionate about international development? Committed to working for a world free of poverty and injustice?

We are seeking a visionary leader with a strong commitment to global issues. This person must have proven experience in organisational leadership and extensive skills in the management of people and finances. An ability to relate the Christian gospel to the work of CWS is essential.

For a Job Description and Person Specification, email: board.chair@cws.org.nz

Applications close 5pm on 25 June.

Sign up to Operation Refugee

Christian World Service will launch this year's Operation Refugee on World Refugee Day, 20 June.

Operation Refugee can be undertaken by individuals, teams or churches with a food or walking focus.

"I encourage you to take part in this annual campaign to help people forced from their homes and homeland. We can stand with our partners who are on the frontline - many are refugees themselves, giving support to people who are in real need," says Eric Park, CWS organiser.

Last year a number of parishes organised successful banquets for the wider community involving someone who had come to Aotearoa New Zealand as a refugee or who worked with them. East Christchurch churches organised their second walk around the estuary and Chartwell Cooperating Church in Hamilton combined their efforts to raise over \$6,000 with a walk, a banquet and individual actions.

"More groups are joining us in this solidarity effort for refugees. We have been focusing on the pandemic, but violence and persecution continue to force people to flee, making them more vulnerable to infection. I am happy to share ideas and support anyone interested in joining this year's Operation Refugee," Eric adds.

Started in 2018, Operation Refugee raises funds to assist refugees and displaced people primarily in Jordan and Lebanon. For people here it is an opportunity to come together in solidarity with communities who have welcomed waves of refugees as one crisis after another has rocked the Middle East.

The Department of Service to Palestinian Refugees is a network of refugee groups organised into regional programmes offering



Baraa, a refugee from Syria, has missed years of schooling because of the conflict. Credit ACT Alliance/ Tiziana Cauli.

training and expertise. Vocational training programmes give young people the possibility of employment and a sense of purpose. Mothers learn small business skills and discuss common concerns. People of all ages can attend school or tutorial classes, go to medical clinics and be part of a concerned community.

Operation Refugee runs from 20 June to 24 October.

Refugee Sunday is on 20 June on the Methodist Presbyterian church calendar and July 4 for Anglican parishes. CWS has prepared worship resources for both days.

Information about Operation Refugee can be found at www.cwsoperationrefugee.nz. Eric Park can be contacted at eric.park@cws.org.nz or phone: 022 377 6606. You can donate to Operation Refugee at cws.org.nz.



Tribal, or indigenous people, are keen to protect themselves from Covid-19. Credit: WDRC.

CWS Appeals for India

Christian World Service is appealing for funds to respond to the rapidly escalating Covid-19 crisis in India.

"Our partners are anxious to protect the communities they work with from infection and hunger in this second wave. They have asked for urgent funding to deliver emergency food assistance and hygiene supplies as well as support community healthcare and encourage people to be vaccinated," says Pauline McKay, National Director.

CWS works with five partner organisations in Tamil Nadu focusing on the long-term development and justice priorities of Dalit (sometimes called Untouchables) and Tribal

(indigenous) communities. Infection rates are high in Tamil Nadu.

In the first wave, these local partners shared good health information with groups including fish workers, day labourers, forest collectors, and women's sangams and distributing emergency supplies to families with no food. They helped thousands of people to access government entitlements and protect themselves from infection.

"We are grateful for the generous support of donors to the relaunching of our Coronavirus Emergency Appeal for India. If you can, please give again to stop the virus from spreading," adds Pauline.

Donations to the Coronavirus Emergency Appeal can be made online at cws.org.nz or by phone: 0800 74 73 72.

Join Operation Refugee 2021

Hold a banquet or a feast

Organise a walk or count your steps

Raise funds so refugees have food, medical care and education.

Sign up today

cwsoperationrefugee.nz



Christian World Service
ACTION AGAINST POVERTY





REVIEWS

C I N E M A

I no longer call you servants because a servant does not know his master's business. Instead, I have called you friends. John 15:15 NIV

The First Cow is slow. Like cattle chewing cud, the movie rewards the patient viewer. Beautifully plotted by director Kelly Reichardt, the mix of humanity and humour offers an absorbing meditation on the nature of friendship.

The beginning tells the end. Up a river in the Pacific Northwest, a ship passes. It takes time and little changes. Up that same river, in centuries past, trappers and traders have passed. Based on *The Half-Life*, a novel by Jonathan Raymond, *The First Cow* reveals the complexity of pioneer ambition.

The land is bountiful. Gold, beaver and the abundance of salmon offer opportunities aplenty. Amid such possibility, what to grow? Yet how to start?



Because, while dreams are free, getting ahead takes capital and class. Trade requires networks, more available to those already connected. New ventures take cash in advance, less risky for those who already have security. Pioneer society is riven by class. English gentry has servants, while ships' captains punish life with death. In contrast, Cookie Figowitz (John Magaro) is an orphan, learning to bake as an indentured labourer in Boston. King-Lu (Orion Lee) is Chinese,

on the run from a charge of murder. Across cultures, Cookie and King-Lu form an unlikely friendship. They lack the cash, but as partners find themselves urging each other toward risk. Oppressed by class, they offer each other trust and loyalty. In a sexualised society, a movie starring platonic friendship between two men, built on respect and partnership, is an oddity. Theologically, *The First Cow* brings to mind Jesus' invitation

to friendship. God's offer of friendship subverts hierarchies of servanthood. Trust, loyalty and mutuality are a radical way to relate to the divine. The cultural differences between Cookie and King-Lu remind us that relationships can be based on respect rather than sexual attraction or social media likes. Historically, the Christian tradition has seen cultivating friendship as a spiritual discipline. Writing in the 11th century ("Spiritual Friendship" in Ellen Charry, *Inquiring after God*), Aelred, abbot of an English monastery, distinguished between the intimacy of friendship and that of sexuality. Aelred celebrated fun and sharing, arguing that we know God better as we share time, offer tact and draw on the strength of others. In the giving and receiving of life, dignity is possible. For Aelred, friendship

Review by Rev Dr Steve Taylor

demanding time. Friends should be chosen carefully. Loyalty needs testing, as do intentions and discretion. Only once trust is tried, will a friendship offer spiritual growth. For Aelred, such friendships, although few, will be lifelong.

Hence friendship defines the spiritual life. Indeed, greater love has no one than this: to lay down one's life for one's friends (John 15:13). This is a way to faith in which the love and loyalty of God on earth is clarified. It explains the slow burn of *The First Cow*, King-Lu's final words, "I've got you," and the movie's beginning, which explains the side-by-side ending.

Rev Dr Steve Taylor is author of *First Expressions* (2019) and writes widely in theology and popular culture, including regularly at www.emergentkiwi.org.nz.

O N P A P E R

Jesus the Forgotten Feminist

Author: Chris Geraghty

Publisher: Mulgrave, Victoria: Garratt, 2018. 232 pages

Reviewer: John Meredith

Although women have always played a major role in the Christian ministry of pastoral care, throughout history the church has been at pains to 'keep women in their place,' i.e. subservient to male rule. From earliest years St Paul advised that women should not be in charge in churches nor speak in public worship. In even stronger terms we find the writer of the first epistle to Timothy stating that within the Christian community women should not be allowed to teach or have authority over men.

There is little doubt that this reflects the culture of a world in which the dominance of men was taken for granted; but because these admonitions are in the Christian scriptures they have often been interpreted as prescriptive for the church in every age.

Geraghty found himself wondering about this.

Did statements made by early church leaders have enduring authority? How did anti-feminist pronouncements line up with the teaching of Jesus?

In his study of the gospels Geraghty concluded that Jesus never made any statement about the status and role of women. His attitude must be teased out from his words and actions as reported by the gospel writers.

Geraghty draws attention to Jesus and women in a number of gospel stories. These stories include the woman 'taken' in adultery, the Samaritan woman at the well, Martha and Mary, the woman who anointed Jesus' feet, the Syrophenician woman, the chronically bleeding woman, the bent-over woman, and the widow in the temple. In each

case Jesus showed respect for women and affirmed their dignity.

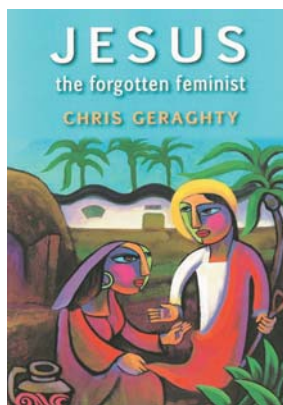
Geraghty approaches the gospels with what is known as 'hermeneutical suspicion.' Rather than simply accepting what is recorded he asks questions. Did Jesus ever commission women as disciples? Whether or not he formally commissioned women Geraghty is inclined to believe that Jesus regarded women as disciples and valued their ability to communicate the gospel message. He commended Mary of Bethany for attending to his teaching which is where discipleship begins.

The gospels tell that women were with Jesus until he died, came early to his tomb and were the first

witnesses of his resurrection. The prominence of women moves Geraghty to ask, 'Were women present at the last supper?' Despite any record of a female presence at what is regarded as a pivotal event in the life of the church, Geraghty believes that family members such as Jesus' mother and female

friends who had travelled with him on his way to Jerusalem are likely to have been included around the table. If this was not so it seems unlikely women would suddenly appear around the cross and empty tomb.

Geraghty writes with insight and imagination and offers a fresh approach. Through words and actions he sees Jesus as challenging anti-feminist culture and the prejudice that refuses to acknowledge women's talents and humanity in the biblical world and in church and society today. This is a book highly recommended for everyone concerned to ensure that the equality, freedom and justice proclaimed by Jesus are the right of women everywhere.



A Children's Bible. A Novel.

Author: Lydia Millet

Publisher: New York: W.W. Norton & Co, 2020. 224 pages.

Reviewer: Jillian Meredith

Global warming, environmental devastation, world chaos and generational conflict are all themes in American writer, Lydia Millet's latest work of environmental fiction.

A Children's Bible is set in the unspecified future where Evie, the main character and narrator, is "coming to grips with the end of the world. The familiar world, anyway. Many of us were."

A group of teenagers and younger siblings are on an extended summer holiday in a rented lakeside mansion with their "artsy and educated" parents who have not seen each other since college days. Wealth is obvious. Trouble is, the parents spend their days in an oblivion of liquor, drugs and sex, showing little concern for their children. In retaliation, the children treat the parents with utmost contempt, inventing games to humiliate them.

The life-changing events of the novel are triggered by a hurricane of gigantic proportions. The children leave their parents in the damaged and waterlogged mansion and their survival story begins, later intertwined with that of their parents.

The closest relationship in the book is between Evie and her little brother Jack whom she describes as her favourite person and "a prince among boys." This prince is eight years old and is an engaging blend of sensitivity to their plight, especially with regard to the woodland animals nearby, and courageous resilience.

Jack has favourite books, read over and

over, such as the Toad and Frog stories. Early on, one of the mothers gives Jack a book of Bible stories written for children. There has been no religious upbringing for Evie and Jack and so he comes to the stories without expectations or preconceptions. He becomes engrossed with the stories and finds parallels with their present predicament (a Garden of Eden and the Great Flood).

Jack explains that he likes the book because it is a mystery, some of which is explained by equating God with nature and Jesus with science. He makes a list: Jesus and science both heal the sick, make blind people see, turn a little food into abundance and so on. He believes that science will save a world in peril.

Apart from Jack's discoveries, the book is rich in religious allusion. There is an unlikely Christ-like figure who helps the children, people who are described as "angels," a powerful God-woman who descends in a "black chariot" (helicopter) with a troop of soldiers and punishment of the wicked.

The book may remind some readers of Robert O'Brien's *Z for Zachariah* (1975) in which a teenage survivor of a nuclear holocaust lives alone until a threatening intruder finds her uncontaminated valley. However, Millet's story is much darker and there seems to be little chance of escape or restitution of peace and order.

What makes the story bearable, though, are the flashes of intergenerational goodness and decency and the language that has the strength and clarity of a powerful searchlight and the beauty of the extraordinary.

The ending is for the reader to discover. Read the book and prepare to be overwhelmed. At the very least, it is a cautionary tale for our time.





From Mother Hubbard's to Government Methodist Missionary Education on Choiseul, Solomon Islands

Lynne McDonald

Missions required measurable results to encourage supporters to contribute financially. To further this aim on Choiseul, the Methodist mission introduced European education. This began in the early 1900s with missionary wife Mabel Rooney teaching girls at Sasamuqa how to dress like Europeans. Education of women and girls involved training in "womanly" crafts such as cooking, sewing and mother craft, which eventually developed into general education for everyone.

The other two missions on Choiseul had different goals for education. The Seventh Day Adventist mission considered that education had three purposes: to evangelise the people, to keep Adventist youth in the church, and to provide church workers. They did not train people for worldly employment. The Catholics, on the other hand, saw education as a means of encouraging the people to identify with Catholicism rather than as a way of transferring knowledge. Catholic education provided a way to keep the



Isaac Qoloni, Agnes (Jacob) Luduvavani, Graham McDonald, Esau Tuza. The boys are in Wesley College uniform. 1961 or 1962. Alister McDonald collection.

children away from their heathen surroundings for as long as possible. Although the methods varied, evangelism was still at the forefront of all missionary education work.

In 1960, girls from the Methodist mission were sent from Choiseul to Kihili on Bougainville for further education as nurses and teachers. Two boys went to Rabaul for "artisan training", as mechanics, engineers or plumbers. The mission doctor was keen for local nursing assistants to go to New Zealand for training in dental and laboratory work. Some nurse trainees went to Port Moresby for a four-year nursing course. A serious shortage of teaching and nursing staff in 1961 led to an urgent request to New Zealand for nurses.

One of the Methodist pupils considered worthy of further education was Esau Tuza, from Boe on Choiseul. He studied for four years at George IV College at Auki and passed the Cambridge Senior Certificate. He went to Wesley College in New Zealand, the School for Christian Workers at Trinity College, Auckland, then on to theological training at Rabaul. He was supported by a Methodist Mission scholarship, paid for by European and "native" staff, and "Lotu folk". He went to the University of Papua New Guinea to complete his M.A. degree - the first Solomon

Islander awarded one. Gaining a scholarship to complete his PhD at Aberdeen University in Scotland, he also worked as a relief pastor in a small congregational church in Edinburgh. He transferred briefly to Auckland then returned to the Solomons.

Several girls were sent to New Plymouth Girls' High School, including Effie Kavisi, Agnes Luduvavani, (also known as Jacob due to difficulties spelling her last name in New Zealand), and Ruth Jiro. Both Effie and Agnes seemed to adapt well and make friends at school. They had to grow accustomed to wearing "lace up shoes and berets". They were outfitted with uniforms and suitable clothes for the New Zealand climate, paid for by "Messrs Burns Philp Ltd" on behalf of the British Solomon Islands Protectorate government. The

two girls required on-going anti-malarial drugs to prevent an attack while in New Zealand.

Hugh Paia went to Te Aute College. Isaac Qoloni and Tuza attended Wesley College. Agnes Luduvavani eventually left her position as a teacher in the Methodist mission and went to work for the government.

In 1971, a female teacher, Ieva Hitu went to Cambridge Institute of Education, part of Cambridge University in England, on a scholarship. She said she would rather have gone to New Zealand where she knew others. The separation of people from their own cultures so that they could learn European ways was useful but the response of the student could never be anticipated. Moses Pitakaka from the Paqoe region of Choiseul had travelled to the UK in 1968 for a course (unspecified) and had returned with "a very aggressive, non-co-operative attitude - reason unknown."

On Choiseul from the early 1960s, indigenous people ran schools with close oversight from Sister Lucy Money and Volunteer Service Abroad teachers. With the greater involvement of the local people, education shifted from being an evangelising tool to a tool for nation-building.

The Methodist mission on Choiseul produced several members of the administration including the first Ombudsman, Isaac Qoloni. The mission was now training future participants in an independent Solomons.

Unsung Methodists

Rev Donald Phillipps

Clerical Duties - The Unsung

Mabel Hannah Morley: 1871 - 1954

'Clerical duties' is a confusing phrase. Does it refer to the duties of clerics, or to clerks? Both, of course. However, Methodists have never called their ministers clerks in holy orders, so in a Methodist setting the phrase has to do with office duties and general administration. Surely, there must always have been for Methodist ministers, office work to be done - letters to answer, financial arrangements to make, a diary of appointments to keep, and more.

I doubt they did it all themselves and I suspect there were some ministers' wives who were chosen as wives because they were good at that sort of thing. In the history of our New Zealand church there is, initially, an almost total silence about office workers.

Not until the first decade of the 20th century was any such individual named in church records. I wonder whether the allowances made many years before for the efficient running of the many Church

committees ever enabled some small financial recognition of these important skills to be personalised.

This contribution is based on a guess. I believe that when the first Connexional Secretary was appointed, around 1890, his daughter assisted him in his hugely varied and demanding administrative role. This article is about Hannah Morley, daughter of William Morley, whose birth took place 150 years ago this month.

Hannah was born in Lyttelton soon after her father finished his probation and she died in Christchurch, in 1954, aged 83. Hannah spent a large part of her formative years itinerating with her family from Auckland to Dunedin and several places in between. William had been in Christchurch for some time when the Church chose to centralise its administration. He was the logical person to do this work. However,

the so-called Connexional Office did not operate from a purpose-built structure - a contemporary description suggests it was a larger-than-usual parsonage, with a separate room for the minister to do his parish and church business. It would have been a very busy place - William Morley was in touch with every Circuit in the country on a regular basis, dealing with matters of property, finance, insurance and more.

His daughter remained at this side until 1898 when she moved to Wanganui to take up the position of Matron at Wanganui Boys' College. Then, almost inevitably, when the Church established the Prince Albert College as a residential training school for ministers and others, she was employed there as Assistant Matron while the College's administration was being refined. From 1904, for a couple of years, she was in Wellington as housekeeper at the Nurses' Home. All these latter appointments

would have involved considerable skills in people management.

It was almost inevitable that Hannah (who did not accompany her father when he took up a Church position in Melbourne in 1901) should become involved with the newly re-organised Deaconess movement in New Zealand. She did her training, such as it was in 1906, and the next year she became the Lady Superintendent of the Deaconess Institution in Christchurch. She held that position until 1914 and despite being heavily involved, still had time for organising the Young Women's Methodist Bible Class Movement. She visited England in 1909 and at the end of her time at the Institution, she became the Sister-in-Charge at the Church's South Island Orphanage, a position she held until 1921. She retired shortly afterwards, but remained on the Deaconess and Orphanage Boards until the 1940s.

Hers is an extraordinary record of service. But such service does not just happen - it is the result of dedication and, even more, of innate skill and competence. Clerical duties can, as is the case with Hannah Morley, invite (even demand) our grateful recognition.



Hannah Morley circa 1900, when she was a deaconess she was called Sister Mabel.

Methodist Church of New Zealand archives.



“Savali i le Faatuatua, ae le o mea vaaia - Walk by faith and not by sight” 2 Korinito 5:7



Mafutaga i le afiafi o le Aso Tofi 'Thursday in Black'

Na faatumulia le nofoaga o le Silverstream Retreat i le aoauli o le Aso Tofi i le tau fai taunu'u atu o sui usufono na malaga mai i Itumalo e ono o le Sinoti Samoa, Aukilani, Manukau, Hawkes Bay, Taranaki faapea Kisipone ua potopoto i le Laumua. Sa auai le Afioga i le Peresitene o le Matutaga a Tama'itai o le Sinoti Samoa, Faletua ia Leotele Aumua, faapea le Afioga i le Sea ia Suivaia Te'o, ae tainane le Siapelini ma le Paia i faletua o le Afaigaluega, Peresitene o Mafutaga ta'itasi aemaise sui usufono mai Itumalo e 6.

E maeu le matagofie o le alofa o le Atua Silisiliese auā ua maua luga le viiga ma le fa'aneetaga i lana pule fa'asoasoa i le soifua ma lo matou ola ua feiloa'i ai i le fuatiafu e tasi i lona alofa ma lona agalelei. Ulufale ma tatalaina le Fonotaga I le po o le Aso Tofi i le Sauniga lotu na tapena iai le Taitaifono ia Leu Pupulu ma le Mafutaga a Tamaitai o le Itumalo I Ueligitone ma sa faatauaina le THURSDAY IN BLACK ma laeiina ai laei o le lanu uliuli e mafutaga uma i lea afiafi.

O a matou guest speakers, o le Afioga i le Peresitene o le NZMWF, Siniva Vaitohi, ma le teuolua, Amelia Hoglund sa mafuta ai i le weekend. O le Aso Toonai na faalologo ai fo'i le mafutaga ae faasoa mai le tamaita'i talavou o Felicia Muliaina mai le Mafutaga i Mangere East faapea le faletua ia Ruanna Letalu i le alofa o le Atua i fa'amanuiaga ma le tomai ma le malamalama ua iai nei tama'itai o le Mafutaga i lo laua auunaga i galuega fa'apea polokalame i totonu i community.

O le Aso Faraile na faia ai le tausala a le Mafutaga a Tamaitai o le Sinoti Samoa i le afiafi. Fa'atumulia le hall e le gata i sui usufono ma sui faalogologo, ae ua faapena ona auai mai nisi o le Afaigaluega a le Sinoti ma nai alo ma fanau malaga mamao mai Aukilani faatasi ai ma le tapuaiga a le Afaigaluega, tamā ma nai fanau o le Itumalo o Ueligitone sa lagolagosua i le faamoemoe o le MTSSEMNS. O le alofa tula'i i le na po, na maua ai le \$40,005.00

Faafofoga le fonotaga I ripoti eseeese mai Itumalo e 6, faapea Komiti Esese o lo'o auuna ai le MTSSEMNS i le NZMWF. O lo'o faaopopoina mai lava sui o mafutaga ma o le aofa'i e 293 members i lenei tausaga. Aukilani 93, Manukau 130, Ueligitone 32, Hawkes Bay 23, Taranaki



O le tu'ua ai o le sauniga o le Aso Sa.

12, Kisipone 3.

Aoga Tusi Paia na saunia e le Susuga i le Siapelini, Rev Alisa Lasi. Na fa'amataupu silisili ai le autu ma le sini o le weekend - Savali i le faatuatua ae le o mea vaaia. Manaia le fa'asoa a vaega ta'itasi sa taape iai. Ese fo'i le loloto o le mataupu silisili a tamaita'i o le

Mafutaga, ma o se vaaiga fiafia lea a le Susuga i le Siapelini, Rev Alisa Lasi i faasoa a tama'itai i lona aso. I lea lava afiafi, na taape ai i vaega na vaevaeina ai sui auai (111) o le mafutaga i motu o Samoa, Upolu, Savaii, Manono ma Apolima ina ia iai se latou ata fa'atino e faatatau i le autu o le weekend 'Savali i le fa'atuatua, ae le o mea e vaaia'.

Sa tuu lava i le faitalia i le faiga o le aitema. Molimau ina le matagofie o tapenaga a vaega, ma ua silafia ai foi e le toatele ma le talenia o tama'tai i le musika, ata faatino ma le mau ata faaemo o lea po. Na faaiuina lenei mafutaga i ata faatino i le agaga fiafia ma le agaga faafetai i sui uma i le talenia aemaise o le mafuta faatasi ma galulue faatasi, ma alo atu ai lea o Tamaitai Talavou o le MTSSEMNS na auai i le devotion e fa'aiu ai polokalame o le po.

Ua mae'a fo'i sailiga tofi o le Mafutaga a Tamaitai Sinoti Samoa Ekalesia Metotisi Niu Sila MTSSEMNS ma o le fa'aiuga o le Faigapalota - Ofisa Fou o le MTSSEMNS

Peresitene - Suresa Tufuga
Sui Peresitene - Fa'apaia Ieli
Siapelini - Rev Suivaia Te'o
Failautusi - Lautalie Aumua
Teutupe - Lolila Faitoto'a

Sustainable Development Goals. O nisi o poloketi ua tu'uina atu nei i tua i Itumalo, mo le faatinoina ma fesoasoani i le faaititia mai o aafiaga ua iai nei suiga i le



Sa'asa'a le afioga i le Peresitene NZMWF, Siniva Vaitohi.



Sauniga o le Fa'apaiaina o le Ofisa Fou o le Mafutaga.

si'osi'omaga mai faalavelave faalenatura. E tolu ni vaega o le a taumafai e faaautu ai ni metotia ma ni tapena mo le SDG13 - Climate Change, SDG 14 - Life below water/sea, SDG 15 - Life on land

Fa'aleo le fa'afetai tele i le tapenaga ma le talimalō a le Itumalo i Ueligitone. Fa'afetai i lo outou laumata fiafia ma le agaga mafuta faatasi, toe matagofie taumafataga o le weekend. E leai se tasi

na moe mole manava i le lelei o le tausiga ma le kuka a le Susuga i le Ta'ita'i Itumalo, le Susuga ia Utumau'u faatasi ai ma le lagolagosua a le Susuga i le Faafeagaiga ia Faleu, ae tainane le Ta'itai ia Muaau ma le paia o le Itumalo. Viia le Alii i lo outou talimalō lelei.

**Soifua,
Suluama Feaunati -MTSSEMNS.**



Nai Lalakai Vakavula Ni Lotu Wesele E Niusiladi Vakarautaka Akuila Bale (Talatala ni TC Peceli)

Ulutaga: "Dou Na Qai Dau Tukuni Au" (You Will Be My Witness)

Lesoni: Cakacaka 1: 8 (Acts 1:8)

ia dou na rawata na kaukauwa, ni sa lako mai vei kemudou na Yalo Tabu; dou na qai dautukuni au mai Jerusalemi, kei Jutia taucoko, kei Samaria, ka yacova nai yalayala kei vuravura.

Na macawa ni kaucake nei Jisu kei na Macawa ni Sovaraki ni Yalo Tabu ena macawa sa oti e da bole kina nai Wasewase kei na dau vakamuria tu nai lalaki oqo me da bulataka na bula e vakasinaiti.

E da vakaroti me da tukuna nai tukutuku vinaka kei Jisu.

E vica na yavu eda na vakadeitaki kina ena vula i werewere oqo.

Nai vakaro oqo e sa vu mai na Kaukauwa ni Kalou ka sega ni vu vakatamata.

Ni da wasea nai Tukutuku vinaka kei Jisu ena veivanua kecega, tamata kecega, draki kecega, gauna kecega, vakatagedegede ni bula kecega se kaukauwa kecega, me vakavu mai na nona vakila e dua ni tarai ena nona bula.

Nai vakavuvuli nei Jone Wesele, e laurai kina e vuqa na veika talei me da muria ena noda sotasota vakavuvale, se matasiga, se soqosoqo ena loma ni vula oqo.

Ena bula ni Mecotisi, nai valavala ni loloma e sala ni nona **cakacaka tawa raici na Kalou ena veivakatisaipelitaki, veivakatosoicaketaki, veivakaqatataki ka veivakadeitaki ena bula ni vakabauta.** (In Methodism the means of grace are ways in which God works invisibly in disciples, quickening, strengthening and confirming faith.)

Sa dau vakavuna me cakacaka na Kalou kina **lomadra ni sa dolavi vua.** (Open their hearts and lives to Gods' work in them.)

E wasei ena rua nai wasewase nai valavala ni loloma me vaka e kaya ko Jone Wesele, na veika e baleta na noda bula **yadudua** kei na veika e baleta na noda bula **vakaveiwekani.** (With individual and communal components:)

Nai tovo ni Vakadinadina-bula (Works of Piety, such as:

Yadudua (Individual Practices)

- I. Masumasu. (Prayer)
 - II. Lolo (Fasting)
 - III. Vakasaqara nai Vola Tabu. (Searching the Scriptures)
 - IV. Bulabula vakayago (Healthy Living)
- Bula vakaveiwekani (Communal Practices)
- I. Sakaramede ni vakayakavi ni turaga (Holy Communion)
 - II. Papitaiso (Baptism)
 - III. Boseboseka vakalotu. (Christian Conferencing or "community")

Cakacaka ni loloma (Works of Mercy, such as:)

Vagolei kina bula yadua (Service focused toward individual needs)



The wedding of Mr & Mrs Korovulavula, Christchurch 1 May 2021.
Photo courtesy Lina Korovulavula

- I. Caka vinaka Doing Good (Good works)
- II. Veisiko vei ira na tauvimate (Visiting the Sick)
- III. Veisiko e valeniveivesu (Visiting the Imprisoned)
- IV. Veivakani ka veivakasulumi vei ira na gadreva tu (Feeding and Clothing those in need)
- V. Kumuna, maroroya, solia (Earning, Saving, and Giving)

Veiqaravi ki na bula vakaveiwekani (Service focused toward communal/social needs)

- I. Tutaka na dodonu (Seeking of Justice)
- II. Saqati na veivakabobulataki (Opposition to Slavery)
- III. Rawati na bula e taucoko ena cakacaka ni Yalo Tabu. (Careful attention to the means of grace is, for Methodists, important in the process of sanctification as one is moved on toward Christian perfection through the work of the Holy Spirit)

Na Caka Vinaka (Do Good)

Cakava na levu ni ka e vinaka ko rawa ni cakava (Do all the good you can)

Ena i naki/valavala ko rawa ni cakava (By all the means you can)

Ena sala kecega (In all the ways you can)

Ena vanua kecega (In all the places you can)

Ena gauna kecega (At all the times you can)

Ki vei ira na tamata kecega (To all the people you can)

Me yacova na i yalayala ni gauna e rawa ni caka kina (As long as ever you can.)

Oqori na vakadinadina vakawesele ka tu kina na bolebole me cakacakataki.

Nai Vakadinadina Ni Loloma (Witness of Faith)

- a. Yavutaki enai Vola Tabu (Biblically based) Levu na ka dina eda gadreva me da cakava ia, sa na yaga me da na raica na kena yavu vakai Vola Tabu. E so na ka eda sa solevaka



"The Life of John Wesley". Mothers' Day Drama Group Moraia Church Christchurch.
Photo courtesy Luisa Tagicakiverata



Mothers' Day 2021 Wanganui

cala ka vakadinadina cala kina. E da totaka na lomada ka sega ni totaka na dina ni vosa ni Kalou.

- b. Vakadewataki vakacava na dina oqo. (Reason) Me da na dau qarauna talega na ka dina e volai se tukuni. Oya ga me da muria ka cakava. Ke sa tukuni e Jerusalemi, me da yaco ki Jerusalemi, sega ni da maqosa cala ena gauna dodonu se maqosa donu ena vanua cala.
- c. Nai Naki e vakadewataki kina (Method of Interpretation) Vakaibalebaletaki vakavinaka na i balebale ni veika e vakadewataki. Kua ni vakaio vua e dua, ka sega vua e dua, me tautauvata na vosa e cavuti vei ira na tamata kecega.
- d. Tovo ni bula vakavanua ni dua na tamata (Traditional protocols) Maroroi na yavu ni veimaroroi ka ra dau maroroya na qase. Na veiwekani vakavuvale, vakalotu,

vakavanua, se veiwekani vakacakacaka ka tu vata kaya na kena veiyagani.

- e. Na nona vakila e dua na tamata na veika e lako curumi. (Experience) Me da vakila na nona kaukauwa na Kalou ni sa dodonu me da vakaukauwataki kina nai vakadinadina bula eda sa kacivi e daidai. Wase ana veika e lako curumi me veika eda veitatataki cake kina na tamata vakabauta.

Oqori e vica nai vakavuvuli ka vakatavuvulitaka na qase o Jone Wesele me vukea na noda vakadinadinataka na vosa ni veitalai nei Jisu.

Me da qaga na luvei Viti ena noda vakadinadinataka Jisu ena kaukauwa sa vu mai na Yalo Tabu ni Kalou, sa soli mai meda rawata ka cakacaka vata ena siga edaidai. Emeni.

Ko e Fakamanatu 'o e Famili 'i he ma'alali 'o Me

'Oku taku ko Me ko e mahina 'o e famili. 'Oku kamata 'a e Sapate 'uluaki 'o e mahina 'a e faka-Mē pe ko e Sapate ia 'o e fanau. 'Oku hoko mai leva ki ai 'a e Sapate 'o e ngaahi fa'eé. Pea 'oku toki faka'osi'aki 'a e Sapate 'o e ngaahi tamai. 'Oku hanga 'e he ngaahi 'ata pe tā ko 'eni 'o fakamatala 'i 'a e mahu'inga 'o e ngaahi Sapate.



Ko 'eiki 'Anaseini Tupou Veihola Fusitu'a pea mo e kau fa'ee 'a Saione 'i he Sapate Fa'ee. Mothers from Saione parish with a member from the royal family, 'Anaseini Tupou Veihola Fusitu'a during the Mothers' Day celebration.



Ko e faka-Me 'a e kainga mo e siasi 'o Ashburton. Faka-Me, Ashburton Church.



Ko e ni'hi mei he lautohi faka-Sapate 'a Saione 'i he faka-Me 'o e 2021. Sunday schoolers from Saione Parish Faka-Me 2021.



Ko e kau fa'ee mei he Sapate Fa'ee 'a Levin. Mothers' Day at the Levin Church.

Lave Monū Ngaahi Siasi Tokoni Pule'anga Covid-19 *Churches Benefit from Government Covid-19 Support Funds*

Na'e lahi hotau ngaahi siasi na'a nau lave monū he ngaahi tokoni mei pule'anga lolotonga 'a e Covid-19. Ko e ngaahi siasi 'e ni'hi na'a nau kole ki he ngaahi komipiuta (devices) ke tokoni ki he 'enau kau toulekeleka 'i he fetu'utaki lolotonga e taimi 'o e fakatapu'uii (lockdown). Na'e fu'u tokoni 'aupito ia ki he ngaahi famili. 'Oku 'ikai ko ia pē kae toe tokoni foki ki he ako 'a e fanau.

Na'e 'i ai foki 'a e ngaahi siasi ia 'e ni'hi na'a nau ngāue'aki 'a e tokoni ko 'eni ke fafanga honau ngaahi siasi 'o hangē ko e toutu'u kumala. Na'e kau 'i he faingāmalie ko 'eni 'a Ellerslie, Pukekohe pea mo Saione. Na'e pehē 'e 'Uhila Manase (setuata lahi 'a Saione) ko e tokoni matu'aki mahu'inga eni koe'uhii he na'e 'ikai ke 'i ai ha pa'anga ia 'a e siasi ke fua'aki 'a e ngaahi fakamole ki he 'enau toutu'u. Ko ia na'e 'aonga 'aupito 'a e tokoni ni ke fakatau'aki 'a e pulopula la'i kumala mei Dargaville, palau 'o e konga kelekeleē pea 'ikai ko ia pe kae toe lisi'aki 'a e konga kelekeleē.

'I he polopoloo na'e ma'u kumala ta'etotongi ai 'a e ngaahi famili pea 'ikai ko ia pe ka na'e toe kau ai 'a honau ngaahi kāinga mo e kau faifekau na'e 'ikai ke tō kumala honau ngaahi siasi. 'E hokohoko atu pe foki 'a e poloseki ko 'eni 'i Saioneē, ko e talanoa fiefia ia 'a 'Uhila Manase ki he ongoongo ni.



Ko Hon. Aupito Su'a William Sio, minisita ki he kakai 'o e Pasifiki lolotonga e polopolo toutu'u kumala 'a Saione. 'Oku langitu'a mai 'a e kau fefine mo e fakame'ite 'o e 'aho. The minister of the Ministry of Pacific People, Hon. Aupito Su'a William Sio with the church of Saione parish during the harvest celebration of their kumara plantation.



Ko Siale Tu'ipulotu mei he lautohi faka-Sapate 'a Saione lolotonga ta'aki 'ene 'otu kumala. Siale Tu'ipulotu from Saione Parish Sunday School harvesting her row of kumara.



Ko 'Eneasi jr Pauta 'oku ne fiefia he foha 'ene kumara, ka ko e faama foki ia 'o e kaha'u. 'Eneasi jr Pauta (Saione parish Sunday schooler) enjoyed harvesting his row of kumara.



Ko Makuleta Manase 'oku ne fofonga fiefia 'i he polopolo 'a 'ene 'otu kumala Margaret Manase (Wesley College student from Saione parish) smiles proudly with the fruit of her labour.



FAKALOTOFALE'IA – MONTHLY DEVOTION

Potu Folofola/Passage: Loma 5: 1

Veesi/Verse: "Ko ia tau tuku ke fakatonutonu kitautolu 'e he tui, ka tau ma'u 'a e melino 'a e 'Otua 'i hotau 'Eiki ko Sisu Kalaisi.."

Romans 5:1: "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ ..."

Kaveinga/Theme: "Ko e ma'alali 'o e māfana makehe 'a Sione Uesilē"

"Celebrating heart strangely warmed by John Wesley"

Na'e ma'alali (celebrate) 'i he mahina (Me 'o e ta'u 2021) 'a e ta'u 'e 283 'o e māfana makehe (heart strangely warmed) 'a e lotu 'o Sione Uesilē.

'I he 'aho 24 'o Me 1738 na'e 'alu ai 'a Sione Uesilē ki ha feohi'anga 'i he Aldersgate Street 'i Lonitoni. 'I he feohi'anga fakalotu ni na'e lau ai 'a e fakamātala 'a Lūteolo (Martin Luther) fekau'aki pea mo e 'ipiseli 'a Paula ki he kakai Lomá. Na'e ongo'i ai 'e Sione ha mafana makehe na'e hoko ki hono lotu. 'Oku 'iloa foki eni 'e he tokolahi ko e 'aho ia hono fanau'i fo'ou. 'A ia na'a ne fakapapau'i 'oku tu'u 'ene falala 'ia Kalaisi pea ko hono fakamo'ui 'oku fai ia 'ia Kalaisi 'ata'ataa pē.

'Oku 'i ai 'a e fakakaukau heni 'e ua 'oku mahu'inga ke tau tokanga ki ai fekau'aki eni mo e teolosia 'o e fakamo'ui (theology of salvation). [1] 'oku anga fēfē hono fakamo'ui 'o ha taha (how one is saved); [2] 'e anga fēfē hano 'ilo'i 'e ha taha kuo fakamo'ui (how one knows that he/she is saved). Ko e taha foki eni 'a e fakakaukau fakateolosia na'e 'iloa ai 'a Sione Uesilē 'a 'ene lave ki he fakamo'ui 'i he kelesi pea mo e fakamolemole angahala. 'I he fakalea 'e tahā, ko e tokotaha kuo fakamo'ui 'oku ne 'ilo'i kuo fakamolemole 'ene

angahalā. Pea 'oku makatu'unga ia 'i he 'ene tali 'a e 'ofa mo e kelesi fakamolemole 'a e 'Otua. (Journal, May 24, 1738, Works, 18:249–50).

'I he fakakaukau ko iā, ko e fakalotofale'ia 'o e mahina ni 'oku ou fie faka'ilonga'i heni 'a e mo'ui fo'ou pe ko e akenga (model) na'e 'omai pe 'ofa mai'aki 'e Sione Uesilē ki he komuniti pea mo e mo'ui 'a e kakai. 'I hono taimi (senituli 17) ko e lotu mo e malanga na'e fai pe ia ki falelotu 'o fakatatau tu'utu'uni 'a e siasi 'Ingilani 'a ia na'a ne kau ki ai.

Ka 'i he māfana makehe mo e a'usia fo'ou na'e ma'u 'e Sione Uesilē hili 'a e 'aho 24 'o Mē, na'a ne kau fakataha mo hono kaunga malanga ko George Whitfield 'i faka'ilonga'i 'o e fakamo'ui pea mo e 'ofa 'a e 'Otua 'aki 'a hono fakahoko (implement) ha akenga fo'ou 'o e malanga 'a ia ko hono 'ave 'o e ongoongo lelei ki he feitu'u 'oku 'i ai 'a e kakai. 'A ia ko hono 'ave 'o e ongoongo lelei mei falelotu, ki he maketi, ngaahi tau'anga lelue pea mo e ngaahi feitu'u fakataha'anga kakai.

'A ia ko e ngaahi faka'ilonga 'o e fakamo'ui ko e hoko 'a Sione Uesilē ko e tokotaha fakahoko 'o e tui pe (doer of faith). Ko e fakakaukau fo'ou (liberal idea) 'aupito ia 'i he taimi ko iā. Ka 'i hono kamata'i 'e Sione na'e fu'u manakoa 'aupito pea mo'ui ai 'a e tokolahi. Ka neongo foki eni na'e 'ikai ke manakoa'i pe tali lelei 'e hono siasi,



Ko Aupito Su'a William Sio (lotomālie), minisita kakai e Pasifiki, pea mo Niu Fakakovikaetau (sekelitali peulisi) pea mo Rev. 'Ikilifi Pope lolotonga e polopolo 'a Saione. Hon. Aupito Su'a William Sio, minister of the Ministry of Pacific People (middle), Niu Fakakovikaetau and Rev. 'Ikilifi Pope during the 'polopolo' (kumara harvest celebration) of Saione parish kumara plantation. This is a symbol of creative and practical 'sharing life' with the community as John Wesley embodied in his time.

'a e 'Ingilani.

Kaekehe, na'e laka hake he maille 'e vaeua miliona (nima kilu tupu) na'e fononga hoosi holo ai 'a Sione Uesilē 'i he 'ene ngaahi malanga.

Na'e 'ikai ko ia pē foki ka na'a ne toe kapa atu ki he ngaahi me'a fakapolitikale hangē ko e ngaahi ngāue 'a e pule'anga 'o kau ai 'ene faitohi ki he kau taki' ke toe vakai'i (review) 'a e lao 'o e pilisone koe'uhii ko e mo'ui 'a e kakai.

'Oku ou tui ko e fakakaukau eni 'oku totonu ke fai ki ai 'a 'etau tokanga 'i

hotau kuonga he 'aho ni. Kapau 'oku tau mahu'inga pe tui ki he ngāue na'e fakahoko 'e Sione Uesilē 'i hono taimi pea 'oku totonu ke tau fakafuo 'etau tui 'aki 'a 'etau fakahaa'i 'a e 'ofa 'a e 'Otua 'i he ngaahi faingamālie kotoa pe 'oku tau ma'u ke tokoni ai ki ha taha kehe.

Ko e fakakaukau tatau mo ia na'e ngāue'aki 'e he ngaahi siasi na'a nau ma'u faingamālie mei he tokoni 'a e pule'anga he taimi 'o Covid - 19 ke tokoni'i'aki honau ngaahi siasi. Vakai ki he tā 'o e polopolo 'a Ellerslie pea mo Saione.

Ngāue'aki 'a e ngaahi tokoni mei he pule'anga ke tokoni'i hotau ngaahi famili

Support from the Government's Covid-19 quick response funds benefit community

Ko e fofonga fiefia eni 'a e kāingalotu Moia-mei he 'Eiki mei Ellerslie 'i he ola lelei 'etau toutu'u kumala ki he ta'u ni. Ko e poloseki foki ko 'eni na'e

fakapa'anga ia 'e he potungāue 'a e kakai 'o e Pasifiki (Ministry of Pacific People), 'a ia na'e fakataumu'a ia ke tokoni ki he ngaahi fāmili' he taimi 'o e Covid-19. Na'e kau 'a Ellerslie he ngaahi fai'angalotu na'a nau kole ki he

tokoni eni 'a e pule'anga 'o ma'u ai 'enau seniti ke fai'aki 'a e poloseki ko 'eni.

Ko e lolotonga foki ko eni e Covid - 19 na'e lahi 'a e ngaahi tokoni kehekehe na'e fakaava mai 'e he pule'anga ke kole ange ki ai 'a hotau ngaahi komuniti Pasifiki.

Na'e kau foki pea mo peulisi Saione pea mo Pukekohe he ngaahi siasi na'a nau faingamalie mei he ngaahi tokoni 'a e pule'anga.



Ko Sione Uesilē (John Wesley) lolotonga 'ene fononga hoosi holo 'i he 'ene ngaahi malanga. Na'e laka hake he maille 'e vaeua miliona (500,000 tupu) 'ene fononga hoosi holo mei 'Ingilani, Uelesi, Sikotilani mo 'Ailani 'o fai 'ene malanga.



Ko Sione Uesilē 'a ia na'a ne fatu 'a e fakakaukau fo'ou 'o hono malanga 'aki 'a e Ongoongo lelei 'i he ngaahi feitu'u 'oku 'i ai 'a e kakai 'o hange ko e ngaahi, maketi, tau'anga lelue, keli'anga malanga mo e ngaahi feitu'u kehekehe pe 'oku 'i ai ha kakai 'oku nau fie fanongo ki he 'ofa 'a e 'Otua. 'I he 'aho 24 Me 1738 na'a ne ongo'i ha mafana makehe 'i he 'ene fanongo ki hono lau e fakamatala 'a Matini Lutelo (Martin Luther) ki he 'ipiseli 'a Paula ki he kakai Loma.



Ko faifekau, Lute Pole mo e ni'hi honau siasi na'a nau kau he toutu'u kumala. Ko e poloseki ko 'eni na'e fakapa'anga ia 'e he Potungāue Kakai Pasifiki (Ministry of Pacific People). 'Oku hā foki he tā 'a e taha 'o e ongo talekita 'a e misiona, Siosifa Pole. The congregation of Ellerslie with the 'polopolo' (harvest) of their toutu'u kumala (kumara plantation). This project was part of the 'programme - quick respond for Covid-19' funded by the Ministry of Pacific People to help the Pacific community.