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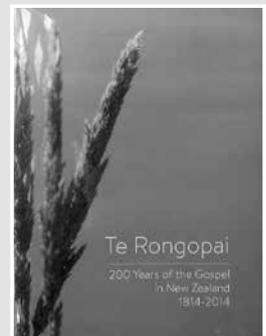
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# Our Wesleyan heritage in Aotearoa New Zealand

by the National Superintendent, Richard Waugh

New Zealand is a South Pacific nation and Auckland is often described as the Pacific Island capital of the world. Our geographical location at “the ends of the earth” (Acts 1:8) and our historical, political and missionary links to Australia and the Pacific Islands places the Wesleyan Methodist Church of New Zealand firmly in this unique South Pacific context.

As a renewal movement, our Wesleyan Methodist Church has a rich heritage to call upon. We belong to a large international church family. Our Wesleyan denomination is active in more than 90 countries and has a great holiness and missional heart. Our new South Pacific conference is growing with more than 170 churches and 250 ministers. Globally the World Methodist Communion of Churches with over 75 million people makes us one of the larger Protestant bodies, similar in size to the Anglican Communion, and welcomes one million new believers to the Kingdom each year.

An informed awareness of Church identity and theology is often an indicator of Church health. Darrell Guder, from a different stream of the Church, puts it like this, “Continued reform and conversion can happen only as congregations become aware of their traditions. We need to be students of our history both to receive its legacy thankfully and to discover how we became what we are.” Certainly it is important to know who we are as Wesleyan Methodists and to be well informed of our history and the history of Christianity in our land.

Marsden Cross at Rangihoua, Oihi



Photo courtesy of Ken Gorbey

2014 is a special year for the whole Church in New Zealand as we mark the 200<sup>th</sup> anniversary of the wider Christian world having its first influence in Aotearoa New Zealand. On Christmas Day it will be 200 years since the Rev. Samuel Marsden, of the Church Missionary Society, came ashore in the Bay of Islands to establish the first Christian mission, at the invitation of local Maori. The sermon text he preached that special day was from Luke 2:10, “Behold, I bring you glad tidings of great joy.”

Marsden’s missionary activities in Sydney and his initiative in befriending visiting Maori were because of his evangelical heart. He and the Church Missionary Society were influenced by the evangelical awakening of which the Wesleyan revival was a major part. Evangelicals like Marsden were motivated to expand Christian mission because of Jesus’ Great Commission for the light of the Gospel to come to every land and every people. It was this missionary imperative that led Marsden into partnership with Chief Ruatara and to feel confident that a mission in isolated Aotearoa would be viable.

Chiefs Te Pahi and Ruatara of the Bay of Islands could see the many benefits Christianity would bring: agricultural, educational and medical - and spiritual with a new powerful Gospel message of the valuing of all life equally and the promotion of peace and reconciliation.

The story of the mission at Rangihoua Pa in Hohi (Oihi) Bay, the first European settlement in Aotearoa, is very important to any real understanding of our nation’s beginnings. It included the establishment of regular Christian worship, the first school, implementation of new agricultural techniques, birth of the first Pakeha child, and development of foundational and significant bicultural relationships.

The first Wesleyan Minister to come to the South Pacific was Rev. Samuel Leigh from England, who arrived in Sydney in 1815. He soon developed a friendship with Rev. Samuel Marsden and in 1819 Rev Leigh visited the Bay of Islands with Rev. Marsden’s blessing. His nine month stay included helping with some disputes among

Rev. Samuel Leigh



President of the South Pacific Conference of the Wesleyan Methodist Church, Rev. Dr Richard Waugh, is farewelled from the Wesleyan Bible College, Tanamalo, Bougainville, March 2014. Dr Waugh earlier this year was appointed the South Pacific Secretary for World Methodist Evangelism

the missionaries. It is likely this collegial friendship between the Anglicans (CMS) and Rev. Leigh, the Wesleyan Minister, was the first ecumenical endeavour in New Zealand.

The British Wesleyans, under Leigh’s leadership, established their own mission at Kao (near Kerikeri) in 1822. Unfortunately the Wesleydale mission was a failure but a stronger start was made in the Hokianga in the late 1820s and this led to considerable Wesleyan missionary progress in the next few years. From the late 1830s the Anglicans and the Wesleyans were joined by the Roman Catholics and it was these three missionary Churches that were influential in encouraging Maori to sign the Treaty of Waitangi.

In 19<sup>th</sup> Century New Zealand the “Wesleyan” name was the usual name of the main church. It was only after the 1913 union of the Wesleyans and the Primitives that the “Methodist” name came to dominate. In fact it wasn’t until the Wesleyan Methodist Movement (WMM) was founded in 1997, which led to the founding in 2000 of our Wesleyan Methodist Church, that the “Wesleyan” name was again widely used. It is good for us to have a name that reflects evangelistic work and an important part of early New Zealand Church history.

As an indigenous Church in Aotearoa New Zealand we own our rich Wesleyan heritage and take our part celebrating two centuries of work and witness for Jesus Christ in this favoured land. So on your behalf it has been my privilege to serve on the national 2014 planning group (see [www.gospel2014.org](http://www.gospel2014.org)) and especially to help plan for the upcoming December bicentennial services at Hohi by the Marsden Cross. I was also pleased to be involved in the ecumenical Waitangi Day service representing the Wesleyan Methodist Church and was impressed by the positive and conciliatory atmosphere.

Thank you for your support of all we are doing pursuing a vision of transforming lives, churches and communities through the hope and holiness of Jesus Christ. ■

# Jesus broke my arm!

by Brett Jones

## “If it hadn’t been for the broken arm...”

“Rachel, I don’t think Jesus broke your arm,” interjects Carmel Bell, Youth Team Leader for cession|community.

There’s an easy relationship between these two with an understated humour and a back-and-forth rapport that reflects the journey they have been on. It seems appropriate they’ve come to the interview together.

In mid-2013, Rachel began working at Little Angels Childcare in Howick, initially as an Early Childhood Education student on practicum. Carmel, who works as the manager at Little Angels, quickly discovered they shared a common connection – they had both attended St Marks Catholic Church when they were younger.

Not that this initially seemed to open any doors for Carmel to share her faith with Rachel who firmly slammed it shut with a “request” that she not talk to her about any of that Jesus \*\*\*\*. There’s some debate about what word was used that typified the interview – I settle for \*\*\*\*.

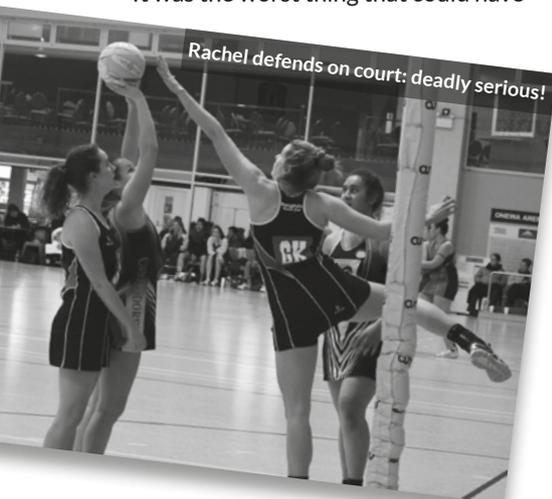
For Rachel there were many fond memories of going to St Mark’s as a child with her Grandparents and attending St Mark’s School which she loved. Her parents joined her at the Kids’ Service on Wednesdays – these were times of fun and family for Rachel where she got to spend time with her grandparents. But Rachel had questions – lots of them and no one seemed able to answer them in a way that did not feel like she was being fobbed off.

“They were not hard questions I was asking,” she reflects, “but I needed more than being told you just have to believe.”

A growing sense of dissatisfaction and an unfortunate period of family conflict led to the faith question and the questions behind faith, being put on hold during Rachel’s teen years. She threw herself into her netball making the Under 17 reps for Howick-Pakuranga and the Under 19 reps for Counties-Manukau.

And then she broke her arm.

“It was the worst thing that could have



Rachel defends on court: deadly serious!

*Rachel Cook was one of our new IGNITE camp leaders in 2014 who staked out her territory as one of the Recreation Directors with a quiet ferocity! It's the same brand of competitiveness that she brings to the netball court, narrowly missing selection for the North Harbour Under 23's while trialling with a fractured ankle that was still not 100%. The Vine went in search of her story.*



Rachel with new friends at Ignite: smiles all round

happened. It was right in the middle of the season and I was so angry. Netball is my life.”

But what it did mean was that Rachel was suddenly free on the night cession|community was running a Strength To Strength Relationships Course. Rachel decided to come along with Carmel and Angela, another colleague at Little Angels. She loved the clarity that facilitator Aaron Ironside brought to the topic and that you could text him questions during the seminar! But she also loved the way he wove God into the mix even if it was a bit more intense than she was expecting.

Rachel’s questions were beginning to come to the surface again and Carmel was working hard to help her come to terms with them. The timing was perfect with cession|community starting an Alpha Course using the Student Alpha materials.

“The teaching gave me the knowledge that I wanted but without forcing it on me. I wrote down heaps of things and loved the videos. And I could ask questions.”

The environment created by Rob and DaNae Reynolds and the other participants made this ‘a safe place’ to ask questions and be open to each other’s perspectives.

Soon Rachel was participating in cession|community’s youth ministry *Collide* and was toying with the idea of coming to church. But she had hardly tested the waters before IGNITE camp arrived.

IGNITE was to be a place for Rachel to come alongside other leaders as an assistant cabin leader and share some responsibility for Recreation. But all that changed when some key leaders were not able to attend due to a family bereavement. Suddenly Rachel was co-leader in a cabin and leading the Recreation programme!

“Sports was fine but being a Cabin Leader was very nerve-wracking. But I was excited and intrigued at what it would be like. When it came to “in the bag” we each

told our own stories and that opened everyone up. We discovered we were all reconnecting with God.”

The camp proved to be hugely significant to Rachel with lots of “aha” moments and a growing sense of thankfulness for this kind of opportunity right near the start of her faith journey.

“This was my first Christian camp and it was a bit intense and crazy at first. But by the last day things were very different. When it came to the commitment time I was first up – there was no doubt left, this was my path – I wouldn’t normally but I did – especially as I didn’t really know any of these people!”

Rachel is loving being a part of the cession|community family and appreciates the way people are so intentional in her life “even though they hardly know me.” She writes long pages of notes at Sunday evening services and still has many questions. A new cell group for younger adults is part of discovering the answers.

Rachel is also helping lead *Collide* and has especially enjoyed mentoring some of the girls where she is able to give back and answer their questions in a way she would have liked to have happened in her life. She is preparing to attend a Young Life camp in the USA later in the year as a leader where she hopes to grow in her faith and contribute to the lives of the teens she will work with.

After our interview word makes its way back to me that the U23 selectors have asked Rachel to join the squad now that her fractured ankle is rehabbed. She’s saying no for this year with plans well in train to be leading at a youth camp in the US.

“Netball is still my life,” she declares, “but this time I am choosing to do something else.”

And this time, Jesus didn’t have to break anything to get her attention! ■



Rev. Brett Jones is the Lead Pastor of cession|community and is the Assistant National Superintendent (Church Development) for the WMCNZ

# The Faces of 28 Months

by Amber Livermore



Rev. Amber Livermore serves as the National Youth Consultant for the WMCNZ and is a Global Partners Missionary

The room was not as emotionally charged as might be typical of a closing youth camp service. Rather, a climate of serious reflection settled in during those precious moments of honest accountability and powerful, public decision-making. I sat in the back of the closing rally of IGNITE Youth Camp 2014 and watched the slow but steady trickle of campers making their way to the front where a line of youth leaders stood facing them. Each young person who responded took the hand of their local youth leader, looked them in the eyes, and said, "God has made everything right between me and Him." This was followed by embraces, whispered conversations, and prayer.

From my vantage point at the back of the room, I could not see the faces of the campers as they responded. Instead, I could see the faces of the phenomenal youth leadership team of WMCNZ. I saw the faces of my co-labourers, most of them with constant tears streaming down their faces. Some of the most valued people in my life stood at the front of that room, leaders I whole-heartedly believe in and long to resource, champion, and celebrate. I have the privilege of mentoring several of them; many of them have become my closest friends. They ranged vastly in age and ethnicity, but not in heart. No, they shared one heart as they embraced their young people, as they heard testimonies of transformation and breathed prayers over the precious lives God has entrusted to their leadership and care.

In that moment, tearfully watching these incredible leaders, the Holy Spirit reassured me yet again of just how blessed I am to spend this season of life and ministry in Aotearoa New Zealand.

It was very personally significant for me that our IGNITE Leadership Debrief took place a couple weeks later on the exact date of my two year anniversary in New Zealand. And as I write this article, I am anticipating having much of the team together again at our EMERGE Leadership Retreat, only two days before I board a plane for my first trip back to the USA. Returning to North America to raise financial support for my second and final term as the National Youth Consultant of WMCNZ has caused me to reflect a lot on the past 28 months. I could write endless pages about my journey so far: learning lessons about culture (and making plenty of mistakes along the way), visiting

our churches across the country, preaching to young people, helping plan youth rallies and camps, offering training to youth workers... But ultimately, my reflection boils down to people. Faces. Of course, I see the faces of young people who have stolen my heart; I have been passionate about teenagers since I was one myself, and this has certainly not changed. However, through this time in the South Pacific, God has highlighted a new group of faces to me. The faces of youth pastors, youth leaders, and youth workers who have poured themselves out as drink offerings in the name of Jesus for the young people whom He loves. The faces of young and developing

leaders who will shake the South Pacific and beyond with the Good News of God's Kingdom. The past 28 months are summed up in your faces. To this incredible team of leaders and some of my closest friends, I want to say "Thank you." Thank you for allowing me to journey with you and be part of your team. Thank you for the privilege of ministering to you and alongside you. Thank you for serving Jesus selflessly in your local contexts and youth communities. You're my heroes. And I look forward to our next season together. ■

# Innovations Champion Style

by Amanda Mitchell

Christian Religious Education (CRE) in New Zealand schools must keep pace with new technologies, rising secularism and fewer volunteers.

**Champions** is one such innovation. This large group style of presenting CRE was originally started in Auckland as a Shore Grace initiative. In 2013 it officially came under the banner of the Churches Education Commission. Now there are Champions programmes all over the country. Many of these new programmes are in schools that have not had CRE for years. Some programmes are in school time, some are at lunchtime. The children enjoy the Bible stories presented in a fun way with games and Bible verses and karakia.



Amanda is married to Peter and has 3 children aged 10, 12 and 14. She enjoys parenthood and facilitating Champions sessions at 5 local schools. She attends Shore Grace (Auckland), is on the National Trust Board for the Churches Education Commission and works part-time as a family doctor.



LEFT: Catherine Levine, National Champions Manager for CEC and Amanda Mitchell, founder of Champions and Champs Max



RIGHT: Champions team member Hayden Rickard of Shore Grace

**Champs Plus** is a newly launched programme for intermediate schools. CEC has worked with documentary maker Rob Harley over summer to produce Street Stories: a 22 week DVD teaching package of gritty true stories designed to teach courage, empathy and emotional resilience to this age group.

Wonderfully there are many CRE options now available for our schools. How about a mix? For example volunteers running traditional small classroom programmes for younger children and trained professionals running large group Champions programmes for older children.

For many New Zealand children these programmes in schools are the only way they can find out about the Bible. Are you keen to be part of this in your local school? Visit [www.champions.org.nz](http://www.champions.org.nz) or phone the CEC National Office on 09 526 0052. ■

# In their own language

by Sione Tu'ungafasi

During the Christmas period of 2009 and the early stages of 2010 my father was beginning to succumb to the stomach cancer that he had been diagnosed with a year earlier and was hospitalised at North Shore Hospital. My father, like many other Tongan patients, spoke little English. I was with him during the final days of his life and it was during this tough time for my father and my family that I realised the importance for Tongan patients to have a Tongan speaking Chaplain. They needed someone who spoke the language they understood to not only help with translating for medical staff, but more importantly, to help educate and encourage them that there is life and hope now and after death through our Saviour Jesus Christ.

So I decided to pursue becoming a Hospital Chaplain. I knew that it wouldn't be easy as I lacked the specific experience and qualifications needed. However, I persisted with prayer. My father sadly died in March 2010 and it wasn't long afterwards (approximately 3 months) that a part-time Tongan Chaplaincy position was advertised at Middlemore Hospital in South Auckland. The Tongan Community makes up the second

largest percentage of patients at Middlemore hospital which was the perfect environment for someone like myself. I applied and thanks be to God I was offered the position.

During my first year of service I came to realise how important it was for patients to have a Spiritual mentor to offer counselling during their time of pain and suffering. More importantly the families of the patients too were reliant on Chaplains to help deal with distress and find closure. At times patients were afraid to talk to their own family about their situation and what they wanted. Instead they felt more comfortable to share with a Chaplain their thoughts and feelings, so I had to learn how to be a mediator between the two. Families of the patients found it particularly hard to tell their loved ones that doctors have done all they can possibly do and that their father, mother, sister or brother etc. won't be able to make it. These situations are

usually the hardest for both the patients and their families to cope with and it is also hard for me. However, as a Chaplain I had to be the most sympathetic yet the strongest one in the room who, during a time when all hope seems lost, can reassure both the patients and families that there is still hope.

Middlemore Hospital offered training for Chaplains who wished to gain qualifications specific to the profession. Without prior experience and chaplaincy education I knew I had to take up the training in order to be a better Chaplain. Through the training I learnt how important it is to listen carefully to patients as well as learning the necessary listening skills and how to be able to put myself in their shoes. There were times as a Chaplain patients didn't need me to say a thing but just needed someone to listen to them, so learning to be a good listener was very important.

I came to a point in my career where I felt I needed to improve my theological understanding so that I could be a more effective Chaplain. I enrolled in the Chaplain Pastoral Education training (CPE) where they taught theology to Chaplains. I gained my CPE certificate level 1 last year and am now looking to gain my level 2 and hopefully my level 3 in the near future.

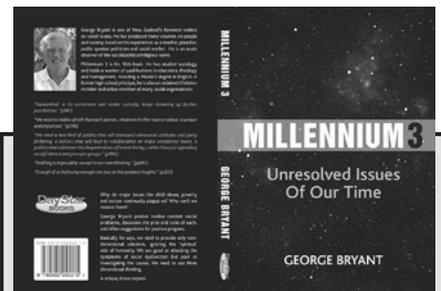
During my time at Middlemore Hospital I have witnessed a number of miracles, faced many challenges and have met and made friends for life. Apart from helping people find God during times when they thought God had forsaken them, I have a number of highlights from my time at Middlemore Hospital that I will always treasure. In 2013 God blessed me with the opportunity to join with the CEO of Counties Manukau District Health Board and bless *Tanupou*, the newest block of wards at Middlemore Hospital. Having the opportunity to meet and talk with Auckland City's Mayor, Len Brown, is something I will never forget also.

Sadly, I am coming to the end of my tenure at Middlemore Hospital and will be finishing on the 30th of June.



Pastor Sione Tu'ungafasi is the Pastor of Calvary Tongan Church (Auckland) and a Hospital Chaplain

However, I look forward to embarking on a new journey as a full-time Chaplain at Waitakere Hospital. Leaving Middlemore Hospital is not an easy decision for me, but working at my local hospital is a new challenge I look forward to and a door that God has opened up for me. It may be a different hospital but I will go there with the same desire I went into Middlemore with: To help not only the Tongan community with communication barriers, but the Pacific community and more importantly educate and encourage all those I come across that there is hope and life now and after death through our Saviour Jesus Christ. ■



In his book **MILLENNIUM 3: Unresolved Issues of Our Time**, Tauranga author, George Bryant (an ordained Wesleyan Methodist Minister) examines twelve major social issues which plague New Zealand society, such as the breakup of families, the invasion of privacy, poverty and racism.

"Despite all the legislation, commissions of inquiry and billions of dollars spent why can't we solve them?" he asks.

George offers some interesting suggestions and a unique approach for making positive progress. He says we need to adopt a new kind of politics built on a non-partisan approach; we need to investigate the causes rather than tinker with the symptoms; and we need to adopt three-dimensional thinking. That is, we need to consider the 'spiritual' perspective of human beings. "Each person is unique and important, whatever his/her race or colour."

You can own a copy of the book that some have said is the NZ equivalent of John Stott's *Issues Facing Christians Today* and which is the only book to analyse New Zealand's key social issues from a Christian world view for just \$27.99 per copy (incl. postage) by contacting George at [george@daystarbooks.org](mailto:george@daystarbooks.org).

Help him reach both Christian and secular Kiwis by stocking one or more of this challenging, relevant book for today.

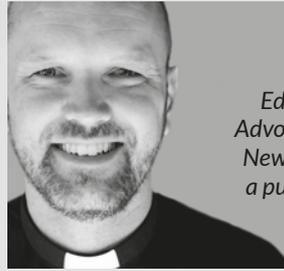


Sione in the Middlemore Hospital Chapel

# Embracing a call to Holy Communion

by Francis Ritchie

On the evening of my ordination back in 2012, something happened that I didn't expect. That night, as I went through the process within the WMCNZ community, my sense of call deepened in one specific area beyond anything I could have anticipated and it became central to my sense of ministry.



Rev. Francis (Frank) Ritchie serves as an Education and Justice Advocate for TEAR Fund New Zealand. He is also a public speaker and an avid blogger

With who I am and what I do you would expect that to be around issues of justice in the world or the public communication of the Gospel and how it relates to the world's ills – but it wasn't. What took centre stage that evening and has been centre stage since, embedding itself deep within my sense of who I am and what I do, was the Eucharist/Holy Communion.

I've long held to a sacramental view of Holy Communion, believing that Christ's body and blood are truly present in the bread and juice and that through our participation in the Eucharist meal we open ourselves to God's grace and the transformation it brings about in our lives. In that regard we sit in the radical middle between one end of Christian thought that simply sees the communion meal as a time to only remember what Jesus did on the cross with any elements sufficing to communicate that, and the other end that believes the substance of the bread and juice/wine changes to really become the flesh and blood of Jesus while our sense of bread and wine remains unchanged. We believe in the real presence of the body and blood of Jesus being imparted through the elements of bread and juice, but we leave the mechanics of that to mystery.

While I've long held to this way of thinking and believing, on the night of my ordination it became the core of my sense of ministry, to the point where I now consider it a greater privilege, though the two go hand in hand, to be invited to administer Holy Communion than to preach. That's significant coming from someone whose life work at the moment revolves around public communication

and the shaping of peoples thinking and beliefs.

You see, in Holy Communion we have the greatest altar call of all. It is a call to unite with Christ himself and the entire historical, present and future Church – His body. In this year when we commemorate 200 years of the Gospel in Aotearoa New Zealand it is worth considering what that unity means for us, understanding that those first missionaries and the Maori leaders who invited them would have also had a first moment where they shared this great equalising meal together.

Keeping in mind the idea of Holy Communion as an altar call, consider the fact that it is a call to humbly recognise our need for Him, to remember what he has done for us on the cross - that historical moment in time and space - and to open ourselves up, through the meal, to his saving, transforming, life giving, and assuring grace. It is no accident that Holy Communion has been the central practice of the Church since that night before Jesus died. The form may have changed over time, but the heart of the meal has remained the same.

To receive it is an act of faith that, in turn, imparts faith. In the meal we step forward and receive his body given for us, and his blood shed for us, poured out so that we may be children of a new covenant.

Also, in participating in it, we unite together, placing ourselves first and foremost within Christ and demolishing the barriers that divide us, as through our unity with Him we are united as a body. At the table of Holy

Communion 'there is neither Jew nor Gentile, neither slave nor free, nor is there male nor female, for we are all one in Christ Jesus' (Gal 3:28). Also consider the reality that at the table there is neither sinner nor saint, rich nor poor, employed nor unemployed, sick nor healthy, and neither are there any racial or political divisions. The table where we receive Christ's body and blood is the great equaliser centring us on Him and in Him, and opening ourselves to His work in us and through us individually and together.

It doesn't end with us. John Wesley was an Anglican Minister with a great love for the liturgy of the 1662 Book of Common Prayer. Within that liturgy is a nugget that has been reshaped in various ways by parts of the Church that have that liturgy and its predecessors within their heritage.

Within those liturgies sits a prayer of consecration over the elements of bread and juice/wine. This comes after preparing the congregation to receive communion and passing through the windows of proclamation, declaration of belief, confession and various other elements. In the prayer of consecration the presiding Minister calls on God to send the Holy Spirit upon the elements to make them become the body and blood of Christ for us. Most modern liturgies have an element of 'so that' which follows this invocation. The 'so that' relates to us being renewed for service in the world as a representation of Christ and His Kingdom. Through this, our participation in Holy Communion has a strong element of mission. Through our participation in the meal and Christ's body and blood, He is then extended into the world through us. The meal shapes us and transforms us in that direction. Brilliant!

Is it any wonder that John Wesley exhorted us towards 'the duty of constant Communion' when it unites us with Christ, and through Christ it unites us with each other, it transforms us by opening us up to God's grace, imparts a sense of assurance of our salvation, and then equips us for His service in the world? This is the beauty of that humble meal we participate in together. I encourage and challenge us all to embrace it wholeheartedly. ■



# Is there a place for Culture in the Wesleyan Quadrilateral?

by Neville Bartle

John Wesley was probably one of the first to incorporate experience as an important component in developing theology. This is no doubt because personal experience was such a huge part of his spiritual journey.

Two incidents are of particular note: The Aldersgate Experience which Wesley describes in his Journal - May 24 1738

*"... About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."*

and his encounter with Moravian missionary August Spangenberg when Wesley recounts that he was asked

*"Do you know Jesus Christ?" I paused, and said, "I know he is Saviour of the world." "True," replied he; "but do you know he has saved you?" I answered, "I hope he has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words." Journal - May 7 1735*

It was this lack of assurance of salvation that disturbed Wesley and he searched after it until his heart warming experience when he "trusted in Christ, Christ alone, for salvation." This experience transformed Wesley. He was fascinated with people's spiritual journey and made it a practice to interview people and learn about their personal Christian experience and the witness of God's spirit with their spirit.

Wesleyan scholar Albert Outler noticed how Wesley had added a fourth factor, experience to the Anglican triad of Scripture, tradition and reason, in formulating his theology. Outler coined the phrase "Wesleyan Quadrilateral" to describe this distinctive innovation. He says, "we can see in Wesley a distinctive theological method, with scripture as its pre-eminent norm but interfaced with tradition, reason, and Christian experience as dynamic and interactive aids in the interpretation of the Word of God in Scripture" (Outler 1985:9)

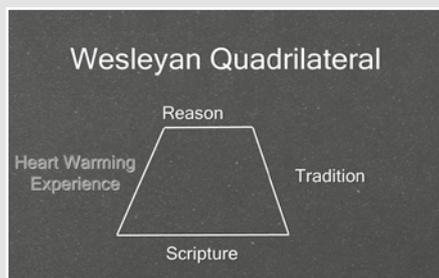


Figure 1. Wesleyan Quadrilateral



What does Wesley mean by tradition, reason and experience and how do they relate to developing a theology?

**SCRIPTURE** – Wesley saw Scripture as the basis and foundation of all true Christian belief.

**TRADITION** – Wesley placed great emphasis on "the early ecumenical creeds and the patristic writings of the Western and Eastern churches... He believed that classical orthodoxy was the second most important source of Christian truth" (Thorsen 1990:239). He also drew from other sources besides the early church fathers.

**REASON** – Wesley saw reason as a gift from God that we are to use for God's glory. He did not see faith as opposed to reason, but sought to lead people to a reasonable faith.

**EXPERIENCE** – Wesley's greatest contribution was including personal experience as a valid way of knowing God and an important aspect of our theologizing. Thorsen says that Wesley was "the first to incorporate explicitly into his theological worldview the experiential dimension of the Christian faith along with the conceptual" (1990:201). Wesley was a theological innovator and if Wesley were here today he would be very concerned with developing a contextualised theology.

**CULTURE** – Wesley does not have a category for culture. Culture as a term was not in common usage in Wesley's day, possibly because he was working in a largely monocultural situation. There was however quite a difference between the educated elite, which was Wesley's background, and the largely uneducated working class that made up a large proportion of Wesley's congregation. Wesley was very aware of the needs of the common people and his ministry was contextualised and holistic. His intent was always to speak "plain truth for plain people" (1978:vol 5:2). He contextualised his



Rev. Dr Neville Bartle is the District Superintendent of the Church of the Nazarene in NZ

evangelistic methods with such unorthodox practices as outdoor preaching, singing hymns to popular tunes, and appointing lay preachers including women.

The world has changed greatly since Wesley's day. He lived in the monocultural world of England. Today the centre of Christianity has shifted from Europe to south of the Equator. Which raises the question how does culture affect theology? Is culture simply part of experience? When we say "experience" do we mean only our experience of God or is it experience of life in its totality? Or, since there is one God and he is unchanging, does that mean there can be only one true theology.

Our world view affects how we interpret our experiences. Is sickness caused by germs, evil spirits or God? When an affluent person and a homeless person read the scripture do they hear the same words? Our worldviews filter out some messages but other messages are heard very clearly.

Missiologist Paul Hiebert comments that many church leaders believed that, "Carefully crafted theology could be totally objective and absolutely true. In the light of this, other religions were seen as highly subjective and totally false... The task of missionaries was to transmit his or her theology into other cultures unchanged" (Hiebert 1987:105). The trouble with this is that often indigenous peoples have been given a second-hand "carbon copy theology" Like some of the second hand clothes that have been given with good intentions, but do not fit properly, so also the second hand theology deals with some issues but leaves other questions unanswered.

Given Wesley's practical involvement in the social problems of his day I do not feel that we are doing any injustice to expand Wesley's quadrilateral to include a fifth aspect of culture and social change which turns the quadrilateral into a five sided figure. It could be argued that culture is a corporate type of experience and so is included already in the Wesleyan quadrilateral, but there is advantage in separating it out as a distinctive category for each culture has questions that are unique and which must be addressed. In this diagram all sides are not equal. Scripture is the solid base on which all else stands, for it is our primary source of religious authority.

If we pay more attention to culture than we do to scripture we create a whole new set of problems. For if our theology is based on culture, that is so often shifting, then we lose the unity of the church and there is no common foundation of the faith between one culture and the next.

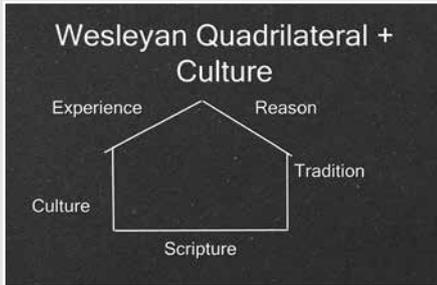


Figure 2. House Model for Contextualising Theology

It is not by accident that Figure 2 suggests a house shape standing on the foundation of Scripture. Jesus likened the person who listened to his words and who obeyed them as being like a person who built his house on a solid foundation (Matthew 7:24-27). Paul likewise emphasised the importance of Scripture for it is “God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:16). In developing our theology two main perspectives interact as we look at Scripture. The first is the culture of the people and the questions, struggles, and insights that they bring to the process. We also have the wisdom and insights of theologies, biblical studies, creeds and systems of belief from 2,000 years of church experience and from many countries and cultures. Theology is not done in isolation but in interaction. If we neglect this “rich inheritance of Christian theology, liturgy and devotion” we will suffer from spiritual impoverishment. But on the other hand this Christian tradition must not be “imposed on any church, but . . . made available to those who can use it as valuable resource material” (Lausanne 1978:11).

Tying all this together and forming the roof of the house is experience and reason/dialogue. People’s theology must be tied in with people’s experience. After all, theology must be practical, it must give people a realistic view of the world in which they live and in the intervention of God in their lives today. Theology must be relevant. Charles Kraft says, “Theology that is perceived as irrelevant, is in fact irrelevant” (1979:296). Individual and collective human experience is a very valuable resource as we work to develop a theology that is truly contextualised and meaningful.

Dialogue and reason must also be tied together. Reason by itself could give the impression that developing a contextualised theology was the responsibility of a professional theologian. But contextualisation involves dialogue.

People come to the Scriptures with questions arising out of their cultural background. The result is not merely answers, but more questions, for Scripture has a way of cross-examining us. “We find our culturally conditioned presuppositions

# THE STREAM

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are being challenged and our questions corrected. We are compelled to reformulate our previous questions and to ask fresh ones” (Lausanne 1978:11). And so an ongoing dialogue between culture, Scripture and Christian tradition develops and continues.

Reason and logic have been important factors in shaping Western theology for they are a strong force in Western culture, but formal analytical theology is not part of many cultural traditions. Religion is an experience which one ‘feels’ rather than thinks or reasons. One “feels into one’s cosmos and its inhabitants through an organic process” (Trompf 1991:14). Melanesian theology is rich in symbol, allegory, and analogy. For this reason dialogue is an essential part of the theologising process. Charles Taber says, “It should be produced in dialogue: dialogue within the community of believers. . . Dialogue with the world in which it is being evolved— the culture, the religion, the politics, the economics, the social system . . . And dialogue with the church in the broadest sense. . . It is important to maintain in a proper balance both the autonomy of the indigenous theologians . . . and the interdependence of all parties of the body for the enrichment of all.” (1978a:75)

**CHRISTOCENTRIC MODEL** – The diagram that we have is not totally adequate. Christianity without Christ is not Christianity. The essential heart of Christianity is that God has revealed himself to humankind through the person of Jesus Christ. The Melanesian Pidgin Bible describes Jesus Christ as the “number one post of the house” (Ephesians 2.20). Melanesian houses are built with wooden posts. The centre post is usually a specially selected hardwood post that will outlast all the other house materials. It supports the roof and the structure of the house. In the same way Jesus Christ becomes the centre and focus of our theology.

It is significant that the centre post is the cross for the uniqueness of Jesus Christ is in his death, resurrection, and ascension.

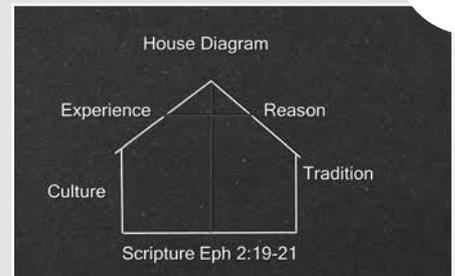


Figure 3. House Model with Cross in the Centre

Paul said, “but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Corinthians 1:24).

The model of theology being like a house is helpful in that it carries the connotation that theology must be livable. It must speak to the needs of day to day living. When our problems and crises of life come, then our theology, i.e., our understanding of God, must be such that it is perfectly adequate to withstand the storms of life. Obviously this house offers little protection when the storms of life come. It is biblical, orthodox and Christ centred, but it is inadequate.

**SUMMARY** – I suggest that an expanded view of our model (Figure 4) sums up the major factors that I feel are essential in developing a contextualised theology. ■



Figure 4. The Wesleyan House

# Connecting with the Community



by Stephen Lindsay

This year Living Waters got on board with **“Neighbours Day.”** Started in 2011, this nationwide initiative created an opportunity for us to connect with our neighbours in a fun, friendly way.

Celebrated each year on the last weekend of March it was “all hands on deck” as we car washed, cooked and served sausages, face painted, served afternoon tea, creatively iced biscuits, jumped on a bouncy castle and chatted with folk.

The feedback was very encouraging with over a hundred coming. One lady from Tamatea was on her way to Wellington, but especially dropped in to say what a great job we are doing serving our community and she was totally behind us. The children were asking when it’s going to happen again and one next door neighbour brought over a big bunch of grapes to share.

It was a great opportunity to serve the community and connect with children, families and older folks in our neighbourhood and we had so much fun along the way.

With our desire to connect with the Tamatea community we also produce and distribute the Tamatea Community Newsletter, “Connections”, to 2,000 homes four times a year creating an opportunity to break down walls and build connections with our neighbours. One neighbour commented, *“I’ve really enjoyed your “Connections” newsletter - the interesting content, good quality paper and presentation, and positive vibes. I’m looking forward to the next edition...”*

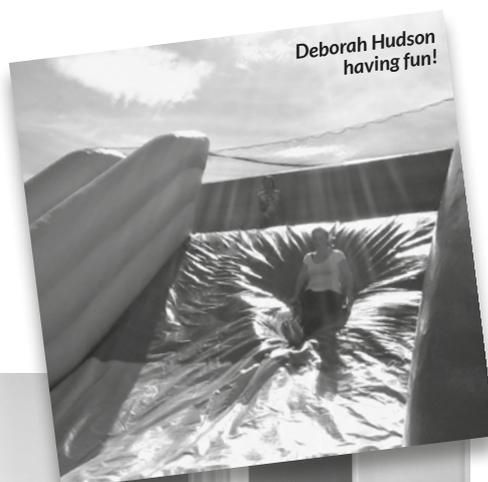
We are following this up by going “door to door” with a survey and flyer to invite people to church in the next few months.

Being EXTERNALLY FOCUSED, we value and put a lot of energy into those who do not know Jesus as Saviour that they may come to faith in Jesus Christ and value the local community as we seek to minister to their needs.



Rev. Stephen (Steve) Lindsay is Pastor of Living Waters Wesleyan Church (Napier)

As we celebrate the bicentenary of the first preaching of the Gospel on New Zealand soil by Rev Samuel Marsden and get on board with the Hope Project, it’s exciting that we have the same opportunity to reach Tamatea with the same Good News. ■



Deborah Hudson having fun!



All hands on deck car washing



Monica Simpson (right) listens to a neighbour



Mark Simpson, Bob Couch and Doug Hackland man the sausage sizzle



Stephen Lindsay engages with neighbours

# New building – New opportunities

by Alison Sinclair

Stream Gathering Wesleyan Church began in December 1999 initially holding worship services at the Palmerston North Salvation Army Citadel. Today's Lead Pastor – Pastor Luisa Taufa - was the founding Pastor and while leading this new church she graduated from Laidlaw College (then Bible College of NZ) with a Ministry Internship Diploma. In 2001 the congregation moved to our current place of worship at the Awapuni Community Centre.

In September 2011 the congregation purchased an unused church building at 1 Coventry Street, Palmerston North as a permanent ministry centre of our own for worship and outreach. The church is extremely grateful for the financial support of the Wesleyan Investment Foundation (W.I.F) which provided the funding for the purchase and the necessary renovations and for the advice,

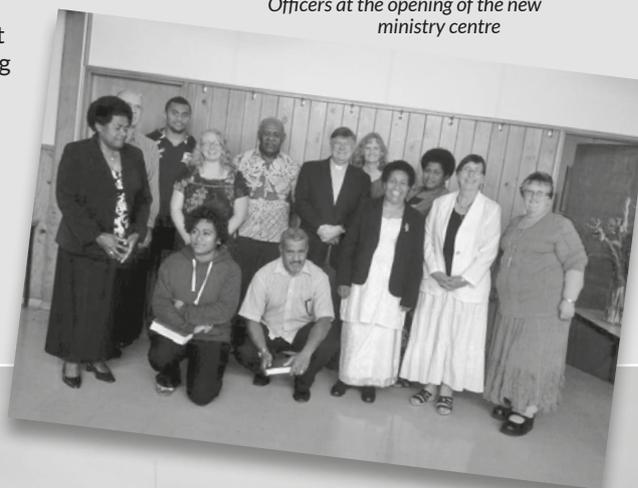
a.m. Family Worship service. The new services will be a 9 a.m. English language service and a service following a 5.30 p.m. evening meal. Pastor Alison Sinclair, who was inducted as Assistant Pastor on February 2014, will help Pastor Luisa and the congregation to make this dream a reality.

Our new building will also mean that we can finally offer community outreach programmes that will include a budget seminar, card making classes, a morning tea drop-in, and a monthly free meal for the surrounding residents. The Youth Ministry will also be re-established.



Pastor Alison Sinclair is the Assistant Pastor at Stream Gathering Wesleyan Church (Palmerston North)

Below: Pastors Luisa Taufa and Alison Sinclair with Leaders of Stream Gathering Wesleyan and National Officers at the opening of the new ministry centre



support, dedication and work of Rev. Allan Oliver, Jane St George-Waugh and David Holmes and many others. The building was officially dedicated on 12 April 2014 and we are now completing the final tasks needed to obtain council sign off so we can commence Sunday worship.

When this is achieved we will be able to implement our vision of becoming a multi-cultural church reaching the people of the Palmerston North and Fielding areas. Part of our strategy for doing this is to add two Sunday worship services to the two which we currently hold - our 7 a.m. Devotion service and 11

We have come to learn the truth of Romans 8:2 "And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death" - that living what we believe does have an impact on the people we come into contact with and as a result lives are changed. One way this is seen is in the invitation from young families to join them in their homes for prayer.

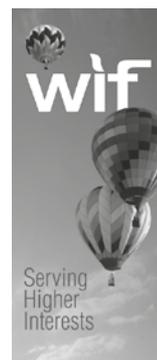
As 2014 progresses the congregation looks forward to the new season of ministry with excitement and confidence in the God for whom *all things are possible*. ■

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Rev. Kathy Clifford is a Wesleyan missionary to Bougainville and North-East India and is the Assistant National Superintendent (Pastoral Care) for the WMCNZ

# Bougainville ~

by Kathy Clifford

When I tell people I work in Bougainville, (BV) I get a blank stare. This tells me they do not know where BV is. So, I explain that BV used to be called the 'North Solomon Islands'. That helps, as most people seem to know where the Solomon's are. BV is now an autonomous region of the nation of Papua New Guinea (PNG) and is situated north-east of the PNG mainland.



It was after the 2<sup>nd</sup> World War that a line was drawn on the map which separated the peoples of these island groups, and divided families and cultural groups from each other. Christian mission work began in the Solomon's, and progressively headed north into the main Bougainville Island, then further north again into the other islands of this group. The people of BV are about to celebrate the arrival of the Gospel 100 years ago, and are busy planning the building of a Memorial Church on the site of the first service. The government is helping to pay for this.



### The 'Crisis'...

BV has many natural resources, the best-known one being copper. This began being mined by an offshore company who had no idea about eco-sustainability. The mine was open-caste, and the tailings were simply strewn over much valuable land. In the late 1980's some of the local people challenged this company on their mining practise, and tried to put a stop to more land being taken over. The crisis lasted for about 10 years, with bad feelings continuing even until quite recently. This resulted in a lot of blood-shed, and the breakdown of local infrastructure, which even now is not where it should be. (The movie "Mr Pip" graphically portrays this whole situation).

### The Wesleyan Methodist Presence...

As in many other countries, the traditional churches of BV united to form the 'Uniting Church of BV'. Not everyone was happy with that move. In 1993 Joel Toworai went to Brisbane to study and was given instructions to "find a Holiness church in Australia that we can affiliate with". While there he met Rev. Dr. Alan Hall who later travelled to BV to share about the Wesleyan Methodist Church

of Australia. Subsequently an Australian couple - Rev. Frank and Ruth Midavaive were sent to BV to help develop the church. Their legacy lives on, as they are remembered for the building and establishment of the Bible School in the northern village of Tanamalo. The Bible School provides pastoral and (where applicable) ordination training. Frank and Ruth also spent much time going into the different areas of BV to teach 'Summer Schools' - giving an opportunity for others to take advantage of theological training. Unfortunately, Frank and Ruth had to leave BV before the first students had finished their 2-year course, which is when I was (reluctantly at first on my part) introduced to the work of BV.

### National Church Advance...

After Frank and Ruth left BV the church lost its way a bit, as the foundations had not had time to be firmly established. But with the current Executive team this situation is slowly changing, and the



Wesleyan Methodist Church of BV is now moving forward in a much stronger position than at any other time in its history. The Wesleyan ethos of Holiness Living is still something the church in BV is grappling with, as many members continue to be challenged with unhealthy habits and life-style.

We are receiving many requests to open preaching points throughout the country. This is very encouraging, but we move forward slowly, not wanting to overload our Pastors, especially when so many need more training.

# A Church on the move

The National Church of BV is beginning to be recognised by the governments as a church that is worthy of “doing business” with. As the fourth largest national church (albeit a much smaller body than the others), the church is taking her place among the people of BV as an initiator of programmes in different areas, and is noted for its willingness to get involved in the communities.

*(One of our churches in the south has decided that the local children do not have good quality schooling, so has started a church-based school which is being run on solid Christian principles. The lower fees make it easier for more children to attend, and the instruction is in English to prepare the children for the world of the not-so-distant future. This is in an area of BV where they have the least ability with English, so it truly is stepping out in faith.)*

## What is happening now?

### Theological Education...

Each year I make two trips to BV. Visa restrictions mean I can only stay in BV for two months at a time and so I make the most of the time by being fully involved in the training of the Pastors.

This firstly takes place at the Bible School. To begin with we had a Bougainvillean Principal, but he was not qualified to teach in the classroom, so I took all classes except where others also travelled in to help out. Recently I was joined by Rev. Sam Tupuru, who is an excellent teaching Principal. Currently classes are only held when I am on-site, as it is too much for one person to carry for too long on their own. But this will (hopefully) be sorted at the end of the year when Rev. John-Mark Moata graduates with his degree from the Christian Leader's Training College (CLTC) in Mt. Hagan (PNG). He will then join us on staff at the College. At that point we can rearrange our College programme to operate in full semester modules, with practicums between each semester.

*(In my time in BV I have seen 12 students graduate from the College Course. Some of these have gone on to serve the church well. Others have gone on to do other things with*



*their life. The most recent graduation service (in February 2014) saw 4 students graduate - including our first woman.)*

There are many Lay Pastors and Lay Preachers in the field who have had no training at all, and who for various reasons are not able to come into the College for training. To meet this need, the College has committed to run a “Lay Preacher's Training” Course in the different areas. This covers 5 modules and a preaching practicum, for which the students will receive a certificate. In time, no-one will be able to be called to function as a Pastor without this certificate.

*(In my recent visit to BV I spent three weeks down in the most southern area running three of these modules. We had 12 students in all, and they were so dedicated that when class was over they just sat there and started discussing what they had just been taught. One Pastor walked for 4 hours to get to the class on the first Monday morning, then home again on the Friday evening (they needed him at home for church on Sunday), then he came back again on the next Monday morning. What dedication!*

*Another Pastor had been pastoring for 15 years, and had NEVER had anyone come into his area to do any teaching like this before. I made history just by being there!)*

### “Mission” Activity...

As well as going into the different districts to teach the Lay Preachers and Pastors, I find it valuable to make myself available to visit some of the smaller and more remote churches as a way of encouraging them in their faith and in their unity as part of the wider church. As I stepped out to do this I was amazed at how many times I was the “first” to do something, or go somewhere.

*(A few years ago I was taken into quite a difficult area to reach, yet only an hour away from the main town of Buka. This was the*



*village of Poka where we have a church, and was also the home of one of my students. We had to access the area by boat up a long river. My “first” here was that a white person had NEVER slept in that village before. They had always done whatever business they needed to do there, and then gone back to Buka to sleep in their comfortable hotels!!!*

*On a more recent occasion, I decided to go into a VERY remote area that another of my students had come from. I took my students there to do part of their Evangelism practicum. It involved climbing a mountain for a couple of hours - very steep, and slippery, and the incentive to keep going was that it was going to get dark soon! The people there were very reluctant to host me, as they were not sure how to ‘look after this white lady’! But they were simply told that I was coming. The visit went very well, and they are now happy*





that I have asked to go back again. Their problem? "We have no 'facilities.'" They were instructed on how to provide a long-drop toilet for me (with some protection from the weather) and we were set. My means of washing left a lot to be desired, but we managed. My "first" here? I was the first white person to EVER go to their village – not even during the war did this happen.

### Wesleyan Medicine...

As a church we have been asked by the BV government to take the training of the Community Health Workers under our umbrella. This is a model that works very well in other areas of PNG. The government will build the necessary buildings on the College land in the north, and pay the wages, etc. Then cooperatively, we will find the staff and the students and begin!!! Unfortunately wheels turn very slowly and what was meant to have started a couple of years ago, is still 'about to happen.' The need is urgent, as this is one area that has not advanced since the 'Crisis'. Older trained staff are ready to retire, and no younger ones have been trained to take their place. The first sign of building activity has begun, but...

Last year Michelle Yates (a registered nurse) and Dr. Amanda Mitchell went into BV on a Medical Mission's trip. They were taken into three different areas to run clinics alongside the resident clinic nurses, and discovered a major lack of supplies, medical knowledge, and simple remedies for easily treatable conditions. While they were in BV they met with the Medical Superintendent for Community Health, who was very happy to talk to them. As an act of faith, Amanda has received her PNG Medical Certification, which will make it easier for her to be recognised by the local health people. As the *Vine* goes to print these two wonderful women are again in BV, this

time visiting other areas. They will again visit with the Medical Superintendent, with a view to discussing the way forward for future visits by wider medical teams, and how these can be the most helpful to all concerned.

### A Visit by Rev. Dr. Richard Waugh...

The WMC of BV is a member of the South Pacific Conference of the Wesleyan Methodist Church (SPC), with missional oversight and support being given by the Wesleyan Methodist Church of NZ. As President of the SPC Rev. Dr. Richard Waugh went to BV for their National Conference and chaired those meetings. He was treated to a very royal welcome – one that is only used for welcoming the highest chiefs.

His very presence in BV really encouraged the local people, and the leadership of the church who he was able to guide with much wisdom.

Richard was accompanied by Ps. Sione Tu'ungafasi – the Pastor of Calvary Tongan Wesleyan Church in Auckland. Sione stayed on an extra week, and was taken on a visit to some of the smaller islands, and villages. He made a big impression on the young people, and was able to encourage youth ministry in each place.

### What you can do...

Be like Ps. Sione, and make a trip to BV. Just the fact that you have come will be a great encouragement to the local people. Of course we will find ways of using your ministry talents, so check it out – youth ministry, Bible College teaching, College maintenance, working in the College library, village preaching, join the medical teams, etc.

Talk to your friends – come as a group. Want to know more? Get in touch with Rev. Kathy Clifford by sending an e-mail to [kathy\\_c@xtra.co.nz](mailto:kathy_c@xtra.co.nz). I would love to hear from you. ■

## Greetings to the Wesleyan Methodist Church of NZ

I want to thank you all very much for your ongoing support of our Wesleyan Methodist Church here in Bougainville. Rev. Nasson Nasuri and I learned so much when we attended your Conference in November last year. We took so many ideas back with us to put into practise.

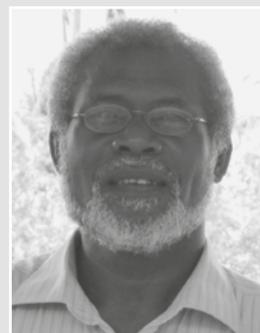
In February, Rev. Dr. Richard Waugh and Ps. Sione Tu'ungafasi came to BV for our National Conference. It was a big encouragement having them with us. Ps. Sione helped us see how we could do Youth Ministry better, and we really appreciated the guidance of Rev. Richard, not only in the Conference, but also as we discussed other matters together.

We are also very thankful for the ongoing work of Rev. Kathy Clifford. She has helped us develop our Theological Training further. She has led the way in the College itself, but has also taken the teaching out into our churches to train our Lay Preachers and Pastors. Everyone is impressed with how she accepts all situations in the villages, no matter how different it is to what she is used to at home.

We are a stronger church with all this encouragement.

Thank you for your ongoing prayers and support.

**Pastor Isaac Garnean**  
National Secretary  
Wesleyan Methodist Church of Bougainville



# Go the Wildcats!

Sifa Tu'ungafasi is a youth leader and on the worship team at Calvary Tongan (Auckland)

by Sifa Tu-ungafasi

Calvary Tongan Church (located in Kelston, West Auckland) places a significant emphasis on Youth Ministry and along with meeting every Friday night for fellowship, prayer, Bible study and fun encourages youth to reach out to the local community. Some of the activities that Calvary Tongan youth were involved in over the past year were

- Work around the community including cleaning streams in the area
- Worship services on Sunday mornings at Middlemore Hospital
- Feeding the homeless
- 180 Prayer meetings
- Helping to run the Men's Fellowship and Women's Fellowship for Calvary Tongan and other churches in the area.

But by far the biggest highlight was the ministry opportunities we shared with the Indiana Wesleyan University (IWU) sportsmen and women who came to NZ as part of the IWU Sports Blitz 2013 mission trip in July / August.

We knew that if this community outreach was to be effective we needed to plan well and so we did - for well over a month. Our youth fasted and prayed for the overall event. We partnered with Sisterhood (a local Christian organisation) in running the events within Kelston. Let me step you through the outreach day by day over the three days -

## Day 1 - Giving back to the community day

The aim was to introduce IWU to our community through acts of service. We also had several students attend different homes and we helped clean up our community hub.

## Day 2 - Sports Blitz

Open to the people of West Auckland, this day saw us introducing IWU students to New Zealand sports. The IWU students taught volleyball and basketball workshops giving our west Auckland community an opportunity to learn basic skills. We were treated to a performance by X-Factor contestant Grace Ikenaiso who also spoke about her faith.

## Day 3 - Kelston Community's 1st ever "Amazing Race"

IWU students and the community interacted in this amazing event which gave us and the students the opportunity to share the Gospel with many unchurched people. This event was so successful that we have been asked by Sisterhood and the community to make the "Kelston Amazing Race" an annual event.

This was a very successful outreach and these two testimonies say it all really -



Some of the Calvary Tongan and Community Youth with the IWU team

*"The fact that we had an immediate bond was just amazing! It was like we knew each other since nappies haha and the stories, activities, testimonies, jokes time spent together really had an impact on my life and something I will treasure for the rest of my life. God's children coming together! GO the Wildcats"*

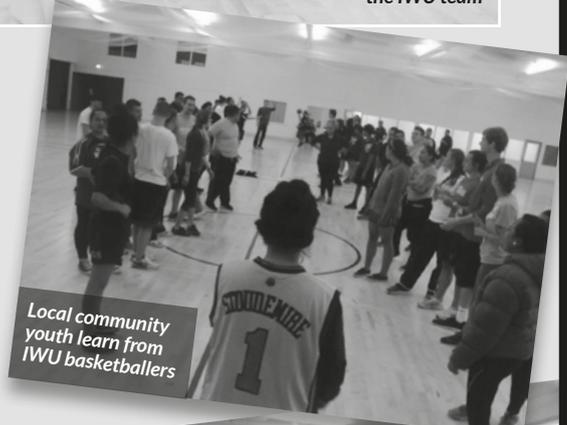
*"Meeting the IWU athletes was a life changing experience for me because they taught me a lot through their actions. They are an amazing bunch of young adults, easy to interact with. Will cherish these memories forever Brothers and sisters through Christ #IWU2013"*

As a youth group we are looking at doing more work within our community. We are also looking at working together with other youth groups as we try and establish positive relationships within our community. People in our community need the Lord and that includes young people. Just as Jesus came to seek and save those who are lost we are seeking to seek and save lost youth.

What else does the future hold? We are

- Looking forward to visiting IWU
- Looking forward to working with other churches within our community/outside our community and from other countries
- Looking at working with other Wesleyan Methodist church youth ministries. ■

*Editor's note: Over 180 student sportsmen and women, coaches and supporting staff from Indiana Wesleyan University (IWU) (their teams are known as the Wildcats) travelled to NZ at their own expense to partner with the WMCNZ to reach out to Auckland communities through sports and community service from 30 July - 6 August 2013. This was the fourth (and by far the largest mission team to come to NZ from IWU). The WMCNZ is grateful for the support and help of IWU and treasures the partnership that we share.*



Local community youth learn from IWU basketballers



Going for goal - now what was it they said I should do?

Food - an essential part of any Calvary youth activity



Working in the community requires food

# The North Island is

by Amber Livermore

Even though I've only lived in Auckland for a little over two years, I am very aware of all the stereotypes associated with those of us who reside here. In summary, we have a reputation for being ignorant of everything south of the Bombay Hills, finding ourselves so caught up in the happenings of Auckland. Hopefully this stereotype is far from true, especially in our WMCNZ community. Certainly over the past couple of years, the South Island has been brought to the forefront of our minds, as our two newest churches have opened in Dunedin and in Christchurch. However, I wanted to take the opportunity to highlight for you the incredible ministry, especially among young people, which is taking place in our Central Area churches of the North Island.

Within the first few weeks of my arrival in New Zealand in 2012, I had the privilege of joining Rev. Kathy Clifford (now our Assistant National Superintendent of Pastoral Care as well as our missionary to Bougainville) on a trip to visit all of our Central churches. Since then, I've been able to make a few more visits on my own to these congregations, and just after Easter this year, Kathy

and I completed yet another tour. After reflecting on all that we experienced, it only seemed right to spotlight what these churches are doing.

Our Auckland churches do not know what it is like to operate as a local church away from heaps of connection and support from our national movement. However, our Central churches (as well as Southern churches) battle a unique hurdle of isolation. While we clump them together into one "area," the truth is that they are mostly spread out from each other.



Rev. Amber Livermore serves as the National Youth Consultant for the WMCNZ and is a Global Partners Missionary

Gisborne Tongan is the most cut off from everyone else, being a solid six hour drive from Auckland and almost three hours from its nearest Wesleyan Methodist Church, Living Waters, in Napier. Stream Gathering in Palmerston North and Wanganui Wesleyan combine frequently, in spite of the hour drive between them. These churches do not take for granted belonging to a wider body – and this is always made apparent by how grateful they are for visitors from the national movement. However, they have learned to network and partner with other local churches from different denominations as well.

I experienced this networking like never before on our most recent trip. In Gisborne, I was blown away by the incredible youth revival weekend their youth leadership team had planned. Four different churches across denominations, representing basically the entire Tongan community in Gisborne and then-some, gathered together for an entire weekend programme, all planned and hosted by our local Wesleyan Methodist church. The weekend included a games night, a sports day in a gymnasium, a huge as BBQ (that left everyone ready for a nice long sleep), an evangelistic night including performances and worship, and a follow up discipleship evening. Over the course of the three days, I was asked to preach three times. The response was incredible as heaps of young people from the community turned up each day. At least twenty to



# bigger than Auckland!



spiritually and numerically. Our times of fellowship were so sweet – the only way to describe them was familial.

In Napier at Living Waters, I was (as I always have been) incredibly impressed by the church's efforts to include children and young people in their Sunday morning worship. They seriously do this like no other church I've ever personally experienced. All of their young people were involved in the Sunday morning service in one way or another – acting in dramas, dancing, and leading worship. Rev. Steve Lindsay and his leadership team, especially Lyncia Harkness with her vision for Sunday morning services that engage the whole family, are charting new territory for our movement in their unique approach. It was exciting for me to meet with their youth leadership team (and some of their youth) to prayerfully brainstorm and discern the way forward for youth

ministry at Living Waters.

Our Central Area churches of the North Island might be a bit disconnected geographically from the rest of our movement, but they certainly are not disconnected in the Spirit – nor are they any less committed to reaching young people with the love of Jesus. Whether you are residing in Auckland, Dunedin, Christchurch, or anywhere else for that matter – carry our brothers and sisters in Gisborne, Napier, Wanganui, and Palmerston North in your heart. Remember them in prayer, that God would continue to surround them with support and strength to minister in the communities where He has planted them. Central friends--I never stop thanking God for you and the ways you are influencing the younger generations for Jesus! ■

thirty youth made commitments to Christ over the course of the weekend. All of this was planned by our local church youth ministry leadership team, headed up by their dynamic youth leaders, Afualo and Evalata Sandys. Their entire leadership team worked together like a well oiled machine – it was a beautiful and inspiring thing to watch. Hearing about the fruit of what was truly a revival was invigorating. The night that many youth gave their lives to Christ, I challenged them to share what they had experienced before they went to sleep that night with someone they respected as a believer. A report came back from one young lady who gave her life to Jesus. She said, "Jesus speaks to your mind! I HEARD Him! And my heart felt warm!" HALLELUJAH!

When I arrived in Whanganui, I witnessed a similar phenomenon. Not only did Wanganui Wesleyan and Stream Gathering Wesleyan (Palmerston North) combine for a youth rally, but they also included two other churches from the Wanganui community. In fact, they asked another denomination to host the rally in their hall, fostering beautiful ecumenical relationships. Again, the turnout was incredible, and several young people made a commitment to a personal relationship with Jesus. I was thrilled to see the growth in the group, both



# A tree planted for the Kingdom

by Mike Yates

In November last year Shore Grace celebrated the 10<sup>th</sup> anniversary of its first public gathering.

The early core team



Rev. Mike Yates is the Senior Pastor of Shore Grace (Auckland), and Convenor of the National Board of Ministerial Development.

community church and social support activator for the area, although we reach beyond its borders (8 of our households currently attend from Silverdale!). We established the 'Greenhithe Community Trust' which currently organises and facilitates up to 20 community projects and employs up to 5 part time facilitators and workers! Lately we have entered into a collaborative journey with the small Anglican Church in our area, leasing their vicarage as a ministry centre and community house.

The branch of **Korean Ministry** has also been a joy. With Pastor

The church plant had started 6 months earlier in May 2003 with a Life Group attended by Russell & Joyce Coombridge, Geoff Davies, Matt Couper, Paul Alexander and the Yates' with the Radfords, Bishops and Mackay family joining us at the first public gathering. Mike, Michelle, Matt, Geoff and Kerry & Rae (Radford) became key 'roll your sleeves' up planters in those early days, forming our weekly planning Hub.

Michelle Yates was already working at the Medical Centre in Greenhithe and started a playgroup there then said to her husband (me) 'why not Greenhithe?' And so it became! It was the classic 'mustard seed' beginnings, although we filled the house (Greenhithe Community Hall) at our first service on November 16 2003 with fellow Wesleyans and friends! It would be a long time until we got those attendance numbers again!

The church continued that way for the next 3 years - Sunday evenings with BBQ before worship and mobile sound system! By 2007 we'd grown to 70 members, but felt then we needed to position ourselves to better reach young families. So we did something radical, in early 2007 we shifted to a 10am service and a new venue - the Greenhithe School Hall.

This gave us greater capacity for impacting the school and community. It took some adjustment but the Lord blessed this new phase and the church grew more, especially with new capable leaders joining us. One highlight of those times was Pastor Julia Emmitt joining us as our first Assistant Pastor (she served for 7 years). All the while the Yates family grew up in the church and continue to serve in leadership and ministries today, as do a numbers of families and children who have joined us since.

We often liken Shore Grace to a tree, hopefully the planting of an 'oak of righteousness displaying God's splendour.' (Isa 61:3). Over the years many branches have grown:

The branch of **Community Engagement** grew from early on. The Greenhithe area is a pocket of community minded people (8,000 residents). Even though it's relatively affluent there are still social and spiritual needs! Shore Grace has sought to respond by becoming the main

Early staff team



Yung Han, we shared the vision of Kiwis and Koreans worshipping together, reflecting the cultural mix of the North Shore (plus South Africans in attendance). This enriched our fellowship greatly.

Another major branch and focus has been **Youth and Children** ministries. Over the years we have been blessed with many overseas visitors sowing in to our young people, such as the Dunlaps, Heidi Sattler, the Roses, Brent Dongell, Laurie Floyd and now Stephenie Couch.

Today our children's programmes, youth work and school ministries are varied and vibrant. Pastor Steph is a 24/7 high school youth worker and Pastor Yung a school chaplain and then the phenomenon of **Champions!** Birthed out of the heart

# — 10 years of Shore Grace

The tree in progress



Youth lead Christmas Worship



Danny's baptism

of our Children's Director at the time, Amanda Mitchell, we first launched the Champions RE program in Greenhithe School and then leaders rolled it out to three more schools out West. With Amanda's vision, it has now expanded its roots through the CEC network to over 50 schools nationwide!

Our church vision has been to 'see God change lives, transform community and empower disciples.' We are in awe of God doing this, but we are still a 'tree in progress,' hoping to plant other trees. We are grateful for the 'changed' and faithful people who, with our denominational network, have supported, grown and helped grow this Kingdom tree and its many branches! To God be the glory, 10 years in the making! ■



Children present the Christmas Story



Champions RE programme

# 10 Years On...

by Brett Jones

Our church community recently celebrated 10 years as a faith community. There have been many lessons along the way. Here's just three of them.



Playgroup families - we loved the day the Fire Brigade visited!



Rev. Brett Jones is the Lead Pastor of our church community and is the Assistant National Superintendent (Church Development) for the WMCNZ

and you sense that this time will be the time. And then it doesn't fire. Until, out of the blue, it does.

That's been our experience with youth ministry over the years. We've always felt a strong call to pursue this, despite our internal demographics not reflecting the urgency. So we've done a lot of youth outreach including in partnership with other organisations like Inside Out, Young Life and TrainMe. And we've been fortunate to have had a range of people pursue leadership in this area.

But it hasn't worked.

## "Someone is always Pregnant!"

As a church with a young age profile - the aging pastor is pretty much the oldest - children are a huge part of our community life. It has led us to extend a range of ministry opportunities to families with young children. Our Easter Egg Hunt reaches close to 400 people every year. Aotearoa Christmas targets the same kinds of families. And our 3 days a week playgroup (Tues/Wed/Fri) with its distinctive daily flavours of Music, Arts & Crafts and PE, makes for a great connection point for children and caregivers.

But as intentional as we have been with reaching outwards, we haven't been as quick on the uptake with what the changing demographics have meant for our life as a church community. When we started there was one kid in our care; now there are well over 30. It has taken a toll on the availability of people for ministry, reduced many families to single incomes and challenged couples in their attendance of cell groups together.

We just didn't respond as quickly as we might have to some of these issues. More recently we have reacted proactively in developing cell opportunities for young families and innovating an all-age morning gathering with an outreach



Easter Egg Hunt 2014 - 400 people gathering to hunt eggs and hear the Easter story



Stations of the Cross 2014 - an amazing exhibit from an unchurched cancer survivor we've been journeying with



Youth Drop In - having too much fun

focus. We are looking forward with much more attention to the development of youth ministry and ministry with younger adults with some of these same issues in mind. Hopefully we have learned to watch our own demographics more closely and adapt.

## "There is a Season"

Sometimes it doesn't seem to matter what you do it just doesn't work. You can have great opportunities, great people

Until now. More recently we've been getting good traction with our youth drop-in and developing a stronger group of leaders supporting this. You can see why it's working and it's great. But as to why this time and not the previous times? It just seems to be the right season.

But there's no doubt in my mind we were right to follow our hearts and pursue it in earlier times. You go after what you care about and I sense that if you don't care, then the season likely never comes. The years of working without success have

shaped us for this season as much as the fruit of recent times.

### “Taking a Long Term View”

Which brings me to my last thought: There are days when working the plan gets boring. Or even fruitless. But the truth of the matter for us is that 10 years on we are only now beginning to fully express our model of ministry as a church community. It takes time to build capacity that is sustainable over the long haul. You can't microwave some things.

Much of the work we are doing in the community is in this category. For example, the transition from a 1 hour

Mainly Music programme to three 2 hour playgroup sessions per week specialising in music, arts and crafts and PE took vision, hard work and time with plenty of watering. But it now operates as a significant bridge into our community.

Recently, we welcomed a new family to our Playgroup. The “well-trained and courteous welcome desk worker” asked whether she had been to one of our playgroups before. She answered “no” but there was a hesitation in her voice which she went on to explain. You see she had been to several of our Easter Egg hunts in the past and for her this was an extension of that involvement.

She'd already been coming to cession|community and this was just a logical continuation of that. For this woman the long term perspective was a part of her story. We are getting better at embracing this reality.

There are so many more things we have learned together. And really that's the point. You learn them together and you are shaped by them together. There's a lot of value in reading and learning from other people's mistakes, but I suspect we learn best from our own! ■

## In the News...

### Congratulations

to **Rev. Atunaisa Drokanawai Lagi** who was ordained during the **Celebration and Ordination service** which concluded **ConneXion14** (our National Conference). Rev. Atunaisa is the Pastor of The Streams Community Church based in Mt Wellington, Auckland, and the National Youth Ministry Leader. He is the second Rotuman to be ordained within the church and brings a passion for evangelism and for seeing people holistically (spiritually, emotionally physically and mentally) well.



'The Hope Shop' it is a new outreach of the church with an emphasis on resourcing families in the area. Manager Coralie Main works with many volunteers and a Christian atmosphere is fostered by the staff with posters on the walls, music playing and community noticeboard.

### Ministerial Changes at local churches

**Pastor Ngalu Taulangi** assumed the leadership of **Agape Wesleyan Tongan** in September 2013 from Pastor Akapusi Fineanganofu who is now ministering in Australia.

**Lay Pastor John Gibson** assumed the leadership of **Dunedin Wesleyan** in September 2013 from the late Lay Pastor Rob Cooper.

**Rev. Jo McKinnell** assumed the leadership of **Papakura Wesleyan** in May 2014 from Rev Ruth Boswell who has concluded her time in local church ministry.

We extend our congratulations and prayers for blessed and fruitful seasons of ministry to Ngalu, John and Jo

**Rev. Ruth Boswell** retired from local church ministry in May 2014 after over 25 years as a local church Minister. Ruth served at Trinity Methodist (Pakuranga), Meadowlands Methodist (Howick) and Papakura Wesleyan and as a



hospital chaplain in London. On the occasion of the celebration of her retirement many commented on her love for people, her pastoral spirit and her drive which drew others along with her. We look forward to Ruth's continued contribution to the work of the Kingdom in her "retirement" (though of course there is no retirement in the Kingdom of God).



At Sydney's Wesley Institute in May 2014 from left: Dr David Wright, President of Indiana Wesleyan University (IWU), Dr Gregory Rough, Managing Director of Wesley Institute (WI), and, Rev. Dr Richard Waugh, President of the South Pacific Conference of the Wesleyan Methodist Church and National Superintendent of the WMCNZ.

### Indiana Wesleyan University

As the Vine goes to print WMCNZ is pleased to be hosting another mission team of athletes from Indiana Wesleyan

### Congratulations

to our National Superintendent Emeritus Rev. Edgar Hornblow for his 80<sup>th</sup> birthday on 10 July. Edgar and Judy now reside in Havelock North (Hawkes Bay) and the whole Wesleyan Methodist Church family, and many other Christians around New Zealand the world, sends love and greetings to them at this special time



A new **opportunity shop** was opened by East City Wesleyan Church in Botany, Auckland, last March. Called

**University** following on from the very successful IWU Sports Blitz 2013 (read “Go the Wildcats” on page 13). This team of 8 is working with several churches throughout Auckland.

**Indiana Wesleyan University** is purchasing Wesley Institute, a 30-year old creative arts and Christian studies higher education provider in Sydney, and turning it into the first Protestant University for Australia and the South Pacific. The curriculum will be broadened to include such subjects as business, education, nursing etc. Rev. Dr Richard Waugh, together with Rev Rex Rigby (National Superintendent of the Wesleyan Methodist Church of Australia) will serve on the board of the new institution. Dr Bridget Aitchison, (IWU Dean for International Programs) shared the vision for the University at the 2013 WMCNZ conference and will be speaking at The Gathering (North) on 28 June. Further major developments are expected to be announced in July.

## WMCNZ

“You were chosen” “You could not apply to be here” – These were the words that 50 emerging leaders of the WMCNZ heard at the first **emerge** retreat held on Queens Birthday weekend 2014. The importance placed on this group of leaders was affirmed by the presence of the National Officers who prayed for several on the Friday night.

**Rev. Amber Livermore** (Global Partners missionary serving as WMCNZ National Youth Consultant) flew out early on Queen’s Birthday Monday to return to the USA for 10 weeks of reconnecting with family, friends and supporters, rest and refreshment and GP training. We wish Amber well as she travels and as she raises her support to return to NZ for a further period of missionary service. Amber will be travelling extensively as she reconnects with supporters across the USA and as she speaks in churches and at camps. Please pray for her and her safe return to us in NZ on August 18.

Congratulations to Rev. Dr Richard Waugh on his recent his appointment as **South Pacific Regional Secretary for World Methodist Evangelism**. His appointment recognises his evangelical and ecumenical mana and the missional DNA of the WMCNZ which is being shared with many

## In Memorium

Our prayers and sympathy go to the families and friends of those who have departed this life since the last issue of the Vine. We are aware of the following:

### **Charlie Chang**

– died September 2013 aged 73, East City Wesleyan

### **Lay Pastor Rob Cooper**

– died August 2013 aged 76, Dunedin Wesleyan

### **Raijele Cullen**

– died January 2014 aged 68, Rotuman Wesleyan

### **Heather Ann Dudding**

– died February 2014 aged 73, Papakura Wesleyan

### **Ross Eugene Hoffman**

– died August 2013 aged 55, College



Wesleyan (Marion, Indiana, USA).  
(Ps Logan Hoffman’s father)

### **Beverly Jean Jeffries**

– died November 2013, aged 74, Papakura Wesleyan

### **Voi Akanisi Lagi**

– died April 2014 aged 89, Streams Community.  
(Rev Atu Lagi’s mother)

### **Manui Langi**

– died December 2013 aged 38, (Ps Sione Kaliopasi’s sister-in-law)

### **Lesli Langi**

– died December 2013 aged 15 (Ps Sione Kaliopasi’s nephew)

### **Melino Siniva Valu Latu**

– aged 55, Calvary Tongan

### **Rev Bill Lindsay**

– died October 2013 aged 85, (Rev Stephen Lindsay’s father and a Presbyterian Minister)

### **Hilda Oliver**

– died November 2013 aged 89, Inglewood United Church  
(Rev Allan Oliver’s mother)

### **Uelingdatoni Taufa**

– died January 2014 aged 46, (Ps Falemanu Taufa’s brother)

### **Jeffrey Tu’ungafasi**

– died January 2014 aged 44, Calvary Tongan  
(Ps Sione Tu’ungafasi’s brother)

### **Folori Waii**

– died March 2014 aged 79, New Life Wesleyan  
(Rev Malakai Waqa’s mother)

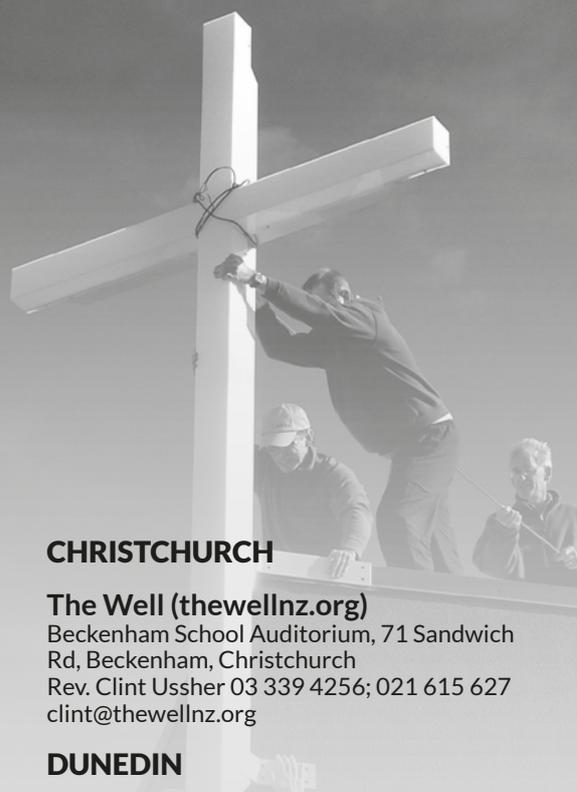
“Jesus told her, ‘I am the resurrection and the life. Anyone who believes in me will live, even after dying. Everyone who lives in me and believes in me will never ever die.’”  
(John 11:25–26, NLT)



Leaders at emerge in session



# CHURCHES DIRECTORY



## AUCKLAND

### Adullam Wesleyan

Avondale Baptist Church,  
Cnr New North & Blockhouse Bay Rds,  
Avondale  
Service time: 3.00pm  
Pastor Uilameti 'Akau'ola  
09 629 3128, 021 0847 3188  
uilameti@gmail.com

### Agape Wesleyan Methodist

Jack Dickey Community Hall,  
174 Green Lane West, Greenlane  
Service Time: 12.30pm  
Pastor Ngalu Taelangi 09 275 0812

### Amazing Grace of Gethsemane Tongan

Leicester Hall, 28 Findlay St, Ellerslie  
Service Time: 9.00am  
(4.30pm on the 3rd Sunday of the month)  
Rev. Tomasi Kamilo  
09 270 0703; 027 247 0837  
judgement\_day@hotmail.co.nz

### Beautiful Word of Life Tongan

St James Church, 152 Kepa Rd, Mission Bay  
Service Time: 12.00pm  
Pastor Falemanu Taufa  
09 521 605 ; 021 153 4094  
fataufa@hotmail.co.nz

### Calvary Tongan

20 Albert Rd, Kelston,  
Service Time: 11.00am  
Pastor Sione Tu'ungafasi  
09 813 9764; 021 133 4749  
calvary-tongan@hotmail.com

### cession|community (www.cession.org.nz)

The Depot, Sir Lloyd Dr, Lloyd Elsmore Park,  
Pakuranga  
Service Times: 5.00pm (meal),  
5.45pm (worship)  
Rev. Brett Jones 09 535 5090; 027 284  
2893 bj@cession.org.nz

### East City Wesleyan (www.ecw.org.nz)

219 Burswood Drive, Burswood/Botany  
Service Time: 10.00am (Sunday);  
7:00pm (Friday - Youth)  
Rev. Dr Richard Waugh 09 273 9044  
rjw@ecw.org.nz

### Joyful News Wesleyan Fellowship

190 Kirkbride Rd, Mangere  
Service Time: 9.00am  
Pastor Sione Akaulola 09 276 9692  
s\_akaola@hotmail.co.nz

### New Life Wesleyan

Red Lecture Theatre, Unitech,  
139 Carrington Rd (Gate 3), Mt Albert  
Service Time: 10.30am  
Rev. Malakai Waqa 09 962 6559  
waqa\_m@yahoo.co.nz

### Papakura Wesleyan

(www.pct.org.nz)  
Redhill Community Centre,  
Cnr Dominion & Croskery Rds  
Service Time: 10.00am  
Rev. Jo McKinnell  
09 299 8582; 021 145 1426  
jo.mckinnell@gmail.com  
Wesleyan "Little Sunbeams"  
Early Childhood Centre,  
Monday-Friday 8.30am-1pm:  
09 299 1910  
sunbeams@maxnet.co.nz

### Redoubt North Wesleyan (www.rnw.org.nz)

51 Diorella Drive, Manukau  
Service Time: 10.00am  
Rev. Peter Benzie  
09 262 0627; 027 243 9363  
revpeter.rnw@gmail.com

### Rotuman Wesleyan

51 Diorella Drive, Manukau  
Service Time: 1.30pm  
Pastor George Aptinko 09 832 1193  
gaptinko@xtra.co.nz

### Saioni Wesleyan

St Joseph's Catholic School,  
125 Church St, Onehunga  
Service Time: 9.30am (Sunday School)  
11.00am (Service)  
Pastor Ratu Jope Naucabalavu  
09 813 6582  
ratujope@yahoo.co.nz

### Shiloh Wesleyan

Chamber Room, Mt Eden War Memorial,  
487 Dominion Rd, Mt Eden  
Service time: 9:30am  
Pastor Sunia Saulala  
09 620 2445; 021 040 5756  
shiloh\_08@hotmail.com

### Shore Grace

(www.shoregrace.org)  
Greenhithe School Auditorium,  
entrance off Sunnyview Rd, Greenhithe  
Service Time: 10.00am  
Rev. Mike Yates  
09 413 6388; 021 625 600  
m.yates@shoregrace.org

### Taonga Wesleyan Community (www.taongawesleyan.org.nz)

Rev. Melissa Powell  
09 963 4617; 021 267 0958  
melissa.powell@taongawesleyan.org.nz

### The Streams Community Church

Mt Wellington Rugby Club, Hamlin Park,  
Wilson Way, Mt Wellington  
Service Time: 10.30am;  
Rotuman 2.00pm (Quarterly)  
Rev. Atu Lagi 09 579 5670; 021 052 0390  
ad-fw.lagi@xtra.co.nz

## CHRISTCHURCH

### The Well (thewellnz.org)

Beckenham School Auditorium, 71 Sandwich  
Rd, Beckenham, Christchurch  
Rev. Clint Ussher 03 339 4256; 021 615 627  
clint@thewellnz.org

## DUNEDIN

### Dunedin Wesleyan Church

22 Stafford St, Dunedin  
Service time: 10.30am  
Lay Pastor John Gibson  
03 472 7990; 027 228 4301  
cozitjustiz@clear.net.nz

## GISBORNE

### Gisborne Tongan

St David's Presbyterian Church,  
Rutene Rd, Gisborne  
Service Time: 12.00pm  
Pastor Sione Kaliopasi  
06 868 5317; 027 567 1595  
kaliopasi\_sione@yahoo.co.nz

## HAWKES BAY

### Living Waters Wesleyan

Living Waters Centre, Cnr Durham Ave &  
Norfolk St, Tamatea, Napier  
Service Time: 10.00am  
Rev. Stephen Lindsay  
06 844 7621; 27 502 9911  
steve@livingwaters.kiwi.nz

## MANAWATU

### Stream Gathering Wesleyan

Awapuni Community Centre,  
1 Coventry Centre, Palmerston North  
Service Time: 7:00am; 9:00am; 11.00am;  
5:30pm (meal) followed by service  
Pastor Luisa Taufa 022 328 9471  
luisa.taufa@yahoo.com.au

## WHANGANUI

### Wanganui Wesleyan

St Laurence's Anglican Church,  
Gibson St, Whanganui  
Service Time: 10.30am  
Pastor Timoci (Jim) Kabakaba 06 348 7142  
vuraoba\_navatu@yahoo.co.nz

## SOUTHLAND CONTACT

Chris Crossley 03 225 8986; 021 223 7195  
crossleys@xtra.co.nz

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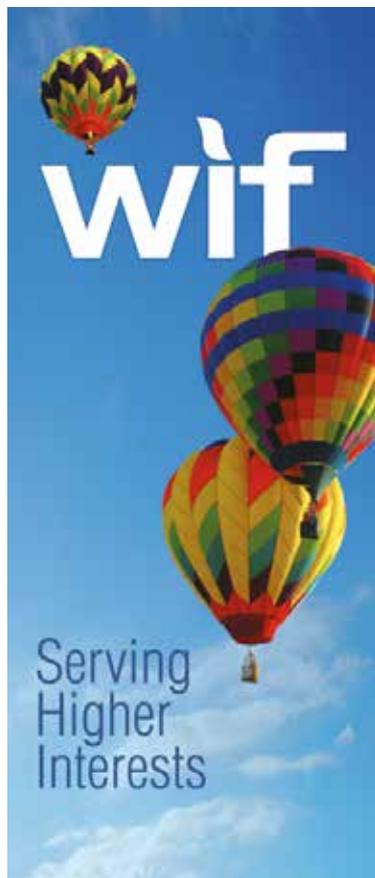
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[www.wesleyan.org.nz](http://www.wesleyan.org.nz)

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