

TOUCHSTONE

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



Fresh food for all from foodtogether

Volunteers, churches and not-for-profits support foodtogether

With a Little Help from My Friends is a Beatles song but it is also the slogan for foodtogether, a nationwide collective that provides affordable fresh produce to people in need.

Rev Craig Dixon is the development manager for foodtogether. Craig has always valued healthy eating, and while training at St John's Theological College started a vegetable co-op for the student community.

This was so successful that when he became vicar of the Anglican Parish of Bryndwr in Christchurch nearly 25 years ago, he revived the idea.

"I was in an area with a need around the affordability of fresh food. Fast food outlets were becoming popular and I wanted to do something to counter that."

Craig says the social value of programs like foodtogether is immense. "In Bryndwr it became part of parish life and community development."

The idea of foodtogether is a hand up rather than a handout. A \$12 bag feeds a family of four for a good part of the week.

"People feel better when they can pay something and it keeps them out of

dependency," Craig says.

Foodtogether has eight packing hubs and 50 distribution centres in Canterbury, and recently it expanded into Wellington and Auckland.

The program couldn't operate without support from not-for-profit trusts, churches and incorporated societies.

Nor could it do without its 300 volunteers. They come from all walks of life, including the residential drug rehabilitation centre Salisbury Street Foundation. Other people are referred from the courts.

At Beulah Church on a wintry Christchurch morning volunteers are rugged up against the cold but the atmosphere is warm. Craig is among them, helping the Sallies load their van and ensuring that everyone's happy.

People are buying vegetables for friends, parents and grandchildren. One lady who is all of 80 is buying for neighbours who are "too old to get out". She's got bananas (the only imported produce in the parcel), golden kiwi, mandarins, cucumbers, carrots, and the fashionable kale.

"All the produce is fresh and high quality," says Craig.

MG Marketing supplies all foodtogether produce and individual packing hubs purchase according to need. They buy what is in season and try to add

something new each time. People say they like the challenge of that.

Recipes are on Facebook and foodtogether supplies a quarterly recipe collection produced by the Canterbury District Health Board (CDHB).

Until the end of 2011 many packing hubs operated independently but most have now signed up with the foodtogether brand. In its first year of operation Craig says that 700 orders were placed in Canterbury.

"Now we're getting 3000 a week, which is very exciting. It is certainly more than we anticipated."

One major drawback has been that foodtogether has to buy outside Christchurch as land has been taken over for other purposes. "This has a negative impact on community life," says Craig.

After the earthquakes many of those worst hit in Christchurch came from poorer socio economic areas of the city. "Supermarkets were down and out," says Craig, "People had nowhere to turn."

Working with nutritionists and others from the community and public health arm of the CDHB he helped establish six new packing hubs, some in these areas.

Foodtogether sees itself working alongside rather than replacing other providers of fresh fruit and vegetables. It attracts a mix of people. There are no criteria, says Craig.

"If there was, how could we draw a



Rev Craig Dixon says the social value of foodtogether is immense.

line? Even average two income families are often hard up."

Craig's work is driven by his Christian faith and responsibility for helping others live more fully.

The proof is in the eating. Surveys show that with the program people have markedly increased their intake of fresh food - by as much as a third in Wellington. Regional public health officials say they've never seen such a dramatic improvement.

Foodtogether brings people closer and fosters community spirit. "As a minister I've always been keen on community development and walking outside the gates of the church," says Craig.

To join up or get support to start your own packing hub visit www.foodtogether.kiwi or contact craig@foodtogether.kiwi.

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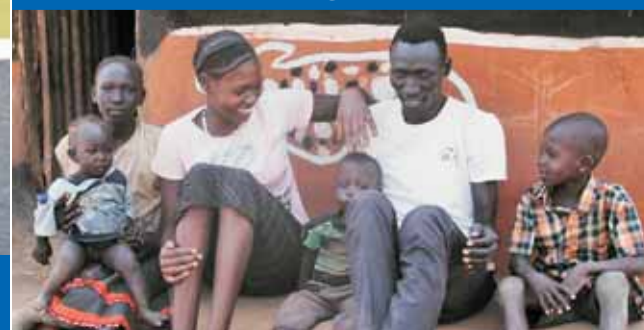
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Tumuaki Rev Diana Tana leads the communion service at CCA General Assembly in Jakarta.

Kiwis make impact at CCA Assembly

New Zealand churches have reinforced their links with the wider Church in Asia after a sizeable delegation, including a large group of Methodists, attended the Christian Conference of Asia's 14th General Assembly in May.

From the Methodist Church of NZ's perspective a major outcome of the Assembly is that Te Taha Maori tumuaki Rev Diana Tana was selected to serve as the CCA's vice moderator for the next five years.

Diana will serve with the new moderator Archbishop William Simarmata from Indonesia and general secretary Dr Mathews Chunakara from India.

CCA embraces churches from Aotearoa in the east to Iran in the west and the Assembly gathered under the theme 'Living Together in the Household of God'.

The Assembly opened with a colourful worship service that featured music and dance of many cultures. The liturgy celebrated the 58 years of CCA and a drama expressed the difficulties faced by many Asians.

NZ Methodist Mission & Ecumenical director Rev Prince Devanandan says in addition to the work sessions devoted to reviewing the work of CCA and setting the direction for the future, the Assembly was a venue for sarasehan, an Indonesian word for dialogue.

The sarasehan gave participants the opportunity to discuss a range of issues that are relevant to the witness of the church in Asia.

Many of these topics were put forward by the CCA's Public Issues Committee, which says the matters of concern point to the reality that not all people live in the joy and justice of the Household of God.

These topics included human trafficking, a global problem that mainly

targets poor women and children and others who are uneducated or stateless.

Human trafficking generates approximately US\$150 billion per year and the Church can play a role in ending its financial profitability.

Forced migration of workers because of global inequalities is closely related to human trafficking. People from poor countries often take 'dirty, dangerous and demeaning' jobs that others won't do and they are often exploited.

Global inequalities also push people in Asian countries such as India and Thailand to carry babies as surrogate mothers or donate organs.

Violence against women, young people and gender minorities is another grave concern as is the high number of refugees and displaced people in Asia.

Specific cases the CCA focused on included the Nepal earthquakes, tensions between North and South Korea, ethnic violence against minorities in Myanmar, and discrimination against Papuans in Indonesia.

Prince says prior to the full Assembly an extraordinary assembly was held, which voted overwhelmingly to adopt a new constitution for the CCA.

As New Zealand's representative to the CCA's general committee for the past five years and a member of the committee that reviewed the constitution, Prince helped draft the constitutional changes with four others.

"It was a challenging task to change the constitution so that CCA can shift from committees based on country representation to skill-based committees. The changes are designed to put good governance in place and to trim the CCA's budget by reducing travel costs.

"In the end the draft constitution was overwhelmingly approved without any amendments by a yes vote of 129 out of 140," he says.

Anglicans and Methodists range over common ground

By Cory Miller
Inter-church and inter-faith dialogue, the history of ecumenism, and trends in the global church were some of the topics Anglican and Methodist students explored at last month's bi-annual winter school.

This year's winter school on ecumenism was organised by ecumenical partners from the Auckland, Catholic and Methodist churches. It was titled 'Towards a Common Vision' and it brought experts and students for six days of lectures at St John's College in Meadowbank.

Touchstone spoke to two of the guest lecturers about what they see are today's major ecumenical issues.

Rev Robert Gribben

Robert is professor of worship and mission at United Theological Hall, Melbourne.

He says some great progress has been made in relations between the Anglican and Methodist churches in recent years with initiatives such as New Zealand's Methodist-Anglican covenant.

"Originally the Methodist Church was a spiritual movement within the Church of England," he says. "We've gone our separate ways and become separate denominations but we have very much in common."

Ideally, he says, the two churches should one day exist "in parallel to each other" with as many barriers as possible removed. Greater cooperation could enable a better sharing of resources between the two when needed.

"We know of a number of places throughout Australia, where one day a week the Catholic priest, the Anglican priest and the Methodist minister all sit down together to prepare their sermons.

"There is also real promise in the New Zealand situation that could mean there are some possible steps forward."



Robert Gribben



Steven Pickard

One way to break down the barriers between the two denominations would be the appointment of a Methodist bishop.

"If the Methodists could find it within themselves to imagine that they might have such a thing it would be an easier matter for the Anglicans to recognise them as the same kind of church," he says.

The Methodist Churches in New Zealand, Australia, the Pacific and Britain are unique in not having bishops whereas in other countries there are Methodist bishops.

Robert says the role of a bishop is spiritual oversight of congregations in a way that is more effective than a committee-based church.

Bishops would hold their role for longer than that of the two year-long term the Methodist presidential team currently holds.

"That gives continuity of leadership and a higher profile in society," he says. "People know who the leader in the church is."

Rt Rev Steven Pickard

Steven is executive director of the Australian Centre for Christianity and Culture. He says ecumenical conversations take place in a larger context of "social cohesiveness".

Social cohesiveness in this case means the deeper links within the life of the churches. There is real spiritual hunger in society for a sense of community and togetherness. "People are searching for ways to reconnect."

Steven says achieving this social cohesiveness can be difficult in a world that is very individualistic and driven by self-interest.

"These things represent a great challenge because the churches are to a great extent influenced by the surrounding culture."

While it is a challenge to overcome these influences, it is not insurmountable.

The ecumenical movement can meet this need to be connected and therefore it is important for churches to take the time to learn about each other and the different gifts they can bring.

"Over many, many decades ecumenism has been a great voice that speaks to those deep human needs for being connected together. Ecumenism is the effort to bring people to the table, to find our common life in God together and see what we can do together...which is almost much more than we can think and imagine."

Steven says the churches have a lot of rich spiritual resources at their disposal that can be used to respond to the needs of today's world.

The challenge is for the church to keep looking outward beyond its own internal issues to the rest of the world.

"We are often preoccupied with our own internal issues, but a lot of ecumenical work gets its energy from looking out."

He suggests similar values can be found in inter-faith relations with other religions.

"We are all facing the same challenges, such as climate change and refugees. When we find common cause with people of other faiths and good will, that becomes a place of ecumenism."

THE UPPER HUTT UNITING PARISH has to give away to a good home the following:

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"NZ Praise First Edition"

Sorry, no music copies

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We are happy to give them away in return for a donation towards postage.

Contact Fraser Boyd, mfb Boyd@xtra.co.nz

An exchange of hymns

On Sunday, June 7th, at Sacred Heart Catholic Church in Ponsonby, Methodists and Catholics of Auckland/Manukau came together to share in the hymn exchange.

Methodists received the Catholic hymns, 'Mo Maria Aiane' from Bishop Pompallier and the modern hymn, 'One Body of Christ, One Bread that is Broken'.

In return the Methodists gave the Charles Wesley hymn, 'Come Holy Ghost, Thine Influence Shed' and from our modern New Zealand repertoire, 'We Are Many, We Are One'.

It is hoped that these hymns will be sung from time to time to mark the growing friendship and mutual regard between Catholics and Methodists in Aotearoa/New Zealand.

The initiative came from the Methodist-Catholic Dialogue meeting but its roots lay in the call for an exchange of gifts in John Paul II's 1995 Encyclical Ut Unem Sint.



Auckland Methodists and Catholics have swapped traditional and contemporary hymns.

King Tupou VI's coronation buoys Tongans

By Hilaire Campbell

Shaking hands with the newly crowned King of Tonga is something Methodist Church of NZ Vahefonua Tonga superintendent Rev Tevita Finau will never forget.

Tevita says he was honoured to be part of the Kiwi Tongan contingency that attended the coronation in Nuku'alofa last month.

"King Tupou VI is much loved. The celebrations ran for over a week, and we observed noticeable changes. Instead of people from certain villages, the King's own family, nobles, cabinet and civil servants did all the catering.

"That was a moving gesture. But when he removed his crown before taking communion, that was the most moving gesture of all. He humbled himself before the King of kings."

Director of Tauivi Pasifika ministry Rev Setaita Veikune attended the coronation with her family. She says the carpet would be rolled out for any new king but "this one is a people's king".

Setaita too was moved by Tupou VI's many acts of humility.

"After a celebratory luncheon hosted by the PM and civil servants he left his shelter on the stage and came to where the people were and he thanked government leaders in person. It touched the hearts of all Tongans."

A fashion show and traditional dancing were part of the coronation event and at the King's request thousands of school children took part in a special Education Day.

"The colour, the parades, the exhibitions of the students' work were all magnificent," Setaita says. "His Majesty places high value on youth. They are the ones who will carry tradition forward."

Church representatives from Fiji and other Pacific Islands as well as from Australia, Japan and the US attended the coronation.

New Zealand's governor general Sir Jerry Mataparae and MPs including Winston Peters were also present. Relationship building was their top priority.

Ex MCNZ president Rev Rex Nathan accompanied the Maori King Tuheitia and his kaumatua as part of his spiritual support group. Rex says the occasion was full of pomp and ceremony but it was also deeply meaningful.

"For the Tongan people it was a historic moment. As a New Zealander I felt privileged to be there. It's something I'll never experience again in my lifetime."

Tevita was delighted by the turnout from the Methodist Church, which included students from Trinity Theological College. "Support from NZ Church leaders and the monarchy's commitment to the spiritual welfare of the Church mean a lot to me," he says.

Tupou VI was appointed King in 2012, when his older brother died but his coronation was postponed until this year. Preparations for the event started years ago and no expense or effort was spared.

Everyone who could help did so, and Air NZ laid on extra flights for the thousands of people invited from overseas. Many were billeted in private homes. Setaita has never seen the island so busy, and she was only half joking when she said it might sink.

The upside of all the activity, says Tevita, is unity for Tongans and a great boost for Tonga's economy.

"The high regard and recognition of Tonga by the NZ Government and Churches are yet to be matched by the All Blacks and the NZ Rugby Board."

Tevita says the King is a strong supporter of agricultural shows and regularly visits farming and fishing communities in the north of Tonga. He is keen to see more self-sufficiency and less reliance on overseas aid.

"But politically he's very detached. He wants to empower his PM and cabinet to run the country."

The coronation was an opportunity for family reunions and Tevita speaks warmly of Tonga's ties with NZ. "We've always been close and the two countries have a lot to offer each other. We should make the most of that."

Tevita and Setaita attended the annual Free Wesleyan Church of Tonga



A large New Zealand contingent was on hand for the coronation of King Tupou VI and Queen Nanasipau'u.



King Tupou VI flanked by Free Wesleyan Church of Tonga leaders Rev Dr Finau 'Ahiu (left) and Dr Tevita Havea.

Conference after the coronation. Setaita says that because of the positive mood sensitive issues were handled more wisely and successfully.

"Mind you, we also prayed for a year for its success, and I'm a great believer in

the power of prayer."

In his speech at the Conference Tupou VI challenged the Church to take care of the young and help them realize their inheritance. He urged it to work harder to include marginalised people.

PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues convenor

Harsh policies toward families in hardship

After the last election the government promised to do something about child poverty.

We have already seen the cascade of information on the problem from Child Poverty Action, The Children's Commission, Mana Ririki, Every Child Counts, the NZ Council Christian Social Services (NZCCSS) and others. We have heard the numbers - 260,000 children in poverty - and at first this was hard to believe.

Now we have the Children in Hardship bill, the main provisions of which are:

- A payment of \$25 per week to a family on a benefit, including parents on student allowances.
- Parents must be available to work when the youngest child is three (instead of five as it is now). Availability for work increases from 15 to 20 hours per week.
- The In-work Tax credit for working families will improve incomes from \$12.50 to \$72.50 per week.
- The childcare subsidy will rise by \$1.00 to \$5.00 per hour.

Public Issues made submissions on the bill and acknowledges that it takes some small steps. We are angry about the

detail, however.

For example \$25 payment is per family, so a family with two children gets about \$5.30 each (after taxes are deducted). A family with three children will get about \$4.30 each.

Pressuring parents into work when their youngest child is three is also a concern. While the research shows that children benefit from having parents working, this is because benefit payments are below poverty rates.

There is a blind spot in the Bill about significant hardship for Maori children. Ministry of Social Development figures show that hardship rates for Maori children range from 39 percent at medium hardship to 11 percent at very severe hardship. For Pacific children 51 percent face medium hardship and 19 percent face very severe hardship. For European children the range is 18 percent at medium to 3.0 percent at very severe deprivation.

There are no measures to ensure better pathways specifically for Maori and for Pacific children.

Another concern is sanctions, which are penalties imposed to meet Work and Income requirements. The recently published Vulnerability Report from NZCCSS shows that in a 14-month period,



Hundreds of thousands of Kiwi kids face poverty and hardship.

19,550 sole parents had financial sanctions applied, and across all benefits 80,200 sanctions were applied.

The main reason for sanctions was failure to attend an appointment. There can be many reasons for this, including transport, childcare, fear and illness.

Are penalties the best way to achieve accountability? While they might save costs, will they ensure better lives for vulnerable New Zealanders?

The Vulnerability Report also reports in the same 14-month period (July 2013-Sept 2014) 35,130 applications for benefits

were declined. What is the reason for this? And where did these people go for support to meet basic living needs?

Official statistics show that support for people in hardship is going down, except for Maori. For Maori, the number receiving accommodation supplements and special benefits went up by 9 percent and 14 percent respectively.

There is a sense of outrage and frustration from people in Public Issues networks and parishes at this harsh system and the neoliberal ideology that is shaped by market priorities.

Changes to give minimal support to families in hardship do nothing to restructure our systems or ensure wellbeing for children for the long term.

I am in favour of a universal approach to income support - National Super is a brilliant example of keeping older people out of poverty - but we need specific investment to stop the appalling discrepancies for Maori and Pacific families.

We still await robust policies for education, health and income support that can secure a promising future for all New Zealand children.

Our song must go on, you and I the singers!

Scruples not necessarily guides to justice

To the editor,

The article in your June edition 'Should the Church ordain people in de facto relationships?' asks more questions than it answers.

Two opposing responses were cited by those in positions of leadership. Voices from Faith & Order were adamant in what they acknowledged is the traditional view that those to be authorised to perform marriages should themselves be exemplars of it or remain celibate. Consistency is their call.

General Secretary Rev David Bush was refreshingly pragmatic. The issue is not an abstract one, he said. Relationships, ordained ministry included, are best expressed in quality as against form.

Many de facto relationships, he said, are "everything we would want a relationship to be". He asks why should the Church require ordained relationships to serve a different rule?

Some of us out of the Connexional loop should not be surprised to discover, belatedly, that behind the scenes of the question currently exercising such eminent minds is a real person, a Canterbury man whose candidature for ordained ministry has been twice refused for the very reason that he lives in a de facto

relationship, albeit a stable and loving one.

My sources tell of an outstanding, gifted Palagi candidate, whose rejection was officially advised as being for the de facto factor, and that alone. This is such a wasteful injustice not to mention the denial of a human right.

The article says a presidential working group will be set up to further explore the issues. But our history is littered with such time-consuming measures, and experience should teach that justice by committee seldom arrives.

Why could not this man be assessed by the qualities he would bring to an ordained ministry we repeatedly insist needs to be diverse and versatile?

Are the ranks of the ordained so richly endowed that when a man of well-affirmed personal gifts freely offers himself, he is confronted (twice) with the blank wall of safety-first and a Church driven by the imperative of moral consistency? I think not.

You Church leaders, forget your scruples and embrace this man for who and what he is. He may not risk offering again. The ball is in your court now.

Ken Russell, Dunedin

Look to the Bible, not to science

To the editor,

In the June Touchstone Bill Peddie wrote a spirited letter in defence of his view that the teachings of modern science do not correspond with biblical teachings on creation.

I feel he has not answered the point that I made in an earlier letter, that there is a strong difference of opinion among scientists today on the validity of the teachings on evolution.

Oxford University professor of mathematics John Lennox, (you can find him on the Internet) is a very strong Christian who holds to the Bible teachings on Creation.

He makes an important distinction between microevolution (small changes that occur in animals in response to environmental changes), and macroevolution, where one animal species is supposed to evolve into another species.

There are many fundamentalist and evangelical Christians in the world today who hold to the Biblical account of Creation, including the thrillingly powerful verse Revelation 4:11.

The point I am making is that if we want to grow our faith, we will do better to return to the Bible, rather than looking to the teachings of science. Among scientists at the highest levels there are huge disagreements over evolution.

Bill Peddie talks about the importance of taking genetics into account in considering the origins of life. I agree, absolutely.

Open letter to Mother Emanuel AME Church

Dear brothers and sisters in Christ, It was with shock and great sadness that we learnt of the attack on Thursday 18th June on members of Mother Emanuel African Methodist Episcopal Church in Charleston, South Carolina while the pastor was leading a Bible study.

The Methodist Church of New Zealand shares your grief as you give thanks to God for your distinguished Pastor Clementa Pinckney and eight other members of the congregation.

That the shooting happened in a revered place of worship reveals that there was an intention to violate what is sacred. The church by its very nature and presence challenges the idols and ideologies of our time.

As you commend your loved ones to God be assured of our prayer for the families of those killed by the gunman.

At times like this we are especially aware of the koinonia that binds us together as

Christians within the World Methodist Communion.

From reflection on our own context in New Zealand we have been required to face the fact that racism is present not only in personal attitudes but also embedded in sinful social structures.

We are glad that there are demonstrations of support for transformation such as the thousands who marched across the Arthur Ravenal Bridge to form a peace unity chain extending four kilometres.

May your faith in God be strengthened at this time of trauma by the Holy Spirit.

In solidarity and shalom.

Methodist Church of NZ Mission & Ecumenical

Terry Wall, Chair
Prince Devananda, Director



The Church in 20 years.

The Ageing Experience By Jan Fogg

Storytelling and listening

Christina Chong is the social fellowship convenor in the Ministry Support Team of East Coast Bays Methodist Parish, where I am an enabler.

She has established something which is now an important and highly valued part of the church's life, Precious Moments. Christina invites one person or a couple to share something of their story.

It takes place after Sunday service in the relaxed atmosphere of sitting with a cup of tea with those of the congregation who choose to stay. Most of them do; they wouldn't miss it!

Our book, the Bible, has been described as a book full of stories, yet we're not too good at making opportunities to share and listen to one another's stories of how we intertwine faith and life.

Reminiscing and telling our story is an important part of the process of ageing successfully. It requires a teller - and some listeners.

Actively listening to a person's story, helps give meaning for the life lived. It helps bring about acceptance, healing and wholeness in the storyteller. Who would have thought that such a 'good-feeling' activity could be part of helping us to age successfully?

There's more awareness today of the interconnectedness of all things, and of the whole of a person - body, mind, spirit and soul. Telling our story in later life and speaking our life out in the form of words help bring together parts into a whole.

I am sure most of us can imagine the comfort and beauty of sitting round a camp-fire listening to stories. We

can think too of children's story times, the warmth and comfort of that valuable time of sharing in family.

It is just as valuable at the end of life as at the beginning. These days life can be so much more complex as people make multiple changes in their tasks and relationships. Yet we are not good at making space to hear stories from one another.

For some, their 'story' may bring up negative feelings. Through the process of re-membering a person can reframe and find a more complete meaning.

Painful things outside of the self, as well as things within us, can hold us back from reconciliation with others and with our own self. Without reconciliation, peace is an illusion.

Maybe we wouldn't share all these painful negative things in a group storytelling but as we shape our story for telling, such things come back to our consciousness, asking to be dealt with. Such 'work' is very much a spiritual task.

Listening to someone else's story can also stimulate reflection within our own self. We hear about how attitudes, actions and roles have shaped a person and brought them to their current place and time.

We may also hear how the actions of others have impacted on their story, how society itself has a part to play in everyone's story, and how these may affect the life-choices people have made.

A lifetime takes a whole life to live. The transitions across that life, and in society, bring each of us to a different place. We all have a story to tell - we just need some listeners!



President
Rev Tovia Aumua



Vice-President
Dr Arapera Ngaha

President Tovia fulfilled some overseas obligations last month. In early July he travelled to Tonga to represent the Methodist Church of NZ at the Coronation of Tonga's King Tupou VI and he then participated in the Free Wesleyan Church of Tonga's Annual Conference. Soon after that he was in Australia for the Uniting Church in Australia's Assembly.

Tovia arrived a week after the coronation celebration began, on June 25th. The celebration began with a kava ceremony which is one of the most significant parts of the coronation and predates the monarchy by centuries. In this ceremony a Tongan high chief Tu'i Kanokupolu passes the kava to the new king, who confirms his title when he drinks the kava.

Tupou VI is the 24th Tu'i Kanokupolu,

Visits with neighbours for big occasions

and taumafa kava (drinking kava).

On Saturday July 4th a coronation service took place at the Free Wesleyan Centenary Church in Nuku'alofa. There King Tupou VI was formally crowned before thousands of people including heads of state and dignitaries from around the world. Kingi Tuiheitia and Te Makau Ariki, Te Atawhai of Maori were among the special guests.

Tupou VI, who is now 55, took the throne of the only constitutional monarchy in the South Pacific following the death of his brother in 2012. He had delayed the coronation ceremony for this period to allow the royal family to grieve the passing of his older brother Tupou V.

The retired Uniting Church minister from Australia Rev D'Arcy Wood performed the ceremony of anointing of Tupou VI with holy oil and adorning him with a ring and sceptre. D'Arcy was born and brought up in Tonga where his father was a church minister, and he was chosen to perform the crowning of King Tupou VI and Queen Nanasipau'u because it is forbidden for a Tongan citizen to touch the King's head.

Following the crowning ceremony the new king and queen received Holy Communion. Before they did so they removed their crowns, put them beside

their seats, and humbly bowed before the altar to receive the communion.

Tovia was moved by the royals' inspiring action and after the service he spoke with Rev Dr 'Ahi'o, who is both president of the Free Wesleyan Church of Tonga and chaplain and spiritual advisor to the royal family.

Dr 'Ahi'o said that the action taken by the royals was a reminder to the people of Tonga and all those witnessing the ceremony that there is God who is the King of all kings and Lord of lords beyond all in this world.

Tovia says the whole atmosphere was very happy, and was enhanced by the singing of some of the best choirs that could be found anywhere in the world, including two from New Zealand. The hospitality and generosity of the locals - which is not unusual in the South Pacific nations - was overwhelming.

The Free Wesleyan Conference was a time of soul searching and spiritual enrichment. Conference spent time on prayer meetings and worship services, with the main theme 'Renewal through Evangelism' focussing on revival, renewal and reconciliation.

After his return from Tonga on July 11th, Tovia travelled to the triennial Assembly of the Uniting Church in

Australia in Perth. The Assembly's theme was 'Hearts on Fire' and it had a strong focus on reconciliation and finding ways to improve the relationships between the indigenous First Nations People and Second Nations People (diaspora).

Assembly opened with a welcome speech and indigenous protocol led by a First Nations representative. The opening service and installation of the new president, Stuart McMillan, a lay person included representatives of all the Church's age groups and cultural groups.

Tovia attended the first two days of the Assembly and he says this was also spiritually enriching, with the first morning hour of the programme allocated to worship and Bible Study.

He says it was also encouraging and challenging to see that almost one-third of the more than 300 members of the Assembly were young people, and about 80 percent of them were Pakeha.

One of the major items of the Assembly was a debate on the theology of marriage and public covenants for same-gender relationships within the Uniting Church. It took place the day after Tovia returned to New Zealand.

Church needs realistic view of marriage in 21st century

By Trish Patrick

Recently I was included in a conversation with two 30-something women who were discussing a mutual friend, a bride-to-be. The friends concern was that this young woman had not lived with her intended, or indeed even slept with him.

To them it was, and I quote, "like buying a pair of shoes without first trying them on". These young women considered this massively risky, irresponsible even.

Over the past two decades change of all kinds has escalated, especially change in cultural and societal values. In our own family, we found we needed to adjust to these changing values, and not without angst.

Our values could not gain traction on our Teflon-coated offspring. However, we considered good family relationships vastly more important than taking a hard line.

The Church no longer has the unquestioned authority it once claimed regarding how people conduct their lives. Yet, it continues at times to over-reach its authority and bring down edicts that have huge consequences on people's lives and the life of the Church itself.

In the June edition of Touchstone, Paul Titus' article raises the issue of ordination of people in de facto relationships. Traditionally, the Church's position is that marriage is the best institution to provide for the welfare of adults and children.

Thus the ordained are to set the example of moral probity as expressed in the sacrament of marriage. But is this a realistic expectation in 2015?

For those whose experience of marriage has been positive, we may well argue that it is. But it certainly isn't true for many, including some who seek

ordination.

Is the Church saying to these people: 'Sorry, but your relationship is of less value and has less legitimacy than a couple who is married', even when children are involved?

All relationships have tricky patches, de facto or marital. It is the overall health of a relationship that matters. Life is never tidy and uncomplicated.

Let's not kid ourselves, marriage was initially a legal instrument instituted to ensure powerful and wealthy families retained their power and wealth. This had obvious advantages for the Church. In declaring marriage a sacrament, it had much more control over the conduct of its parishioners.

Surely the measure of suitability for ordination is not marital status but rather discernment, authenticity of call, and the potential to fulfil the vocation of ordination.

Communities are living these different values and have created a culture the Church has yet to catch up with. It's all very well taking the moral high ground but if the Church is not listening to the culture and society, how can it be relevant and able to serve that society?

People vote with their feet, and many have. The 'moral high ground' is not necessarily in alignment with the 'Ground of all being'.

The Church must listen deeply and intentionally. This is the kind of listening that will bring meaningful change to the Church and allow the Spirit to move in unexpected ways.

Let's not get in the Spirit's way.

Trish Patrick is a member of Mornington Methodist Church. A longer version of this article was published in the bulletin of the Dunedin Methodist Parish.

THIRD IN A SERIES

African theology in the 20th century and beyond

The trajectory of the relationship between Christian theology and indigenous theology has followed a different path in Africa than in India.

Christianity first came to sub-Saharan Africa through the work of missionaries, mainly from England. From the outset there was a strong link between Christianity and Western interests in Africa.

These included trade and the extraction of resources, so these interests were commercial, political and imperial. In a speech at Cambridge in 1887, for example, the famous English missionary David Livingstone (1818-1873) declared that his aim in Africa was to make an open path for commerce and Christianity.

Most European missionaries had little knowledge or understanding of African culture and were quite often insensitive to the needs of local situations. Often they failed to acknowledge the importance of interacting with local belief systems. As a result 'African theology' was simply European theology carried out in Africa.

As Africa began to emerge from its colonial past in the 1960s and 1970s Africans had an interest in re-appropriating African culture, beliefs and values that they believed had been suppressed by the European colonial powers. Some scholars have called this the African 'renaissance'.

Since the 1970s there has been an emergence of African Christian theologians writing authentic 'African Christian' theology.

Examples include the Kenyan theologian John Mbiti and the Ghanaian theologian Kwame Bediako. They have a penchant for developed African theological

paradigms rather than capitulate to Western theological norms.

Western theologians have often been dismissive of traditional African views about reality and the universe, such as the importance attached to ancestors. African Christians argue for the need to take such views seriously to exploit their apologetic potential and Christianise them from within.

The Tanzanian theologian Charles Nyamiti uses such an approach in his book *Christ as Our Ancestor* (1984).

In the second half of the 20th century Christian theology in southern Africa was dominated by interaction with the ideology of apartheid. 'Apartheid' is a Dutch-Afrikaner word meaning separateness.

Apartheid affected every aspect of life in South Africa and it also destabilised many neighbouring countries because of the Apartheid regime's hostility towards them. This was done on the pretext of defending 'Christian South Africa' against Marxist communism and socialism.

Apartheid and its grand design was inspired by the excesses of Afrikaner nationalism and a narrow, warped and convoluted interpretation of parts of the Bible that held White people (and Afrikaners in particular) as being 'chosen people'.

Well do I remember the vitriolic and raging debates during the protest years when I was a student of biblical studies and history. The theology faculty at my university was a hotbed of activism as progressive and radical thinkers amongst the student body questioned any credible connection between the bible and the apartheid system.

We paid a high price for the

stand we took. But this stance set the stage for the development of authentic contextual theology which would create a viable theological response to one of the worst evils of the 20th century.

South Africa's horrid experience of Apartheid, underpinned as it was by colonialism, has allowed the country to engage in a more meaningful dialogue in its post-liberation phase about other closely related political and theological issues.

These include gender equality, homosexuality, ecumenical and interfaith dialogue, disability and the country's relationship with the wider world on a 'non-aligned' basis.

For many years the theological agenda of southern Africa was confined to the single issue of Apartheid as many theologians argued that it was a totally unacceptable ideology on theological, moral and ethical grounds.

This trend was encouraged by Western theologians who saw interaction with Apartheid in terms similar to liberation theology offered in other parts of the world, namely as part of the struggle for freedom and justice.

With the ending of Apartheid in the early 1990s, Christian theology in Africa is now obliged to engage with the more traditional task of interacting with local culture and being committed to the ongoing process of developing an authentic and valid Christian theology that is wholly African in essence and character.

(Recommended reading: *Christianity in Africa: The Renewal of a Non-Western Religion* by Kwame Bediako; *African Religions and Philosophy* by John Mbiti; and *Hope for Faith* by Beyers Naude).

HONEST TO GOD

By Ian Harris

A way out of the desert

It's been an interesting experiment, with hundreds of thousands of New Zealand families stripping religion out of their family lives. But there comes a time when we should be clear-eyed about the outcomes.

Especially concerning are the consequences for the young, many of whom have been cut adrift from anything to do with religion by parents and teachers who scorn what they regard as the superstitions, mumbo-jumbo and guilt-ridden anxiety that hover round some forms of Christianity.

As a secular Christian, I hold no brief for bad religion, of which there is plenty around. However, the cure for bad religion is not no religion but good religion, and there is plenty of that around, too.

Adults are understandably shocked by the growing number of young people involved in assault, burglary, drug-taking and binge-drinking. While it's easy to deplore the apparent slide in moral standards, it is more constructive to ask where the remedies might lie.

Good religion has to be at least part of the answer - and it is reasonable to invite



the deploring generations to consider honestly whether they have contributed to the decline.

Of the 1.6 million New Zealanders who professed no religion in the 2013 census, for example, the vast majority were aged under 45. Among that group, those with the highest proportion of 'no religion' were children aged

four and under.

These are obviously not the professions of the children themselves but of parents who either assume their children share their lack of religious faith (which at their tender age they will) or who are leaving their children to make up their own minds later on.

At the same time, those parents appear to be slamming the door on the stories and experience of faith communities that would at least give their children some basis on which to make an informed decision.

This wholesale desertion of society's faith heritage greatly puzzled the poet TS Eliot as long ago as the 1930s. He wrote:

Men have left God not for other gods, they say, but for no god; and this has never happened before

That men both deny gods and worship

gods, professing first Reason,

And then Money, and Power, and what they call Life, or Race, or Dialectic.

Healthy societies do not live by material things alone, but by the kinds of values espoused by all major faiths - respect, consideration, integrity, compassion, service, responsibility and love. As often as not, the individualistic economics of man-on-the-make cut across all of these.

One result, reported in a United States survey, is an increase in abrasive behaviour. "Lack of manners," says the president of the Public Agenda research bureau, "is about the daily assault of selfish, inconsiderate behaviour that gets under people's skin on the highways, in the office, on TV, in stores and the myriad other settings where they encounter fellow-Americans."

News reports give the impression that the same thing is happening here. Unless something intervenes, expect the next generation, brought up in that atmosphere, to be ruder and more selfish still. But don't put all the blame on the kids.

The way of faith has a potent antidote to offer. It begins not with programmes of moral vaccination but when people of any age develop a proper regard for themselves and others in the total scheme of things.

A striking image recurs in the letters

of the apostle Paul. He tells members of the young Christian community in Corinth, southern Greece, to think of themselves as "the temple of the Holy Spirit" (or, if you prefer, the spirit of Godness).

No one in whom that image takes root is likely to addle their brains with pot or P, get blotto on booze, sleep around nonchalantly, bully, bash and burgle, or treat either themselves or other people with contempt. They will have too much self-respect, and too much respect for others.

Paul's image offers an excellent starting point. It is culturally sound, whatever the culture. The mind-set it points to is tried and tested over centuries. Widely embraced, it would make talk of tougher penalties for the young irrelevant.

For many people, the alternative can be a desert within - and Eliot warns against neglecting the desert:

The desert is not remote in southern tropics,

The desert is not only round the corner,

The desert is squeezed in the tube-train next to you,

The desert is in the heart of your brother.

And, he might have added, in the hearts of too many of our children.

Niu-Kiwi theology – toward a new era of the Church

By Ikilifi Pope
'Niu' is the name for coconut in the Pacific Islands. The pronunciation is similar if not exactly same as the word 'new' in English.

The coconut thrives in warmer climates such as Pacific islands. In New Zealand's colder climate the niu cannot grow and is not able to bear fruit.

The colour of the coconut fruit is brown when it has matured. The kiwi fruit also has a brown skin, and indeed it is a similar colour to that of the niu.

Kiwi vines grow and bear fruit well in New Zealand but not in the Pacific islands.

While the two fruits have a similar colour, they have very different tastes, uses, and nutritional values. They are effectively joined well in some recipes, however.

One of my interests as a parish

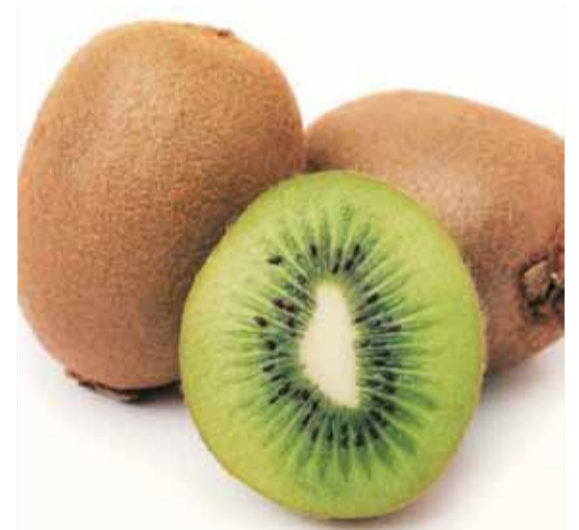
presbyter and youth minister is exploring theological metaphors that can inspire and enhance the effectiveness of the Methodist Church with our younger generation.

I believe the Methodist Church has to take a long strategic journey from where it stands today if it is to thrive in the future. The times are changing and this is bringing a dramatic new phase to the Church.

The impact of these changes are influencing and reshaping Te Ahi Weteriana o Aotearoa.

I suggest it would be helpful to think outside the square and practise Niu-Kiwi theology as a new type of local theology to empower the Church in its new phase and journey into the future pathway.

Niu-Kiwi theology is a practical theology that metaphorically blends the niu and



the traditional strengths and values of Methodist ministry to sustain the Church's mana in our post-modern context.

Pacific Islanders are becoming a majority in New Zealand's Methodist population and I believe this can benefit the Church as a whole. For this reason it is time to strategize and think creatively outside the square to trial new and niu approaches that can enhance

the growth of the church.

But this also means Pacific Island members of Te Ahi Weteriana O Aotearoa need to do their own theologising so they can journey openly and comfortably with the theologies and biblical truths that the local church accommodates and advocates.

Meanwhile, the Church as a whole can develop strategic plans and policies that can use niu and

new strengths for the benefit of the church and community as a whole.

Niu-Kiwi flavour and theology is my metaphor for the church and youth ministry. Although there is room to better articulate my point, I hope it contributes to the conversation we must have about the life of the Church in today's context.



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Calling aspiring songwriters

To the editor,

I am positive there are folk around the Connexion who would make very good songwriters. An on-line Coursera course would be an ideal way for them to do this.

I recently completed a six week on-line course through the Berklee College of Music in Boston. About 100 Christian songwriters from all round the world were part of the class, and we were able to use the course software to form a group to communicate among ourselves.

It was wonderful to be able to study from the best tutors in the world in the comfort of your own home.

You do not need any previous musical experience to take the course, and it is not expensive. You can do all Coursera courses without a fee, and if you want

verification of your work the cost is \$45.

The course I took included sessions on how to develop song ideas; understanding prosody as it relates to the number of lines, line lengths and musical phrases; mapping a song with rhyme; and putting in rhythm.

I needed about six hours a week to make a fairly good effort at understanding the video lectures and completing the assignments.

The technical side meant downloading a free audio editor and recording software. We also opened a free space in Soundcloud where we could upload our work for free.

I am very happy to assist anyone with the technical requirements.

Dorothy Willis, Riverton

Planting seeds good and bad

It was June, the parables of the good seed were coming up, and Tui Motu arrived in the letter box.

Sister Kathleen Rushton is my teacher and mentor, and her preparation for preaching in Tui Motu was on just this passage.

The family next door to Sister Kath includes a six year old, and he and Sister Kath have joined forces to plant vegetables. They are working together and exchanging insights about life.

The parable of the good earth helps us to see the Kingdom of God taking root as a small, small seed, and growing and growing and growing.

But Sister Kathleen can be disruptive. She reminds us that there are good seeds and hazardous seeds, healthy kingdoms and oppressive kingdoms.

She told us contrasting stories. In one

story, the New Zealand government is quietly planting seeds, negotiating a Trans Pacific Partnership (TPP) agreement.

Under the rubric of 'free trade', transnational corporations will have free access to the nation states that sign the agreement. Under the label of 'commercially sensitive' we are not being told what is in the TPP.

If New Zealand signs up to some of the proposals, our nation will be at risk when it passes laws to protect us and our environment. Transnational corporations will be able to sue our government.

Experience overseas has not been good. Egypt, for example, has lots of low paid workers. When the Egyptian government set a minimum wage, the transport transnational VEOLA sued them for \$800 million loss of income.

The TPP seeds have been planted, and

are being negotiated in secret. We know not what plants will emerge, and what damage the harvest will bring.

I did not run with Sister Kath's second story about good seeds and good harvests because there were other good seeds being planted, closer to home. Upper Riccarton church in Christchurch West Methodist Parish has a new presbyter.

Rev Dale Peach has been telling us about 'millennials', the generation born before 2000. That generation, brought up with advertising, and media, and sales hype. They are largely absent from our congregation but those who are present are very strategic people.

It is a generation that, all too often, sees Christians and churches as judgemental, even hypocritical. But they ask deep questions about science and faith, about the way we understand the Bible,

GARTH CANT
REFLECTS ON COMMUNITY

and about things spiritual.

God is not calling us at Upper Riccarton to be a mega-church. God is calling us to show love, joy, peace, and compassion - to be a loving and accepting community.

Dale planted those seeds a month ago. In the imagery of our Canterbury gardens, she put her two sticks in the soil, tightened the string, and took out her next packet of seeds.

She encouraged us to meet together in face-to-face groups to learn, pray, nurture, and celebrate.

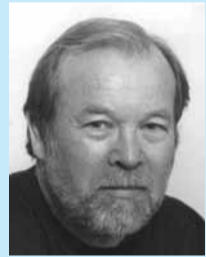
We do those things in the bigger congregation but in a deeper way in smaller groups, and the two mesh together.

We are a strange little community, preserving 2000 year old rituals. But we are a deeply authentic community. Jesus is in our midst, helping us to be a loving, caring, and compassionate community.

Tough challenge to the Church

CONNECTIONS

By Jim Stuart



We often forget that the rise of Methodism in 18th century England was more than the founding of a church. It was also a profound socio-political movement that addressed the

intolerable living conditions of thousands of poor agricultural and industrial workers.

Wesley lived at a time when the deep divisions between rich and poor were at breaking point. While the wealthy enjoyed lives of comfort and privilege, the working class engaged in what became known as 'grub work' after the notorious Grub Street in London, a place of sordid and cheap dwellings. The philosopher Thomas Hobbes famously described the period as a time when life for most people was "poor, nasty, brutish and short".

Today there is much talk of inequalities as the full impact of neoliberal economics

becomes ever more apparent. Neoliberal economics favours free trade, privatisation, minimal government regulation and cuts in social spending.

The inability of ordinary people to stop policies they don't want can be seen in the huge pressure on Greece. Many Greeks felt they had suffered enough austerity and are not prepared to go through more spending cuts.

As one critic of the prescribed austerity measures George Monbiot observes, "Neoliberalism is inherently incompatible with democracy, as people will always rebel against the austerity and fiscal tyranny it prescribes. Something has to give, and it must be the people. This is the true road to serfdom: disinventing democracy on behalf of the elite."

Recently I attended the launch of The Fire Economy by Auckland law professor Jane Kelsey in at the Cardboard Cathedral in Christchurch. Jane presented evidence to show how the transfer of wealth and power has taken place in the past three decades. The harmful consequences for

ordinary people include rising inequality, ballooning household debt, and fiscal austerity.

There was an uncomfortable pause and then almost out of the blue she said, perhaps it is time for the church to speak out. I agreed and resolved to use this month's column to remind people of God's economy of grace and the sharing of resources.

The accumulation of wealth and power is not a new story. This year marks the 600th anniversary of the death of Czech reformer Jan Hus. Hus was a Catholic priest who challenged the political intrigue of the church, its growing wealth and the abuse of power by its clergy.

He demanded that all people should receive the Eucharist wine that was reserved only for the wealthy. In 1415 he was summoned to the Council of Constance and promised safe passage. When he arrived he was arrested and burned at the stake as a heretic. Hus is one of many church people over the centuries, who would not remain silent in the face

of injustice.

Like Hus, John Wesley accepted the challenges of his time and spoke out against unjust powers, such as that wielded by the Anglican hierarchy and factory owners. When he could have withdrawn to the comforts of the university or parish, Wesley mounted a horse and rode from one end of England to the other, proclaiming to the poor and disenfranchised the gospel message of love, healing and hope.

In the face of neo-liberal economics and its own institutional survival our church has been covered into silence. When the very rich are soaking up all the world's resources and the global economy dictates how countries will operate, we cannot remain silent.

Economics is only part of the human story. Like Hus and Wesley, we need to find a recipe for change to stop the great harm that is being done.

Churches as chaplains

By Trevor Hoggard, Methodist Church of NZ

One of the things that turn people off ecumenical cooperation is that instead of increasing the capacity for mission through combined strength, it too often seems to make every decision twice as difficult to make.

Most churches spend an inordinate amount of time picking over their internal workings, consulting, making new strategies to replace the old strategies that were never implemented anyway and worrying about money to pay the bills. In Union parishes you just have more denominational committees that are willing to worry with you.

It is easy to diagnose the illness of introspection but it's not that easy finding a path for overcoming it and looking outwards beyond ourselves.

Well, I wonder whether the chaplaincy model of ministry might offer us a way forward. By its very

nature, chaplaincy is the light set on a hill, or the leaven in the dough sort of ministry. Chaplaincy assumes the work is not internal to the Church but about the Church working where it is designed to work - in the world.

Chaplaincy is about engaging in the Missio Dei, God's outreach to the world; chaplains are the Church that has left the building.

Through the Body of Christ, God reaches out to the world in love and service. Chaplaincy tries to build community, release gifts, and share resources because that is how humans thrive and God wants us to thrive.

The Church must be about helping people and society to thrive by applying our Christian understanding of the true, spiritual nature of our existence to society's political and economic models of being human.

One of the most definitive

characteristics of Christianity is our belief that God has come to the world in Christ. The incarnation is a huge affirmation of humanity in an inconceivably vast universe.

Jesus wept for his friends, celebrated a wedding, cooked breakfast for his disciples, defended the persecuted, chastised the powerful and affirmed the poor. He was prepared to go anywhere, even to Samaria, mix with anybody, even with tax collectors and prostitutes.

Most of his work was done beyond the synagogue. That doesn't mean the worship doesn't matter; it just means the worship must meet its purpose to equip believers for mission.

Jesus didn't need to be the one who always started the conversation about religion. People were eager to do that for themselves and he knew how to turn a request for a drink of

water, or for something to eat, or a passing funeral procession into an opportunity to open up the deeper questions of human experience.

Being present, being willing to listen sensitively to others, and being confident in the message he brought, sufficed. The seed was sown and it grows to this day - where we are still prepared to sow.

Chaplaincy is about presence. It does not worry about the results, nor constantly question the cost, but gently, over time, through building relationship and trust the seed is sown.

Many parishes engage in chaplaincy style ministry already, but without naming it so: services for residential homes, food banks, homework clubs, op-shops, and holiday clubs. Let us stop fretting about ourselves so much and spend more time connecting with others.



Delegates to the Solomon Islands United Church Women's fellowship with World Federation officers Ann Connan and Lyn Scott.

Risk, compassion and celebration at Sasamuga

By Lyn Scott

It is hard to know where to start when it comes to conveying some of the joy that nearly 3000 Solomon Island women shared celebrating their faith.

The Solomon Islands United Church Women's Fellowship held its third national seminar in the first week of June at Sasamuga on the island of Choiseul.

World Federation of Methodist and Uniting Church Women (WFMUCW) president Ann Connan and I were guests at the seminar. When we flew from Brisbane to Honiara the temperature and humidity contrasts from a southern winter were considerable.

A light plane flight over azure seas and forested hills took us to Gizo Island for refuelling, then on to Taro on Choiseul, where we joined the local congregation for Sunday worship. The next morning we

began the trip by motorised canoe to Sasamuga.

With area vice president Joy Jino and United Church Moderator Rev Wilfred Kurepitu and his wife Marama, we bounced for three hours over the open ocean.

On the beach at Sasamuga women had assembled to welcome us but first several warriors advanced waving clubs and spears. This re-enactment of the first missionary arrival in 1902 was halted by peaceful gestures from the Moderator and we stepped ashore to greet lines of women.

Sasamuga Village was devastated by a tsunami in 2007. There are still bare concrete foundations and ruined buildings but the church stands on a hill in the village centre - a refuge then and now.

Ann, Joy and I stayed in the 'doctor's house', one of the three houses built after the tsunami. Unfortunately the hospital does

not currently have a doctor.

The women attending the seminar were housed in the nearly finished new hospital, the school, a community hall and village homes. New piping had been installed to provide water for all.

We were given a tour of the nearly completed rebuild of the hospital and saw the batteries for the solar power unit which had been provided by a Council for Mission fundraising initiative.

During the seminar, morning Bible studies were led by the Moderator under the theme 'A challenge to live with risk, compassion and celebration'.

We discussed the stories of Esther, Ruth, Hannah and Mary of Bethany, which led to some frank and open sharing by the women.

There were workshops each afternoon on such topics as disability, child abuse, family strengthening, and health issues

including cervical cancer. Each night was a time of celebration through worship, dancing, and singing and cultural customs. Apart from one wet day, all activities were held outdoors on the school playing field. Evening sessions were lit by the moon.

Sunday was a full day with worship, visits to families with disabled members, and in the evening a seven hour closing programme.

It was an amazing experience for Ann and me as the women warmly welcomed us, shared with us, laughed at our heat distress and our white faces, cared for us and renewed our faith. We give thanks to God for the vitality of the Church in the Solomon Islands.

Lyn Scott is WFMUCW South Pacific Area president.

Poverty steals from Kiwi kids



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Methodist Mission - creating change in the South

Change is hard, we all know that. The list of missed 'shoulds' and failed 'coulds' in most people's lives are endless. But as these stories from just one of the client support workers at Methodist Mission Southern show, with the right help it is never too late.

Mrs Myers is an elderly woman referred to the Mission by a health provider. Case worker Sharon Landreth asked Mrs Myers* the simple question: "Are you at risk of harm from someone, either physically, emotionally, or financially?" only to hear that she had been in an abusive relationship for most of her adult life.

With Sharon's assistance Mrs Myers made the brave decision to leave her partner and live as a single person for the first time. She applied for her own benefit and arranged her own accommodation.

Her feedback to Sharon was - "I am so looking forward to living on my own, without the abuse. I am so excited, thank you."

Mrs Myers is now living independently. She is financially secure and has created a safe and functional relationship with her former partner.

Justin came to the Mission with numeracy and literacy issues and domestic violence problems. He grew up in a gang environment and left school when he was 12, so he had no formal education. His literacy

and numeracy were limited but cooking was identified as one of his strengths.

Sharon provided Justin* with a wide range of help. With her support he built on his cooking skills to pursue a new career to support his family.

Justin is currently attending a Polytech course in hospitality. He accessed the course prospectus himself and completed the application form and applied for the benefits he needed to cover the course costs. He was the first person from his family in three generations to enrol in tertiary study.

Working at the Mission's Early Childhood Centre, Sharon had concerns about the safety of young siblings after comments they made suggested violence, abuse, and drug and alcohol issues in their home.

Sharon discussed her concerns with the mother of the family, Jessica*, who confirmed that she was regularly assaulted by the children's Dad.

Jessica worked closely with Sharon, and made a notification to Child Youth and Family, who then assisted with a number of programmes. Sharon supported Jessica and her children through a series of setbacks, including breaches of protection orders by the Dad.

See Page 14

FROM GREYMOUTH TO THE UN

Spotlight on women's rights around the world

In March, Greymouth United Parish lay minister Lyn Heine joined the delegation of New Zealand Presbyterian women who joined nearly 9000 women and girls from around the world at the United Nation's 59th Commission on the Status of Women (CSW59).

The focus of CSW59 was to review the progress that has been made since the 1995 Beijing Declaration and Platform for Action was passed to improve the rights and status of women around the world.

Lyn says the whole experience was amazing, beginning from when she first heard about the event from Rev Carol Grant (who led the delegation of Presbyterian Women of Aotearoa NZ) to being in New York and grappling with the issues that the world's women and girls face.

"New York is a city that

contains the population of two New Zealands, and the UN building can probably hold the population of Greymouth. It was both confronting and comforting," Lyn says.

"Finding a sense of belonging and connectedness in such a place brought home the need to acknowledge what it is that we hold in common with others and the responsibility we have to address the issues that affect any and all of us."

The New Zealand delegation that Lyn joined was also part of a much larger Ecumenical Church Women's grouping at CSW59. She was impressed with the high calibre of the speakers who addressed the Commission, and was challenged to come to terms with the range of countries and topics they discussed.

The issues ranged from the distressing experiences of women

and girls in conflict zones; to uplifting stories of men educating boys about attitudes and responsibilities in living with women; to businesses and financial institutions that use environmental and gender measures as part of their investment strategies.

Indigenous women spoke about their lives and African women talked about the need to gain independent financial and social rights.

"Many women do not have the things that we take for granted in New Zealand such as voting rights, education and employment opportunities.

"But we were challenged about our legislation that legalises prostitution rather than criminalising the clients of prostitutes. New Zealand continues to share high levels of domestic violence with countries like Iceland. Like us, they are exploring



Lyn Heine (right) and Diane Brockbank in front of the Non-Violence sculpture at UN Headquarters.

ways to expose and address the underlying causes of this."

Lyn says faith communities were challenged to examine themselves to see how they may have contributed in the past and continue to contribute to the human rights problems.

"We were challenged to think about how we can do things differently to make a difference and work with civil society and communities as partners rather than as competitors."

CSW59 concluded that while some advances have been made in the 20 years since the Beijing Declaration, not one country in the world has achieved gender equity

despite the international commitment to empower women.

The 12 focus areas that the 1995 Beijing Conference set are still as relevant as ever and they underpin work being done around the world, Lyn says. They include women and poverty, education, health, violence, economics and human rights.

Lyn says it was a privilege to attend the Commission and she now has a responsibility to work for change where and when she can. She thanks Carol Grant and all those who supported her trip, including Methodist Travel and Study.

Art young refugees' path to new life in NZ

By Cory Miller

Each year more than 750 refugees come to live in New Zealand. They come because they have no other place to call home and this is their chance to forge a new life.

The challenges of a new country, new people, new language and a new way of living can be tough but with support many of these refugees can make a good life for themselves here.

Auckland takes in a large percentage of our annual quota and has welcomed refugees from a range of countries, including Burma, Congo, Ethiopia and Iraq.

One Auckland-based organisation, MIXIT, is doing its bit to help the younger refugees find a place to be themselves.

MIXIT helps young refugees interact with local young people through a range of creative activities such as art, dance, drama, music and aerial circus.

Established in 2006 and now based at the Corban Estate Arts Centre in West Auckland, MIXIT aims to help them develop the skills they need to build new lives in Aotearoa.

Every Saturday, the group hosts a number of creative workshops and social activities for local youth, refugees and migrants.

The young people then have the chance to show off their work at public performances for festivals and other events.

Coordinator Tawanoa Manyimo says MIXIT was inspired by a similar group in the United Kingdom that uses arts as a means to support refugees.

He says while New Zealand does an amazing job with its refugees, there is little support for many who are left on their own.

"Judging from the trauma and their lack of English, they often don't fit within the traditional school system. School can be harsh for kids. They can be segregated into groups. This is why some



Mohammed Al Jamal (left) and Hana Mender (second from left) with friends at MIXIT.

youth fall off the edges."

MIXIT is one way to try and fill this gap, Tawanoa says, because it empowers young people, gives them a voice and provides a creative outlet where they can be themselves and make friends.

"Here they all mix and mingle. They learn to address and disarm themselves."

20-year-old Hana Mender is one of those who found the school system challenging when she first arrived.

The Eritrean nursing student, who was born in Sudan, often avoided going to school.

"I wasn't just a teenager but one in a different country, with a different language," she says. "It was very difficult. I can't lie; I made myself sick a couple of times just because I didn't want to go to school. I guess the language added a bit of pressure into that as well."

But Hana says her logical side won out eventually.

"I'm a logical person, so said to myself, 'I'm not going to go anywhere. My family aren't going to decide to move to a country where I speak the language, so I might as well decide to get with the programme. The faster I learn, the better it's going to get.'"

Hana also credits MIXIT for providing her with a place where she didn't feel as different.

"For me it was about being able to express myself, I found it easier

to do this with MIXIT, because everyone was in the same boat."

Palestinian refugee Mohammed Al Jamal says MIXIT was particularly helpful at giving him the confidence and the ability to speak English.

Just five years ago the 22-year-old, who was born in Iraq, didn't speak English and had never gone to school.

Today he speaks English well, has finished high-school, and is studying Sport and Recreation at Manukau Institute of Technology. He is well on his way to his goal of becoming a personal trainer and a football coach.

Mohammed says it wasn't so easy for him when he first arrived with the different culture and language.

Thanks in part to MIXIT, he feels as if he has been able to gain confidence in his ability to speak English and his other skills.

He says the group offers a space for people of all cultures and the chance for him to practice his creative side and love for acting.

"I'm a Muslim, and I met people who are Christian, who have different cultures, like from Africa or Iraq...they have no problem with each other.

"We come here as a family and talk and help each other," he says. "That's what's great about New Zealand you mix your culture."

Auckland Anglicans and Methodist join forces to help beneficiaries

By Cory Miller

Two central Auckland churches are working together to help their neighbours in need in an initiative that shows the potential of the Methodist-Anglican covenant.

St Luke's Anglican and Mt Albert Methodist have partnered to run Beneficiaries Advice Mt Albert (BAMA), a service that offers

advice as to how best to access social support.

St Luke's vicar Rev Clare Barrie says the service is based at the Anglican Church and was started to meet the needs of those living in a new Housing New Zealand estate that was built nearby a few years ago.

"We went into the community with the Methodists to find out how to be good neighbours," she says.

After their visit Clare says it became clear that an advisory service would be helpful and so they set up BAMA in 2012.

Clare says the service is not intended as a budgeting, employment or crisis service. Rather it gives beneficiaries advice around how best to get the support they are entitled to.

"The focus is about helping them find out what they should be receiving."

Clare says many people feel nervous about approaching Work and Income to get what they are entitled to.

"These people are often vulnerable. They feel that their house might get taken away if they say something. While this might not be the case, this is often how people feel."

The free service is open eight hours a week for beneficiaries, those on superannuation and low-income people and families in need of advice and support.

BAMA advisor Janet Bogle says the people she meets through the service often face numerous challenges.

"Those I help are mostly ordinary people, managing in very difficult circumstances. They often have multiple problems, both financial and to do with health and disability issues.

"Not having enough money for necessities such as accommodation, food, or medical expenses is an on-going theme."

But Janet says their strength, patience, courage and money management skills have certainly impressed her.

On average Janet offers support to around 50 to 60 clients a year. They are of varying ages and come from different cultural backgrounds.

While some of these appointments can be brief and easily sorted in a session or two, others are hugely complex and require support, research and advocacy over several months.

This work is done in partnership with government agencies, such as the Ministry of Social Development and various community support groups and agencies.

Some cases have resulted in WINZ paying out thousands in back-pay, where people have not been receiving the correct type or amount of benefits over an extended period.

Clare says the benefits of the service are not just limited to the person who is seeking advice, but to their children and family.

She says the service, which has three Anglican and three Methodist trustees, is one example of the union between the two denominations in action.



Rev Clare Barrie

Where will the Church be in 20 years?

By David Hill

As churches in Canterbury rebuild after the earthquakes and others around the country contemplate the need to strengthen their buildings or (in the case of many Pakeha congregations) cope with dwindling numbers, it is a good time to think about the future.

Many English-speaking congregations face possible extinction over the next decade but Methodist general secretary Rev David Bush believes the church will still be serving the community in 20 years' time. He admits some major changes are ahead, however.

"Some of our congregations will not exist, at least not in their current form but I'm pretty certain the church will continue to exist in some form."

"The congregations that are growing are mainly Pasifika and they will still have vitality. Some English-speaking congregations are actually growing but there is continuing pressure in rural areas where there isn't the population or the ability to work with others."

David believes small home group or class group gatherings will replace many of today's Sunday morning services that take place in church buildings.

He says ministry appointments will need to become regional or circuit arrangements, as fewer congregations can afford to employ a minister, with presbyters assisting and encouraging church groups in several areas.

"The Methodist movement began with two or three ministers who travelled huge distances, so I can certainly see that happening again."

A self-supporting presbyter model, whereby ministers and people trained in theology work for living outside the church while serving a parish may become the most affordable option for the church.

The cost of continuing as community churches is an issue as congregations face questions not only over whether to bring their buildings up to code but also higher insurance premiums, the possibility of local councils charging rates on church buildings, and of churches losing charitable status.

Sharing buildings or renting a space for the time required to hold services are options some congregations will consider.

David says congregations have largely moved away from relying on Sunday morning collections to pay their bills, with many now relying on investment income,

while others run op shops and cafes to supplement their incomes.

Another way to help congregations survive into the future is for people to leave some money in their will, he says.

"Worldwide the Methodist church is actually growing and what we see here isn't the whole picture. New Zealand could become a missionary field for Methodists from other parts of the world - and perhaps it already has."

Local Shared Ministry

Local shared ministry is another option that churches can use to cope with fewer human and financial resources.

The most common local shared ministry model sees ordained presbyters or theologically trained individuals appointed as enablers, usually by a synod, to support what people are doing in their local communities.

Rev Val Nicholls oversees Local Shared Ministry Teams for the Methodist Church of NZ but she says Methodists have been slow to pick up on the option.

Val says unlike ordained ministry, people are not appointed to local share ministry teams rather they depend on the gifts and skills of everybody in the congregation.

"Currently we have a meeting once a month where the enabler offers supervision to those called to the team, and then the team discusses its business. The enablers are not there to sort out problems but to bring in resources."

Local shared ministry has primarily been employed where congregations can no longer afford to pay for ordained ministry and has been particularly useful in allowing rural parishes to continue to function.

"People still think ordained ministry is what they need but it's about trust of each other," Val says.

"There is no age barrier for local shared ministry. We have had members who were quite elderly and they loved it. A lot of it depends on the mindset of the congregation."

For the model to work, a congregation needs to have a reason to be church other than just to meet on Sunday.

One of the first local shared ministry teams was established in the Bay of Islands more than 20 years ago and is still going, while other successful teams Val is aware of are in the East Coast Bays and the



While Pacific congregations have many more young people than Pakeha congregations, their involvement should not be taken for granted, leaders say.

Thames area.

"I would like to see the model expanded. It can work really well."

Working with young people

While the Pasifika synods in the Methodist Church are strong, their future is not guaranteed either.

Rev Iki Pope is a half-time presbyter and works half-time for the Tongan Youth Trust in Auckland, which he founded in 1997. Iki believes the church needs to find new ideas to engage with young people.

He says a growing number of young Pacific Islanders are leaving the church of their families, whether Methodist or another denomination, and they are joining new churches like Break Through, Destiny Church and New Life. He is keen to know why.

"I have a few ideas of why they leave the church they were brought up in but we need research to get some factual evidence, and I want to hear from the young people themselves."

"I believe that Methodist Church has come a long way and we have achieved a lot but it is starting to shrink. Although the numbers in the Pacific Island community are still pretty high, they could start to fall away too if we don't do something."

In his role with the Tongan Youth Trust, Iki tries to determine the needs of young Tongans and then seeks funding to address those needs. When he realised young people were driving without licenses he sought funding from ACC to run a driving course, for example.

To address the problem of young Tongans joining gangs, Iki approached the Ministry of Justice and this led to Pacific Wardens being appointed to patrol at night and identify young people with issues and help those at risk.

Recently he has started an NCEA study skills programme to help young Tongans improve their academic ability to reach university entrance standard.

Iki is also keen to get young involved in the church by "taking the church to them rather than them having to come to church" and by encouraging them to live out their faith in the community.

He says bringing younger people into ministry is about being willing to explore new ways of being church "and not worrying about what we are going to lose".

"Sure, we are going to lose some values but we will gain some values. One of the things that will stop us is fear but if we have confidence and hope, we will okay."

Explore boundaries to create church of the future

By Paul Titus

Rev Dr Steve Taylor is not only Touchstone's film reviewer, he has a research interest in the changing nature of church and the innovative ways congregations are adapting to current social realities.

Although a Kiwi, Steve is currently the principal of Uniting College for



Steve Taylor

Leadership and Theology in Adelaide so he has a perspective that spans the Tasman.

He highlights the role of the Internet and other non-traditional ways churches can reach out to communities. He urges all congregations, no matter how aged, to push their boundaries, experiment and try new ways to connect with people.

"Churches in Australia and New Zealand

are using approaches such as café church, multi-cultural congregations and the Internet to be more community-facing," Steve says.

Steve says the role of the Internet is a major force changing the nature of church because it enables privatised faith. People have less need to go to church if they can find the podcasts,

sermon, and prayers they need to nourish their spirituality on-line.

"If you are interested in Celtic spirituality, for example, you can go on-line and find plenty of prayers, books, and other resources. You could connect with people all over the world to discuss your shared interests - all independent of your local gathered church."

Therefore he suggests an important step

congregations can take to remain relevant is to establish an on-line presence. This might be as simple as posting weekly sermons or prayers.

Or it could be more ambitious and interactive and involve creating Internet-based virtual communities. He gives the example of an Anglican priest in Wellington who is experimenting with performing the sacraments on-line.

Another innovative approach is 'forest church', that is, worshipping outdoors.

"Taking the church to creation can make the environment a part of the worship. One group has been meeting in Adelaide's botanical gardens for the past 10 years. Their prayers are strongly shaped by the environment and they use different trees as stations, which gives worship the feel of a liturgical journey."

Steve says New Zealand is blessed with its multi-cultural communities because Maori and Polynesian and Asian immigrants can bring life and vibrancy to churches.

"That vitality is important but it needs to

be expressed by all parts of the church. Second generation Pasifika or Asian leaders have a unique potential in being able to plant and grow churches second generation churches."

"Even older congregations should explore more interesting futures and look for ways to attract young people. You don't have to commit the whole congregation to this. Let small groups follow their passions and explore life on the edge of their normal way of doing things."

"One elderly congregation in Murray Bridge [South Australia] started an interesting ministry with refugees. It began with a husband and wife who were retired teachers. They didn't want to be stuck in the mud so they looked around at what they could do and they felt they could use their experience to teach refugees."

Older people might find that their role as grandparents could lead them to start homework clubs or other ways to support young people.

Kaitaia fire not so hot



A fire at the Kaitaia Union Church would have been worse if it did not have an alarm.

In the early hours of June 22nd, someone lit fire to a carton of clothing that had been left at the front door of the church's Op Shop. Flames spread to a covered porch area where they charred timber, melted plastic spouting and began to enter the shop.

The alarm alerted a neighbour, who called 111 and the Kaitaia Fire Brigade responded, preventing a major blaze. Firefighters had to break down the front door to gain access to the building and put out the fire with hoses.

Prompt action by Kaitaia's fire brigade stopped the fire from spreading much beyond the church's porch where it was lit. Photo courtesy of the Northland Age.

There was damage to the covered porch, and the timber panelled walls and ceiling in the Op Shop. An office that also has access to the porch had a small amount of fire and smoke damage.

While the clothing in the Op Shop was not burnt, it was damaged by smoke. The shop holds insurance cover for its stock and could claim for loss of profit.

The Northland Age newspaper reports the church was erected in 1924, probably of heart kauri.

It quotes fire investigator Terry Bayliss, who says that if the flames had got into the wall or ceiling cavities, it would have turned into a fast moving, rampant blaze that could have caused much more damage.

The fact that the church is near the fire station and one of the crew was at a nearby gym made the response the fire extremely fast.

Christian kaupapa drives Access Radio show

By Sophie Parish

For the past 15 years John Thornley has hosted the weekly 'Wesley Methodist Church' show on Community Access Radio Manawatu, and now his show is to be broadcast in Nelson as well.

In 1996 John was the executive officer for Palmerston North's Community Services Council. He was active in efforts to set up an access radio station in the town and he says it was a logical move for Wesley Church to offer a programme as an expression of community outreach based on a Christian and spiritual kaupapa.

John has always had a passion for music and people. He is a lay preacher and former English and History teacher. Along with his wife Gillian, he co-ordinates the New Zealand Hymn Book Trust.

In his half hour radio show John mixes parish news with interviews and programmes with a musical focus. He plays NZ hymns, recordings from school and church choirs around the country, or some of his favourite musicians.

"A lot of the singer-songwriters have spiritual or religious roots, such as Bruce Springsteen, Johnny Cash and Aretha Franklin. Dave Dobbyn and Bob Dylan have both had born again Christian experiences," says John.

John also likes to play songs from African American artists like Mahalia Jackson, Nina Simone and Mavis Staples, who use music and song to voice their struggles from the slavery era through to contemporary times. "I've always had a real interest in African American music of all types - gospel, blues, soul, funk, disco, reggae and hip-hop," he says.

John is secretary for the Agape Fellowship, a church-based organisation that supports people in Palmerston North with physical,



John Thornley expresses his passion for people and music through his weekly radio show. Photo by Warwick Smith.

psychological and social disabilities, helping them integrate into the community.

A January show featured, Mike Newman, well known on Palmerston North streets as 'Mr Juggler'. Mike has struggled with mental illness and taking on juggling has helped him find a way out of isolation to connect with others.

Another of John's passions is to see more Pacific people entering public service professions such as teaching, social work, and health work. A recent show featured Palmerston North Methodist youth leader Maumi Taukolo, who spoke about her educational journey.

Maumi is studying nursing with a focus on the mental health sector, and is a mentor for Wesley Church youth.

"I find it exciting but also challenging. When I first started in youth activities I was the little kid listening but now I'm the person leading. I feel like it has given me more confidence in leading the youth and it's helpful for the future," Maumi says.

John says he enjoys finding ways to reflect the diversity of groups and their varied theologies on his show.

"The challenge to

represent this outreach and differing ways of thinking about our faith and putting it into action means I am never at a loss for a good story to share on radio. My music interests, both religious and secular, continue to give me a good song to share as well," he says.

Last month John found out that his show will be replayed on Nelson's Access Radio channel Fresh FM, something that has been a pleasant surprise. "I never consciously did the show expecting it to reach other regions," says John.

Nelson's Fresh FM Station Manager Helen Reynolds says, "We chose to run John's shows because we like the breadth of content and its structure. It is like a religious show with a contemporary edge."

Wesley Methodist Church radio show plays live on Tuesdays from 10:00-10.30 a.m. and can be heard anytime streamed on www.accessmanawatu.co.nz or replayed on Nelson's Fresh FM on Sundays, www.freshfm.net.



The peace marchers crossing the demilitarised zone between North and South Korea.

Korean peace effort has Kiwi connection

A small group of Kiwis motorcycle riders blazed the trail for an historic peace walk across the heavily militarised border between North and South Korea by a group of high profile female peace keepers that has captured headlines across the globe.

A group of 30 international women including feminist icon Gloria Steinem and two Noble Peace prize laureates crossed over the DMZ from North Korea into South Korea in May, calling for a declaration of peace on the Korean Peninsula.

The walk for peace has caught the attention of the world. A group of Kiwi motorcyclists led by Gareth and Jo Morgan paved the way for this major event when they rode across the DMZ in 2013.

This triggered the formation of WomenCrossDMZ.org, a group of women peace activists working to bring an end to the long-running Korean War. They want to see the 1953 armistice between the two Koreas replaced with an internationally agreed upon peace settlement that ends the five decades of pain for families separated by the conflict.

The first step in this campaign has been to follow in the pioneering footsteps of the Kiwis with the DMZ crossing in the name of peace last Sunday.

Peter Wilson, of the New Zealand DPRK Society, travelled to North Korea to witness the women crossing. He was able accompany the women through the Kaesong Industrial Park, deep into the DMZ and watch as they marched about a kilometre to the North Korean customs and immigration checkpoint.

"The departure was an incredibly emotional moment," Peter says. "The

North Korean women were crying and hugging the international women as they said goodbye.

"The pain of 10 million artificially and inhumanely separated families was raw for all to see."

Prior to crossing the DMZ a joint declaration, drafted with input from both North and South Korean women was read at Panmunjom. This affirmed their "commitment to support the desires of the Korean people and all people of conscience around the world to work towards the peaceful reconciliation and reunification of the Korean peninsula."

WomenCrossDMZ say they will march across the DMZ again next year on May 24, this time from South Korea into North Korea.

The Morgan motorcycle team was able to ride across the DMZ because of the efforts of the NZ DPRK Society and South Korean-based Kiwi explorer Roger Shepherd who escorted them through the North Korean section.

In 2011 the Society helped Roger visit Pyongyang, the capital of North Korea. He returned two times and spent months tramping and camping in the backblocks photographing mountains, some of which had not been photographed for many decades. Subsequently he produced a photo-art book capturing mountains of both North and South Korea.

Roger introduced the Morgans to key North Korean officials who endorsed the concept of a North-South motorcycle ride in the name of peace and helped overcome bureaucratic hurdles so that it could take place.

More Information:
www.womencrossdmz.org

Better tax systems would boost global development

The United Nations Financing for Development conference in Addis Ababa is 15 July offered some hope for more resources to meet some of the gaps in development.

New funding will be needed to pay for the achievement of the proposed 17 Sustainable Development Goals due to be agreed at next month's United Nations summit. While the United Nations heralded the meeting as a success, nongovernmental agencies were more sceptical.

One of the initiatives the conference considered was for a new United Nations global body on tax. Supported by organisations like Christian Aid, it was seen as the best mechanism to stop transnational corporations from dodging tax.

Rich countries did not support it, however. They developed the Addis Tax Initiative which offers to double existing support to strengthen poor countries' tax collecting systems. The initiative will help tighten but not close loopholes and improve the rules.

Developing countries are losing billions of dollars to tax dodging which could be funding much needed development.

Christian World Service national director Pauline McKay says one of the Sustainable Development Goals is to 'leave no one behind', and for this to happen much more needs to be done.

"If there is not enough money, they won't happen. Governments like New Zealand need to increase their aid budget and recognise the urgency of fairer global tax systems," Pauline says.

"The outcome document includes a new emphasis on the importance of private



The future is uncertain for South Indian fisher folk and for millions of people around the world.

financing but public-private partnerships do not have a proven track record or clear accountability to local communities," she says.

In 2013 the New Zealand government spent \$558 million on aid according to the Development Assistance Committee's review of the Organisation for Economic Cooperation and Development (OECD) countries released in June. The Solomon Islands received the largest share of New Zealand's aid followed by Papua New Guinea and Tokelau.

The outcome document recognises the importance of greater corporate transparency and the challenge that inequality presents to development.

The World Council of Churches participated in a side event which supported calls for the global tax body. Consultant Athena Peralta said, "An important opportunity to fix systemic flaws in the international financial architecture has been lost, as the Addis Ababa Action Agenda has failed to enshrine our calls.

"Yet it is even more critical for the churches to continue to demand these reforms in the global financial system. It is a matter of life and death for people living in poverty," she said.

CWS partner helps Syrian refugees look to the future

Young Syrians were grateful for the opportunity to return to their country to sit baccalaureate exams in June.

Christian World Service partner the Department of Service to Palestinian Refugees (DSPR) in Lebanon worked hard so that young refugees had opportunities despite the war that is ravaging their homeland.

Unable to get similar qualifications in Lebanon because of the language barrier - Lebanese take comparable exams in French rather than Arabic - DSPR Lebanon staff provided critical help for the second year in a row.

Refugees now make up a quarter of Lebanon's population of 4.4 million people. Last year Lebanon closed its borders, and refugees who leave cannot return. In May, however, the Lebanese government made an exception for 136 ninth grade students who wanted to sit their brevet exam and 96 students sitting their 12th grade baccalaureate exam, a programme supported by gifts to CWS.

One of the students Wa'ad El Assi said it was a wonderful feeling to return to her country after leaving three years ago. She wanted to sit the exam "that will determine my future." Like the other students she had worked hard to prepare under the guidance of DSPR Lebanon.

"I had no fear as our bus wound up the Lebanese mountains and entered Syria taking us to Damascus. I felt I had never left," she said. Confident that it was still her home, she was grateful to DSPR who had given her the opportunity.

"This is where our future lies and I hope we will rebuild it soon with wisdom,

knowledge and love," she added.

DSPR Lebanon used its reputation to negotiate with authorities in Lebanon and Syria to make the trip possible and DSPR personnel accompanied the groups. Staff organised tuition and access to learning material for the students.

Not all students were able to make the journey as some parents were worried the sons would be recruited into the army and others did not get permits.

CWS international programmes coordinator Trish

Murray says when she visited DSPR Lebanon last May, a mother who had sent her two children back to Damascus by themselves was arranging for them to meet up with DSPR staff there.

"Education is highly valued by refugee families. Now parents are asking for assistance so their children can return to Damascus to attend university."

DSPR Lebanon has maintained a strong focus on education since its founding in 1950 to meet the needs of Palestinian who first sought refuge in its borders.

A severe lack of funding has forced the World Food Programme to halve the value of food coupons to only US \$13.50 per person.

At the same time United Nations Relief and Works Agency for Palestinian refugees (UNRWA) has cut all housing assistance for 45,000 refugees and is likely to cut food assistance US\$27 per person per month without further funding. With few opportunities to earn income except through informal work, refugees are finding life increasingly difficult.



Syrian refugee Wa'ad El Assi returned to Damascus to sit exams with the help of DSPR Lebanon.

Work goes on as violence envelops South Sudan

Conflict is causing widespread devastation in the world's newest country - South Sudan.

At a time of the year when food is short, the United Nations estimates 4.6 million people will experience severe shortage. More than two million have been displaced and more than 500,000 have fled to neighbouring countries as a result of the civil war between President Kiir and his former vice president Riek Machar.

Repeated talks and ceasefire agreements have failed to hold and the bitter war has taken a huge toll on much of the country. Last year humanitarian assistance filled the gap and prevented famine. This year the economy is even weaker and the violence more widespread. The United Nations has declared South Sudan as the worst place to be a woman.

Western Equatoria, where Christian World Service partner Maridi Service Agency (MSA) is based, has traditionally been free from much of the violence in the rest of the country but that was not the case last month.

Dinka cattle keepers invaded the township. The first casualty was one of the students from the high school that MSA runs. MSA sent the students home but one of the students was shot. A teacher of another school was killed and two women gave birth to new babies during the course



Families like this are providing shelter to some of the 2 million people displaced by the conflict in South Sudan. Photo: LWF/C. Kaestner.

of the conflict. Homes were destroyed and many have fled.

"The people of South Sudan had great hopes at independence four years ago but the bitter conflicts and the lack of economic opportunity are causing a great deal of harm to its people.

"MSA has been at the forefront of efforts to improve the economic outlook for the local people. They are now assessing what help will be needed to recover," says Trish Murray International Programmes Coordinator.

The Maridi High School supported by CWS has a strong focus on education for girls. MSA also runs three preschools, the only local radio station Maridi FM, HIV and AIDS awareness programmes, programmes to help people earn income and qualifications, sports and other community peace-making events and assists displaced people.

GIVE GAZA A BREAK



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Young People

Bearing fruit that will last

By Michael Lemanu

Greetings in the name of our Lord and Saviour Jesus Christ!

Half of 2015 has come and gone and I am quickly approaching the end of my first year in my role holding the longest title in the history of church titles - Tauwi Children, Young People and Families Ministry National Coordinator.

I can only thank God that He continues to lead, uplift and empower all young people in our church. Let's continue to uphold them prayer that they would come to realise the power of Jesus in their lives under the care and support of our Methodist Church.

The first nine months of my role have been an incredible learning and growing experience. Let me say right off the bat that I am warmly encouraged by the countless individuals who have given so much of themselves in service to children and youth ministry.

I have sat in Bucklands Beach talking with the members of a youth band, visited with a small yet vibrant group of children in the North Shore, spent

time at camps in Ngaruawahia with Samoan and Tongan young people, and shared early morning prayers with Fijian young people in Wellington.

Our young people are alive and hungry - not just for food in the pantry but for spiritual food that revitalises their hearts and sets them up for more and more Godly encounters.

Our prayer should be that we continue to do everything we can to feed this hunger. We need to commit resources and inspire your young people, listen to their voices, reinforce their place in the life of our parishes, and see God working through them.

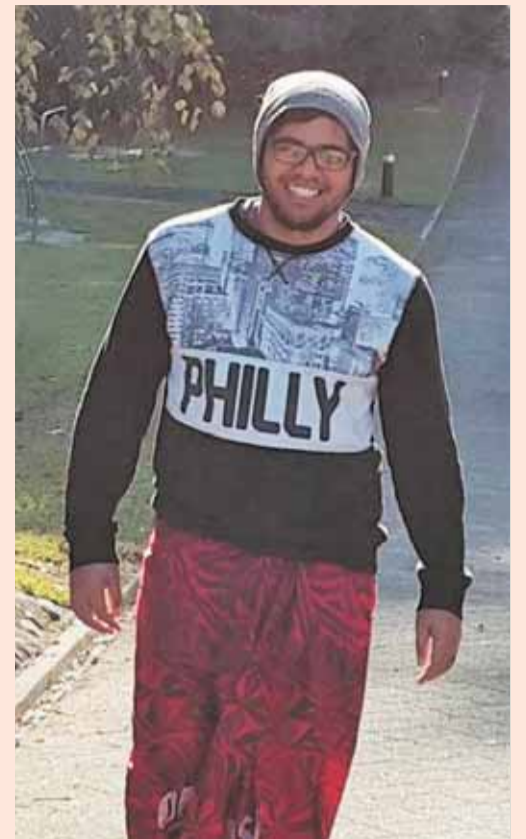
The Bible reminds me of the end goal in our ministry to youth and children, and that is to bear fruit that will last. We are at the front end of a journey, one which has a final destination that does not end when adulthood begins. Rather, we must nurture our young people here and now so that our church may continue to thrive and prosper for many years to come, with eyes fixed on Jesus and path guided by His hand.

A lot of exciting work is currently taking place in relation young people, all in the hope of bearing long lasting fruit for our Haahi. Resources are being set up to support parishes and ministry workers.

Training events, camps and conferences are being planned and prepared for the coming years. Teenage spirituality is being promoted as an important aspect of church life for us to consider with more intentional thought and care. Spaces are being explored where creativity can be expressed through the arts in worship.

We as a church face exciting times ahead. No doubt the challenges are very real, and the battles we face are constant. But I have seen enough to be convinced that a revival of our young people in our church is absolutely possible - not through our works alone but by the guidance of the Holy Spirit.

Let's embrace the times ahead with faith in God, trust in His purpose and a desire to bear fruit that lasts!



Michael Lemanu

Kidz Korna!

WELCOME TO KIPZ KORNA AUGUST 2015!

Spring is only just around the corner!

I hope everyone had an enjoyable break from school and are looking forward to Term 3.

As I sit here writing this the sun is pouring

through my windows, which is a great improvement from the wind and rain we've been having.

This month we have stories from the children at two churches, All Saints in Hataitai and Hamilton Methodist.

The pyramid of Moses

The Sunday school at All Saints Church in Wellington has been busy over the last few weeks building a pyramid! We have been learning about Moses - from his watery start as a baby in the Nile through to the 10 plagues that moved the Pharaoh from 'No' to 'Go', and to the faith and courage he showed when he led the people through the waters of the Red Sea.

Each week we added a section to our pyramid showing Moses' amazing story. When we had finished it was taller than all of us.



Our Egyptian poses.

Hamilton kids serenade

The children and youth choir from Hamilton Methodist Parish went with their minister, Rev Metui Tafuna to Tamahere Eventide Home where they entertained many of the residents.



The youth choir that visited Tamahere Eventide.



For your Bookshelf

Elizabeth Colenso - the Teacher



By Alison Condon and Gina Taggart
Big book publishing

This story is one of a series from the Chronicles of Paki, which tell of the early history of New Zealand and the work of the missionaries.

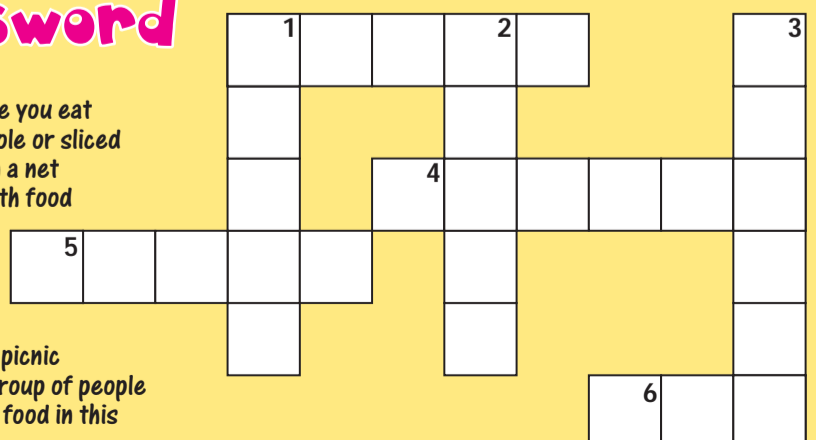
Elizabeth's family came to New Zealand in 1819. As she grew up she decided that she wanted to become a missionary like her father so she could help the Maori people. Read how she did this by becoming a teacher and then marrying William Colenso, who was himself a missionary.

Other books in this series are Te Powhiri - The Welcome, Te Pahi - The Adventurer, Ruatara and the new Beginning, and Patuone - The Peacemaker.

Crossword

ACROSS

- Say this before you eat
- Buy these whole or sliced
- Catch these in a net
- You do this with food



DOWN

- Sit on this at a picnic
- A very large group of people
- You can carry food in this

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox@extra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A Film Review by Steve Taylor

Inside Out is a 21st century psalm. It animates the reality that each of us is fearfully and wonderfully made (as it affirms in Psalm 139:14).

Both words - fearfully and wonderfully - help us describe the impact of Inside Out.

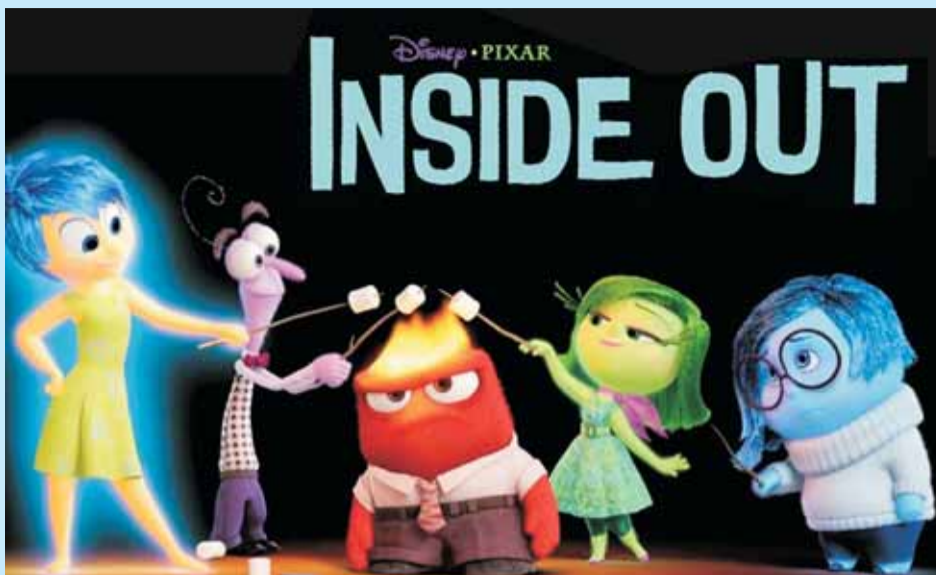
The plot runs on two tracks. In the outside world, 11-year old Riley is uprooted by her parents. The transition from rural Minnesota to urban San Francisco involves a new school, house and hockey team.

The circumstances unleash inside Riley an inevitable surge of feelings. Five core emotions - joy, sadness, anger, fear, and disgust - are given characters. They become the heroes of Inside Out, as they are essential in Riley's growth and development.

This is the genius of Inside Out. We meet memories, both short and long term. We encounter imaginary friends, dreams and nightmares, the latter lurking within the dark depths that are Riley's subconscious.

There is even a train of thought. Each of these is wonderfully animated, a reminder of the complexity inside every human being.

Inside Out is made by Pixar, which began life in 1979 as a high-end computer hardware company. In 1995 Pixar found



with Toy Story a way to merge computer technology with art.

In the 20 years since, it has produced 15 feature films. Almost all have been blockbusters, and they have gained a string of industry awards, including 15 Academy Awards, 7 Golden Globes and 11 Grammys.

To make Inside Out, director Pete Docter recruited not only animators and storyteller, but also psychologists, including the University of California's Dr Dacher Keltner. It ensures that the

unfolding narrative provides a view of being human that fills us with both wonder and fear.

We wonder at the emotional complexity that is inside each of us, children and adult. We fear at how this complexity might be parented, especially in the face of life's inevitable transitions.

Is Inside Out a children's movie for parents? Not according to film scholar, Nicholas Sammond, who argued that Walt Disney always argued that he was making films for families, not for children. This

insight makes sense of the emotional twist that ends Inside Out.

Joy comes to realise that for Riley, there are times when sadness is needed in order that joy might be felt. In a world of Hollywood happy endings, this is a surprising reality check.

Every parent wants their children's childhood to be a playground of joyful memories. Yet in Inside Out, Joy as a character must also develop emotionally. She must step back and allow sadness room inside Riley. The result is empathy and the creation of a whole new set of memories for Riley and her family.

This is orthopathy (defined as right feelings). It is as important as orthodoxy (right doctrine) and orthopraxis (right actions). This climax ensures that Inside Out is not only a 21st century psalm of childlike wonder at human complexity. It is also a petition to parents, teachers and all those charged with the fearful responsibility to nurture 11-year olds in their inside out journey toward orthopathy.

Rev Dr Steve Taylor is principal at the *Uniting College for Leadership and Theology, Adelaide*. He is the author of *The Out of Bounds Church?* (Zondervan, 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Bible knowledge for the family

A family challenge for winter. All clues refer to well known Bible stories. Numbers at the end of lines indicate characters to name. Adults name the books (and guess the chapter). Kids name the characters. There are 29 story characters including one unnamed in the text, considered the possible author of that book (Acts 12).

Name the Book where each story is found

- The parable of the wise and foolish bridesmaids _____ W
- Love story between a rich man and a poor foreigner (1 & 2) _____ H
- The adventures of dreamer in Egypt (3) _____ E _____
- An orphan who became a queen of significance (4) _____ R
- The story of the Prodigal Son _____ E
- A city with streets of gold and pearl gates _____ T _____
- A shepherd-farmer who became a prophet (5) _____ O
- A powerful prophet who had struggles with a strong Queen (6, 7) _____ F _____
- Dry bones coming together and walking around (8) _____ I _____
- A fishy tale of a reluctant but successful prophet (9) _____ N _____
- Young men walking inside a fiery furnace (10, 11, 12) _____ D _____
- Grandmother and mother with sincere faith (13, 14) _____ T _____
- Prophet watching a potter at his wheel (15) _____ H _____
- A strong man who had an unscheduled haircut (16, 17) _____ E _____
- A burning bush that was not destroyed (18) _____ S _____
- Five sisters who achieved land rights (19, 20, 21, 22, 23) _____ E _____
- A prophet who married a prostitute (24, 25) _____ S _____
- The story of a Christian leader being shipwrecked (26) _____ T _____
- A poetic description of a crocodile _____ O _____
- Man fleeing naked when seized by guards (27) _____ R _____
- A poem that reflects on time and seasons _____ I _____
- Death of a leader in sight of the Promised Land (28) _____ E _____
- The walls of Jericho falling down (29) _____ S _____

Bible Challenge

Books: Matthew, Ruth, Genesis, Esther, Luke, Revelation, Amos, First Kings, Ezekiel, Jonah, Daniel, Second Timothy, Jeremiah, Judges, Exodus, Numbers, Hosea, Acts, Job, Mark, Ecclesiastes, Psalms, Isaiah, Micah, Zechariah, Malachi, Luke, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation. Characters: 1 Boaz, 2 Ruth, 3 Joseph, 4 Esther, 5 Amos, 6 Elijah, 7 Jabez, 8 Ezekiel, 9 Jonah, 10 Shadrach, 11 Meshach, 12 Abednego, 13 Lois, 14 Eunice, 15 Jeremiah, 16 Samson, 17 Delilah, 18 Moses, 19 Manah, 20 Noah, 21 Hogiah, 22 Michah, 23 Tirzah, 24 Hosea, 25 Gomer, 26 Paul, 27 John Mark, 28 Moses, 29 Joshua.

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Methodist Mission Southern chief executive Laura Black.

Methodist Mission Southern

From Page 8

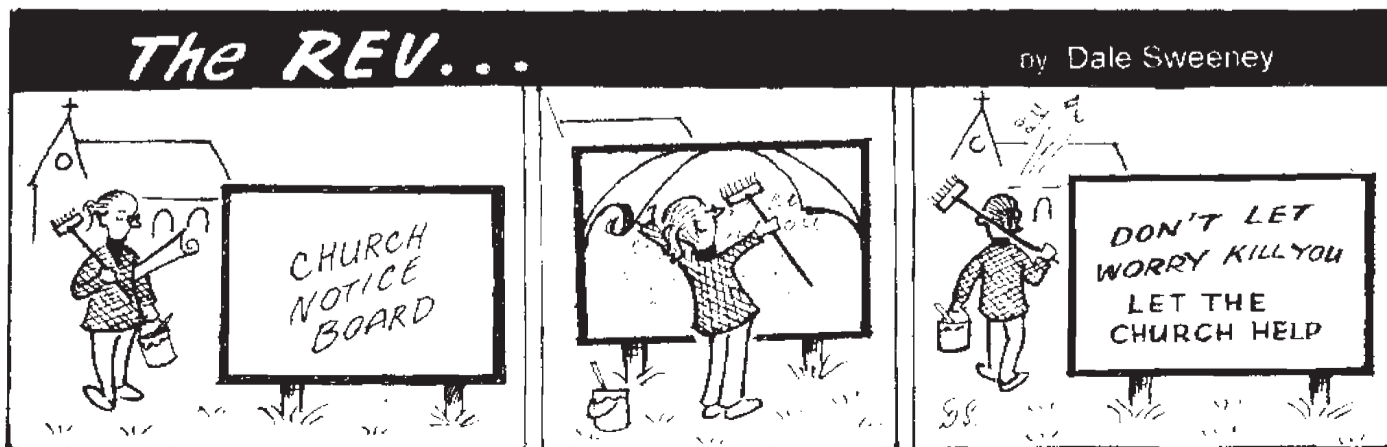
On one occasion, Sharon went to the house and discovered Dad was present. Jessica had just been seriously assaulted and the children present were in a highly distressed state. Sharon got Dad to leave the house immediately before phoning for police and medical assistance.

The children have now successfully attended the Tamariki Domestic Violence Programme, there is a detailed safety plan in place, and the family are continuing to attend preschool.

Mission staff like Sharon support change in people's lives. They help people get from where they are to where they want to be by helping them use their existing skills to set their own goals and remove the roadblocks that are in the way of achieving.

The people the Mission works with are usually in vulnerable situations but all have the capacity to change their circumstances. Our job is to provide the specialist support to keep folks on track and to develop the skills to better deal with future issues.

* Names have been changed to preserve privacy.



Reimagining God - The Faith Journey of a Modern Heretic

People, if pressed, may express a belief that there is 'a god'. Faith, on the other hand, requires more than belief.

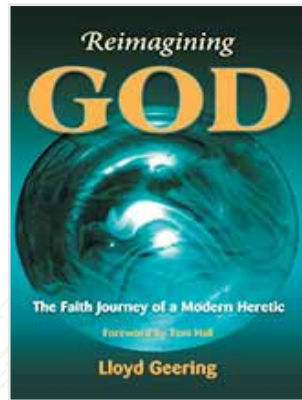
Faith is a life commitment that Geering describes in this book as a journey. It is a constant process of learning and growing.

For Geering this journey has not been without cost. As a preacher and teacher his attempt to express his faith journey led to his being charged with heresy before a church court in 1967. No doctrinal error was found.

In this book Geering draws together 14 lectures presenting the general direction of his faith journey.

He explains that the prophets of Israel denied the objective reality of any god or gods who orchestrated life on earth. They retained the word 'God' for that to which they urged Israel to give allegiance. Understood thus 'God' is not a being but a verbal symbol for which we must supply the meaning.

Geering stresses the significant role of language in shaping and conveying human thought, including thought about God.



Under the heading Learning from My Mentors, Geering mentions Friedrich Schleiermacher (1768-1834), Ludwig Feuerbach (1804-72), Carl Jung (1875-1961) and Pierre Teilhard de Chardin (1881-1955). He calls these four thinkers religious trailblazers because their insights broke new ground.

These insights included that knowledge of God cannot be gained through human reason or the dogmatic teaching of the church but through one's own experience or inner consciousness.

Faith in God emerges from listening to one's own mind and heart, facing doubt and being willing to explore rather than assenting to a raft of theological propositions.

In our minds we construct our own understanding of God and what this requires of us. In this regard God is not a static being or distant entity but is constantly evolving in the ways we think and live. Faith is always contemporary.

Geering also includes John Robinson (1919-83) as a mentor, not because Robinson was blazing a new trail but

because in his book *Honest to God* published in 1963, Robinson brought the challenge to traditional thinking about God to public attention.

Debate about God was taken from dusty classrooms into the factory and farm, the railway station and the racetrack.

While cultural change is always occurring, Geering holds any claim that the church possesses exclusive religious, moral or ethical truth to be akin to idolatry.

He argues that within the church belief in Christ the Saviour has been emphasised to the detriment of the radical demands of Jesus' teaching. Jesus did not teach what to believe. He taught about unconditional love as a living expression of God's character.

Geering predicts that tomorrow's spirituality will focus on nurturing relationships and living with a sense of responsibility for each other and for the ecosphere that sustains life. This is not believing in a god but living in God.

Written in his usual clear style this book is eminently readable. Those who want to live with an imaginative, energising faith may find that Geering's own journey is a help along the way.

By Lloyd Geering

2014, Polebridge Press, 238 pages

Reviewer: John Meredith

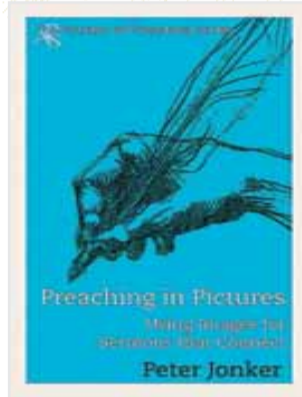
Preaching in Pictures: Using Images for Sermons That Connect

Preaching in Pictures is the third book in Peter Jonker's recently published Artistry of Preaching Series. The first two in the series are Preaching as Poetry: Beauty, Goodness and Truth in Every Sermon and Actuality: Real Life Stories for Sermons That Matter.

Both books are worth reading and have much to offer a thoughtful preacher. This present volume does at times refer to the first and it sounds very similar to the second but it has a very different theme from either.

Jonker's argument is firstly that every sermon should have an overarching theme. I imagine that most of us would agree. There is little worse than a wandering sermon that seems to fire ideas like bullets from a splatter gun.

Depending on his or her upbringing a preacher might base such an overarching theme on a bible verse, a social problem, or a festival in the church calendar. All of these might be ever so worthy, but possibly ever so dull.



Jonker goes on to argue that this overarching theme should engage the imagination more than the rational part of our brains.

This is not to discredit the rational. Rather it is to recognise that preaching is about challenge and comfort, about the troubles we face and the grace God offers.

It is more than logical arguments to support the divinity of Christ, or the nature of the Trinity. Whilst the latter are important, their place is not foremost in the pulpit. I guess most preachers are used to locating illustrations for their sermon points but this is not really what Jonker

is calling for. He urges us to find one image that encapsulates the whole sermon; this can be drawn from inside or outside the bible, and may highlight either our troubles or God's grace.

For instance, Goliath's taunting of Israel could be an image used to show the taunting of 'giants' in our own

experience, and a sermon might describe some of these, along with the 'stones' of God's grace to defeat them.

Another point to notice is that images in this book do not necessarily mean visual images shown to the congregation. It is more effective to create pictures in each hearer's mind by carefully crafted words. These pictures can be physical objects but also events.

Very helpfully there are chapters on how to find a controlling image, on what preachers can learn from poets' use of imagery, and on how advertisers use images. Usefully the final chapter is on using images in PowerPoint presentations, which are so often used in services and sermons today.

As one who regularly creates these presentations, this last chapter gave me a lot to consider, such as using the controlling image throughout the service and not just for the sermon.

I recommend all three of Jonker's books on preaching but this particular volume is the most useful.

By Peter Jonker

2015, Abingdon Press, 150 pages

Reviewer: Peter Taylor

Slipping the Moorings - A memoir weaving faith with justice, ethics and community

Our national celebrity list doesn't usually include church leaders but Bishop Richard Randerson has consistently had a high public profile during his 50 years as an Anglican clergyman.

Surely the reason for this is his vigorous and informed engagement in public issues and the life of the community. This is the theme of his book.

It's not about the author slipping his moorings and sailing off into retirement, rather it's his call to the church to untie itself from its buildings, committees and traditions and move out into deep and wide waters among the world's people.

In New Zealand, Australia, England and New York, Richard has served as industrial chaplain, inner city priest, social justice officer, royal commissioner, bishop and cathedral dean. From his early post-ordination years his sense of vocation has drawn him to venture beyond parish boundaries.

He has raised a Christian voice in the political arena, from the anti-nuclear protests of the early 1980s to 21st



century growing inequality in this country. He gives a biting critique of the market ideology and its effects on our social structures and wellbeing. He offers thoughtful perspectives on justice both within and outside the church, and for indigenous peoples, women, and gays and lesbians.

These reflections emerge from the Richard's own rich life experiences, including insights from his five years as assistant bishop in Canberra, Australia. There is an enlightening account of his membership on the Royal Commission on Genetic Modification 2000-2002, which

explains the processes of the Commission and discusses the ethical issues it considered.

In the final chapters Richard contemplates his personal spirituality with clarity and commitment. Throughout, he acknowledges that his wife Jackie, teacher and counsellor, has always brought her own gifts into the partnership to enliven, sustain and inform the church and community.

A personal memoir this may be, yet it is a prophetic

reminder to the Church to be active in the public arena. He says the voice and spirit of Christianity should be expressed intelligently and robustly to address not only the destructive outcomes of political decisions but also the damaging attitudes that form and foster social injustice.

There is a growing trend among churches to strengthen their own denominational 'fortresses', and reassert their traditional branding. This retreat does nothing to enlarge the public understanding of the Christian faith.

Relationships are vital to living and spreading the gospel: "weaving faith with justice, ethics and community".

Richard looks at developing ecumenical, interfaith and social connections that both give and receive. Christians are called to take seriously learning, scholarship and knowledge, so that we in turn may be taken seriously.

We see how necessary these attributes are in the book's coverage of ethical issues, political analysis and action, and theological debate. Well equipped with faith, information, vision and courage, we can and must launch out into the world here and now.

Bishop Randerson has provided us with a very accessible navigator's handbook along with his captain's log. Make sure you read this book!

By Richard Randerson

2015, Matai House Wellington, 244 pages

Reviewer: Diana Roberts

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Unsung Methodists

By Donald Phillipps

MATTHEW BAXTER 1812-1893

IS YOUR BREATHING EMBARRASSED?

That's a good way to catch your attention - a short, snappy question - a touch bizarre even. You just have to know what the answer is.

John Baxter was born in Jamaica, and came to New Zealand with his family in 1869, aged 23. He'd grown up largely in the English Midlands, where he must have learned his trade as an apothecary.

He set up in business on his arrival, and before long was doing exactly what men of his ilk did - he developed his own products. How many of you have used or maybe even still use Baxter's Lung Preserver?

I did when I was a kid. It was nice. It was raspberry-syrupy sweet. And it was one of the few ways a good Methodist could take a nip. Its active ingredient was ipecacuanha (an expectorant) but its more stimulating and understated aspect was its 10 percent alcohol.

John came to this country because his



Rev Matthew Baxter

Methodist minister father, Matthew, had been sent here to take over the leadership of the United Methodist Free Church.

In 1869 Matthew was aged 57, and nearing the end of his ministry - he retired just seven years later. But of all the men who came to this country in the 19th century it might be claimed that Matthew Baxter was far and away the most experienced, in terms of national leadership.

His career makes fascinating reading.

Born in Cumberland in 1812 he was the son of John and Rebecca. His father was an agricultural labourer, and recorded as a pauper in the 1851 Census. Matthew was a local preacher at 17, and began his ministry as a probationer within the Wesleyan Connexion at Hull, in 1831.

It seems highly probable that he was, by nature, a democrat, and the authoritarianism of the Wesleyans at that very time and place in Yorkshire was both overbearing and non-negotiable. After a year he resigned and remained in the wilderness until he was

influenced by a Primitive Methodist minister, John Flesher, and spent two years as a Primitive Methodist minister at Scarborough.

It was there he threw his lot in with the Methodist secessionist group, the Wesleyan Methodist Association. This was primarily a Yorkshire/Lancashire reaction to the minister-dominated leadership of the Wesleyans, and Matthew quickly established himself as a young man of ability.

Matthew served in various circuits around the Midlands until he was sent to Jamaica to open up what must have been one of the earliest missionary causes for the WMA in 1842.

When he returned home after nearly 10 years he had established a reputation, and for most of the next 10 years was deeply involved in the leadership of his branch of Methodism.

He had returned to Scarborough, and while there became the examiner of probationers. Then, while at London, he was the Connexional editor and book steward (1854-1859). He was president of the Assembly (WMA), 1856, and secretary of the Assembly in 1860. By this time he had moved to Sunderland.

His work as book steward bore fruit in his writings. He was the author of *Ten Lectures Addressed to the Working Classes*

(1854); *Methodism: Memorials of the United Methodist Free Churches* (1865); and (with J. Everett) *Hymn Book of the United Methodist Free Churches* (1867).

A decline in his health led to his removal to New Zealand and then to his relatively early retirement from ministry altogether. He moved out of town and settled in Oxford, but kept up his preaching.

When he died in 1893 he left 150 acres of land to the St Asaph St church, the headquarters of Free Methodism in New Zealand. He clearly kept up his reading, and in his will bequeathed over 500 volumes to the Oxford Circuit. Where might they be now?

No other Connexional leader came to New Zealand to take up an appointment. In Christchurch the United Methodist Free Church punched above its weight because of men like Baxter.

At the very time when the sort of Connexional organisation to which we have become accustomed was in the making, there were a number of notable UMFC leaders whose influence was such that it was Christchurch, not Auckland or Wellington, that was chosen for the national headquarters of the denomination. Maybe we owe him more than we can imagine.

Out of the darkroom - photo archive soon on-line

PRESBYTERIAN ARCHIVES

By Anne Jackman, Presbyterian Archive Research Centre

The photographs in our collection are largely unknown to most researchers, particularly since we have yet to join the heritage institutions that have digitised and put thousands of their collections online. Watch this space however!

We are in the middle of an extensive programme and we have already scanned more than 5,000 images. We are now working to resolve some IT issues to have them available online.

When this is up and running we will let everyone know but in the meantime, here is a rundown on what you can find in our archive.

Broadly speaking, the images cover the life and work of the Presbyterian Church in New Zealand and through the work of the overseas missions. The early Missionary photographs include the New Hebrides (Vanuatu), South China and India, and are significant both nationally and internationally.

I wrote earlier about the digital repatriation of some 2500 images to Guangzhou (previously Canton) in China. As well as the China photographs from 1896 to 1952, we hold photographs

from Hong Kong (1952-1970s), New Hebrides (1880s-1990s), Punjab (1908-1980s), Madras (1900-1908), Papua (1960s-1990s), and Indonesia (1950s-1980s).

The New Zealand parish collections hold visual images of parish development and the life and work of the Presbyterian Church since 1840. They highlight the place religion has held in New Zealand society.

Good examples are photos showing the socializing of young people from Sunday school to Bible Class age, and women's contributions through parish and mission societies. There are images that convey the growth of the Church in rural New Zealand, photographs of church architecture, and portraits of ministers and deaconesses.

Much of what is held comes from of the Church's Department of Communication though some collections are personal and offer more of a family view.

In short, if you're looking for images of people, events, and life in New Zealand, there is a lot on offer. While we wait for the IT issues to be resolved, there is a limited search facility on our website. On the website

go to the Primary Resources tab and then down to Photo Archives.

One of the more unusual of these is the 'Churches on the Move' set of photographs, a series showing the physical relocation of church buildings from one site to another. You can, for example, follow the 1907 move of the Owaka Presbyterian Church from its original site on the outskirts of the town to a position more central and more convenient. All of this was done using a traction engine, sleepers, and manpower.

Included here is one of my favourites. It speaks volumes about the change in attitude to health and safety in the workplace. Taken in 1966, during the construction of the Bank of NZ building in Cathedral Square in Christchurch, the two men stand nonchalantly on a girder a couple of stories off the ground. They have no harnesses, and seemingly no concerns. (PCANZ Archives, P-A120.25-52).

As always, we are happy to respond to enquiries about the collections. You can email pcanzarchives@knoxcollege.ac.nz or call 03 473 0777.



Rev KA Hadfield standing on a steel girder overlooking Christchurch's Cathedral Square during the construction of the Bank of New Zealand building, 1966.



The Publicity Committee's audio visual library in the Presbyterian Centre, Christchurch, c 1960

NA ITUVATUVA NI NONA VEIVAKABULAI NA KALOU

Vakarautaka ko
Rev Dr Ilaitia Tuwere

Na 'Tina' ni Veivakabulai ka vakayacora se qarava na Kalou vei keda na tamata sa ikoya na Nona Loloma-Levu-Taumada se Prevenient Grace. E na dua na vunau ka vunautaka ena 1739 ko Jone Wesele, a cavuta kina na itutu veitaravi e tolu (3) ka kalawa yani kina na tamata ena cakacaka ni Nona Veivakabulai na Kalou.

E vakatautauvatataka ko Jone Wesele na ikalawa e tolu oqo me vaka na noda vakarau curuma yani edua na loma ni vale. Matai: Na nona yaco rawa yani edua kina mata ni vale e tuba ka vakatokai na porch. Na nona yaco rawa yani ki kea (porch) sa rawa ena cakacaka ni Loloma-Soli-Wale ni Kalou (Prevenient Grace).

Oqo na nona itutu edua ka se bera ni kila na Kalou. Karua: Na nona itutu ni sa dolavi vua na katuba ni vale. Na kena dolavi vua na katuba ni vale sa rawa ena nona Veivakadonui na itaukei ni vale sa ikoya ga na Kalou. Oqo ni sa rogoca oti nai Tukutuku Vinaka, liaci koya se veivutuni, sa qai mai susugi ena dua na ivakarau se Lawa. Katolu: Na nona sa curu ki loma ni rumu ni vale ka tiko kina.

Sa dusia oqo na bula ka dodonu me bulataka ena loma ni vale ka sa mai curu kina oqo, ena nona Veivakadonui na Kalou, na itaukei ni vale. Me sa bula ena dua na ivakarau ka veiganiti kei na Loloma-levu-soli-wale ni Kalou, o koya ga ka vakacurumi koya ki vale.

Eratou veitaravi ka dodonu me tubu cake kina edua mai na 1 - 3. Ena toso ni veisau ni bula mai na 1 - 3, sa sega ni yali rawa na Loloma-Levu-Soli-Wale oqo ni Kalou. Sa wavelita na noda bula me vaka na kena waveliti keda na cagi eda ceguva. Meda sa raici iratou mada yani vakavoleka: Nona itutu ni sa yaco yani kina 'porch' ni vale

Ena nona vunau ena 1739 a kaya kina ko Jone Wesele ni itutu oqo e vaka na nona moce edua. Segga ni kila na Kalou ka segga ni kilai koya vaka ikoya. E 'mataboko' ka segga ni raica rawa edua na ka. Sa rawa me kaya ni sa vinaka na bula ka bula voli kina. E dau mamarau ka dau vakacautaki koya vakataki koya ena vuku ni nona iyau beka, se na nona caka vinaka vei ira na tani, se na nona itutu sa qarava oti mai. Na ituvaki ni bula oqo e vakatoka ko Jone Wesele na itutu ni "natural man".

Sa wili vakabobula ki na ivalavala ca na tamata oqo. E segga vua na kaukauwa me valuta rawa kina na kaukauwa ka vesuki koya tiko. E raici vinaka eke na nona dusia koto ko Jone Wesele ni segga

ni rauta me caka vinaka walega edua ena nona bula taucoko; sa dodonu me sema vinaka na nona bula, ka me vakila talega ko koya, ni sema vinaka tu na nona bula kivua na Kalou.

E votu vinaka na rai se vakabauta oqori ena veiqaga ni sere nodrau na veitacini, ko Jone kei na tacina ko Jalesi Wesele ka tu ena noda ivola ni Sere Levu se MHB. Ia, sa segga ni vinakata na Kalou me tu vakabobula voli o koya oqo ena itutu ka tu se bula voli kina, oya mai na porch ni vale.

Ena veivakauqeti kei na cakacaka ni loloma-levu taumada ni Kalou oqo (Prevenient Grace), sa yavala tikoga na Kalou me kauti koya tani mai kina, ka me curu ki loma ni vale, ki na ikarua ni vanua me mai tuberi kina ena dua na ivakarau me raica rawa kina ko koya na ca ni vanua ka tu kina e liu. Sa raici vinaka eke na bibi ni Veivakalotutaki (mission and evangelism) ena loma ni noda ilakolako vakalotu.

Ni sa dolavi vua na katuba ni vale Sa veivakauqeti tikoga na loloma levu taumada ni Kalou oqo me gole tani kina mai na itutu makawa ka tu kina e liu. Na nona Veivutuni ni rogoca oti nai Tukutuku Vinaka se Kosipeli e dodonu me nanumi ni segga ni cakacaka ni tamata, ia sa cakacaka ni Yalo Tabu. Ia, e dodonu me vakaraitaka raraba ko koya ka veivutuni oqo na dina ni ka sa yaco oqo vua. Na veivutuni sa dusia na bibi ni Vakaturusa ka me vakatusai kina na nona malumalumu edua.

Eda raica ni sa toqai vinaka ena ikalawa tarava oqo na nodrau veiwekani voleka sara nai Tukutuku Vinaka se Kosipeli kei na Lawa. Na Lawa sa dusia na bibi ni bula vaka-ivakarau me bula kina edua ni dolavi vua na katuba ni vale ena Veivakadonui ni Kalou. Sa ka bibi me vakamura na bula vakaivakarau se Lawa edua ka lako ena sala oqo ka me kakua ni gole tani mai kina.

Na Lawa e segga ni dodonu me raici me vaka edua na "vakatatabu" (moralistic) me vaka na kena ivakavakadewa sa tu edaidai. E dodonu ga me raici na Lawa me veimaroroi ka veidusimaki, ena nona loloma-levu-soli-wale na Kalou. Ni yacova edua na Veivutuni se kilai yalona, e kaya ko Jone Wesele ni sa yacova yani ko koya oqo na katuba ni vale me na curu yani kina ki loma.

Na katuba oqo sa ikoya na katuba ni nona Vakadonui (justified) ena mata ni Kalou. Oqo e segga ni kena ibalebale ni sa

bokoci vakadua na nona ivalavala ca, ka galala vakadua mai kina. Segga! Sa vakadonui ga ena Loloma-Levu- Soli-Wale ni Kalou. Sa vakabulai mai na icolacola bibi ni nona ivalavala ca ka ciqomi lesu tale ena nona Veivakadonui (Justification) na Kalou ka tamai Jisu Karisito.

Ni curuma yani na katuba oqo ka gole yani kina ki loma ni vale, sa butuka yani ko koya na kena tawaca ka vakabulai kina ko koya mai waka-tu se kaukauwa ni valavala ca ka vesuki tu kina, ka vakalesui vua na ka sa yali mai vua, sa ikoya na nona "nanuma" se "lomana" na Kalou ka vinakata me lesu Vua.

Oqo sa sala vata kei na nona kilai koya vakataki koya. Na nona kilai koya vakataki koya sa rawa ga ni vakalougatataki koya na Kalou oqo. Sa solia vua na kaukauwa na Kalou (blessing or benediction) me yacova kina ko koya na itutu oqori.

Oqori sa ivakatakilakila ni nona tubu cake tikoga ena veikilai oqo, ka me bula voli ena kena kalougata, ka vakatabui me nona duadua na Kalou sa ikoya na taukei ni veivakalougatataki kecega. Na nona vakadonui ena mata ni Kalou (justified) e dodonu me toso tikoga yani ka tubu cake tiko kina, me laki basika ena bula vakatabui me nona duadua na Kalou. Na nona vakadonui edua ena mata ni Kalou (justified) e dodonu me tubu, ka me cabeta cake tikoga na itutu dokai ni nona veivakalougatataki (benediction) na Kalou.

Na nona veivakadonui na Kalou (justification) sa ikoya na yavu levu ni bula vakalotu Vakarisito. E basika mai ena kena yacovi keda, se na noda rogoca na vosa ni Kalou. "Na luvequ sa bokoci na nomu ivalavala ca". Ni sa rogoca oti edua na Vosa ni Kalou, ka muria na sala ni nona Veivakabulai, sa na tekivu yavala edua na ka ena nona bula. Ka ni noda vakadonui oqo ena vuku ni vakabauta, sa dolava na noda bula vei Karisito.

Sa yaco na bula vou ka vakalesui vei keda na noda nanumi koya na Kalou. Ni yaco oqori, sa tekivu me yacova yani edua na bula savasava ka rawa me "raica" tiko kina na Kalou. Na nona Veivakadonui (Justification) kei na Veivakalougatataki (Benediction) na Kalou e segga ni dua na itutu meda tu vakadua kina.

Eda na cakacakataka tiko na loloma-levu-soli-wale ni Kalou oqo ena veigauna taucoko ni noda bula, meda kila vinaka na kena ibalebale, rawata ka rawata vinaka sara na Bula. Nona vosa: "Au sa lako mai

me rawa vei kemudou na Bula, io me rawa vakalevu sara" (Joni 10:10).

Na nona sa curu yani kina loma ni vale Na nona vakacurumi edua kina loma ni vale oqo ni Veivakabulai nona na Kalou, sa vakaraitaki vua na loma ni vale se 'rumu' ni kena susugi cake na bula vata se veikilai kei na Kalou na itaukei ni vale. Oqo na loma ni vale ni nona Veivakataucokotaki se Veivakasavasavataki na Kalou (Sanctification). Ni bera na Veivakataucokotaki, e kaya ko Jone Wesele me sa na liu taumada na ka ka vakayacana ko koya me "taro bula" se "sucu vou" (regeneration). Ka sa ikoya na ikalawa oqori ka tarava yani na Veivakasavasavataki (sanctification) ka tukuni oti mai cake.

Me vaka ga na sucu vakayago ni tamata, sa sucu oti sa qai susugi me tubu cake ka me rawata na veika lelevu sa tu mai liu. Sa vaka kina na sucu vakayalo oqo. Ni taro bula se sucu vou edua, sana qai susugi ka me tubu cake me rawata na bula ka taucoko se vakaoti.

Me vaka ga na tubu cake vakayago, sa na kaukauwa vinaka na yago ni yavalati tikoga, ka segga ni vakamoceri. Sa vaka kina na bula vakayalo. Sa na kaukauwa vinaka ni yavalati tiko ena kena sala vakaraitaki me vaka na daumasu, lakova na lotu, wilika nai Vola Tabu kei na ivola yaga tale eso, Vakayakavi ni Turaga, veiqaravi, kei na veisala tale eso ka vukea na noda vakaukauwataki se tubu cake vakayalo.

Ni yacova yani edua na itutu ni bula ni Veivakasavasavataki (sanctification) ena sala ni nona veivakabulai oqo na Kalou, sa yacova yani ko koya oqo na loma ni vale ka votai tiko kina na bula va-Kalou (2 Pita 1: 4); na yalo ka curumi Jisu Karisito na luvena (Filipai 2: 5); se na kena vakavoui na yaloda me da lesu tale kina ki na inaki taumada eda a buli kina ena liga ni Kalou, sa ikoya 'meda veiuui kaya' (Kolosa 3: 10). "Tou ia, tou bulia na tamata me itovo vata kei kedatou, ka me uui kedatou" (Vakatekivu 1: 26).

Sa dusia oqo na bula me bula cake tiko kina edua ena veigauna taucoko. Na sala ni Veivakabulai oqori sa sala talega ni veivakasavasavataki meda tubu cake tiko kina ena veigauna. Meda bulataka se cakacakataka na nona Savasava (Holiness) o koya ka buli keda. Eda sa bula rawa ga ni sa bula tiko ko koya na Dauveibuli (Creator) ka tamai Jisu Karisito na Turaga.



Ilaitia Tuwere

Winning rugby captains also leaders at church

Two captains who have led their teams to mayor rugby championship have learned their skills as leaders of their Church youth groups.

Nasi Manu was the co-captain of the Highlanders in their successful campaign to claim the Super XV championship for 2015.

Nasi is the son of Army chaplain Rev Tavake Manu and a youth leader from Kosipeli Christchurch Youth.

And Atunaisa Moli was the captain of the New Zealand Under 20s team that won this year's World Cup Title. Atunaisa is a youth leader at Blenheim Tongan Methodist Church.

May God bless you both for the role and faith that teams and the country has with you.



Manu with parents Temaleti and Rev Tavake Manu and his family.



NZ Under 20s captain 'Atunaisa Moli led his team to the world championship for 2015.

Ngaahi Fanongonongo

Fakataha Vahefonua Tonga O Aoteaora.

Siulai 31 – 2 'Aokosi 2015.

Falaite 31 Siulai – Fakataha Vahefonua Faka Faifekau – Tokaima'ananga kamata he 9.00 pongipongi

Falaite 31 Siulai – Po lotu Fakafe'iloaki – Lotofale'ia Kamata taimi 7.00 efiafi

Tokonaki 1 'Aokosi – Fakataha Vahefonua – 9.00 pongipongi

Sapate 2 'Aokosi – Lotu hengihengi – 7.00 pongipongi

Sapate 2 'Aokosi – Lotu Hū & Fakafeta'i – 10.30 pongipongi

Sapate 2 'Aokosi – Malanga FakaVahefonua & Sakalameniti – 11.00 pongipongi

Vahefonua – Polotu Efiafi Falaite.

Ko e kau hiva he Po Falaite 'oku hiva ai e To'utupu, Ngaahi Vahenga Ngaue,

Lotofale'ia, 'Aokalani mo Manukau, Tokaima'ananga, Saione, Kosipeli, Kelesi, Gisborne.

Ko e ngaahi siasi mei tu'a 'Aokalani, kataki fetu'utaki mai he faifekau sea kapau 'oku 'iai ha kau hiva 'e lava ke hiva.

Ko e kau hiva ki he Sapate,

1. Tokaima'ananga – (Tataki)
2. 'Aokalani Manukau
3. To'utupu Vahefonua

Kemi kumi Ivi 'a e kau Setuata mo e tokoni pea mo honau ngaahi hoa.

'E fai 'eni ki he Camp Morley, Clarkes Beach.

Fakahoko he efiafi Falaite 14 'o 'Aokosi ki he Sapate 16 'o 'Aokosi 2015.

Mou kataki 'o fetu'utaki mai ke fakapapau'i mai teke kau ki he kemi pe 'ikai.

0276767053 pe talakai@xtra.co.nz

Pukolea

Ko e kole atu 'eni kiate kimoutolu 'oku ma'u ha ngaahi talanoa ki ho'omou siasi ke 'omi pea mo ha ngaahi 'ata ke fakakau atu he Pukolea 'o Sepitema.

'Omi ho'o fakamatala ki he talakai@xtra.co.nz

Ko e 'aho 'oku 'osi kiai ko e 'aho 16 'Aokosi 2015.



Nasi Manu (holding trophy right) and the team celebrating the Super 15 Title for 2015.



'Atunaisa Moli with his family, including mum Kelenitesi and Sione Piutau Moli.

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

From Page 18

Musumusuu mai le tu'ugamau, i le feau o le lotu maualalo:

O le malelega a le Malietoa "Samoa e, aumai ou mamalu ou te alu ifo ma a'u i le tu'ugamau, ave ou mamalu i le Atua" E le tau fa'amamalaina le Atua i mea tatou faia, po o ni galuega e fau ma lalaga i tatou lima. Ae fa'amamalaina le Atua ina ua tatou fefa'amagalao'i, fefa'amaualalo'i ma avea le maualalo e ta'ialaina ai so tatou auunaga.

O taeao o Samoa o taeao o le toto masa'a afua mai i le fa'amauluga o lotu o tagata. O taeao na afua mai i le po valea o le atunuu, e leai se mea na maua ai. Peita'i lele ua fai ma pese leo malie, a o se matagi agi-malu mai tua-maota ma ou tua-laoa le mau e fa'asino i ou taeao. Mataniufeagaimaleata, Faleu ma Utuagiagi, Malaeola ma Nafafoaga, lou sulugaiti lona Sinoti, a sou taeao lona na lepetia ai le maualuga o le lotu, ma utu ai le toto masa'a ona o le fa'amauluga.

Ae fai mai e a lou "MAU" 'Fa'avae i le Atua lou Malo Sinoti. Le fa'avae na saili ma faatino lava i le auala maualalo ma le filemu; ina ua faapea le ta'ita'i o Samoa, "SAMOA IA FILEMU" o le lagimalie lona sa to'a iai aupeau o le lotu tiga, fa'aosofia ai le tofamamao na ia fanauina lou malo, ina ua lotu faamagalalo le tagata i totonu o le vesi ma le le mautonu. O le lotu faamagalalo, na avea ma auala o le faamaloloina o le tagata mafatia, o le faafouina o le tagata tuai, ae totago ane ai le tofa-mamao mai le Atua afua ai le malelega 'Samoa ia Filemu'.

Fesili Fa'atupu manatu o le Tomanatuga:

- O fea o lenei Faataoto o atagia ai le Sinoti Samoa? Le Sinoti ma lona malae sa tausaili i le Ekalesia aua ona tagata Samoa.
- O gafea o le fa'ataoto o atagia lea anavatau na fai ma ulua'i fa'avae? Le Sinoti fai mai na mua i malae ina ua to lou matupalapala, o le fesili, o gafea o le fa'ataoto o soifua ai la lea Sinoti?
- Fa'amata ua tutusa i tatou ma le faresaio, ua avea le maualuga o lona a'oa'oina ma le maualuga o lona tofi, ua nenefu ai lana va'ai ane i lalo i le mea o lo'o olopalaina ai le nu'u?
- Ua le mafai ona fuafa'atatau i le agaga alofa, talu le maualuga o lona fa'amoemoe.
- Ua avea le tele o lona sao i le nu'u e ala i ana galuega, ma auala ua matilatila ai lona finagalo ma ua taotaomia ai lona uo a tagata.

Upui'u o le tomanatuga:

Fai mai le auga-o-aute o le Sinoti 'Le Atua o Faamoemoga, faaaupega i matou i lau Tofa mamao' A o le 'anofale o le Tomanatuga, 'Faamagaloina, Faamaloloina, Faafouina ona mafai lea ona fa'aupega i le Tofa Mamao a le Atua'

O lo'o atagia i le apoapoiga a le aposetolo ia Kalatia le fa'amoemoe lava lea e tasi: (Kalatia 5: 22-23) E foliga mai o lo'o lapatai atu le aposetolo i le Au Kerisiano o le Ekalesia i Kalatia, ina ia fa'aeteete ma ia tete'e atu i mea o le tino. O a mea o le tino? O lo'o manino i le fuaiupu e 19 e o'o i le

fuaiupu e 21, le lisi umi o mea o le tino o lo'o faailoa manino mai e le aposetolo, ina ia tu'u ese e le Au Kerisiano, e pei o le faita'aga, amio leaga, o le mataaitu, feitaga'i, femisa'ai, losilosivale, finauvale, onaga, ma le tele o amio mataga fa'apena. O mea ia, fai mai le aposetolo, o lo'o tete'e atu i le Agaga.

E le gata i lea, a o lo'o manino ai i le feau, e le fai le malo o le Atua mo latou tofi. O lona uiga o e faia mea faapena, ua le fa'atupuina i latou i le Mana o le Agaga, na te fa'atupuina le Tofa Mamao na fa'atonufoalaina le tagata. O le aano o le feau a Paulo ia Kalatia, ia 'aloese, ia savavali i la le Agaga, o le alofa, olioli, filemu, onosa'i, mataalofa, agalelei, faamaoni, agamalua, ma le amio mama.

O lona uiga a ola ma maua e le Au Kerisiano mea ia, o le a mautinoa le faatupuina le Sinoti i le mana ma le malosi o le Agaga, o le Mana na te fa'aosofia moeagalua i le Tofa Mamao a le Atua.

O le taofi fa'asamoa e uiga i le tufuga-faufale, po o le fauva'a, e le popole le tofa a le matua-o-faiva po o fea e ola ai le la'au, pe ola i le tuasivi, pe ola latalata ane i le sami, pe ola fo'i i le loloto o le vanu, e le afafina i sona finagalo. Pau a lea o le mea e laualuga i le tofa a le Matuaofaiva ma lona aiga Salemalama, ia loto'u atu le la'au loto'u mai i le mea o lo'o taoto ai le fa'amoemoe o le tufuga e tusa ma se galuega o tau fai. Fa'apena se lagona, o tatou ua na o ni la'au tot_solo a le Atua i lalolagi, o le fa'amoemoe

a o'o i le taimi e mo'omia ai tatou e le Matuaofaiva mo se galuega, (le Atua) ia loto'u ane, loto'u ifo i le mea o lo'o taoto ai le fa'amoemoe o le Matuaofaiva ma lona Aiga Salemalama. Fa'afetai i le telona, o le laau sa tu-matilatila i le tuasivi, a lafoia lona ata e taotaomia ai la'auiti o le vao, peita'i ua manino i le tala, ua loto'u ifo lona lotu, loto'u ane lona tagata maualuga e tusa ma le fa'amoemoe o le Matuaofaiva.

Ua mae'a ona matimati, ua mae'a fo'i lalaga se 'auafa aua le tatou mafutaga. Peita'i, ua maualaga lava so'u vaivaiga, e le mafai e lenei tapenaga ona fa'aupegaina i tatou i le Tofa Mamao a le Atua. Ae mafai ina e'i ua manifest (manifest) le filemu o Keriso i totonugalemu o le tofa o lo'o ta'ialaina ai le tatou malaga fa'ale-fa'atuatua. Le filemu lona o Keriso e fa'aosofia ai le agaga fefa'amagalao'i, le agaga maualalo, ma fa'alaeiina ai i tatou i le laei o le fa'afouina, ona mafai lea ona fa'aupegaina le tofa a le Sinoti i le tofa mamao mai le Atua. Fai mai Karl Barth, "ethics and theology cannot be separated"

Tatalo i le filemu o Keriso, magalo ai se galuega ua le tonu, a o se pati ua sala ma le gagana sisi'i a le auuna. Fa'amoemoe ia i le Mana o Lona Agaga na te fa'amaloloina i tatou la le agaga fa'atasi ai ma le fa'afouina o i tatou ma le fa'amoemoe laualuga ia fa'aupegaina i tatou i le i Lana Tofa Mamao e limata'ialaina ai se tatou auunaga. Soifua Tapenina: Paulo Ieli (mo le Sinoti Faifeua 2015).

Hilifaki Kalauni 'o 'ena 'Afifio Tupou VI pea mo Kuini Nanasipau'u Tuku'aho

'Oku kei talanoa'i pe 'e he tokolahi 'a e faka'ofa makehe mo e molumalu 'a e ouau Hilifaki Kalauni 'o 'Ena 'Afifio 'a ia na'e fakahoko 'i he 'aho Tokonaki 'aho 4 Siulai 2015.

Ko Faifekau Toketa D'Arcy Wood na'a ne Hilifaki 'a e Kalauni ki he Langi 'o e Tama ko Tupou VI, pea pehee ki he ta'ahine Kuini, Nanasipau'u.

Ko hona pulupulu, ko e oloveti pea ko e Kalauni na'e fakakalauni 'aki 'a e Tama Tu'i, ko e Kalauni tatau pe na'e hilifaki ki he La'a hono Ua, Siasio Tupou II pea pehe ki he La'a hono 3, Kuini Salote Tupou III 'o a'u mai ki he kuonga mo e Hilifaki Kalauni 'o Taufahau Tupou IV, pehe kia King Siasio V pea 'i he Tokonaki na'e Hilifaki 'a e Kalauni tatau kia King Tupou VI.

Na'e tomu'a fakahoko 'e he Tama Tu'i 'ene fuakava Hilifaki Kalauni, 'a ia ko e fuakava ko eni kuopau ke fakahoko 'e he tokotaha kotoa pe 'e hoko ki he Kalauni ko e Tu'i 'o Tonga.

"Oku ou fuakava 'i he 'ao 'o e 'Otu mafimafi ke tauhi haohaoha 'a e Konisitutone 'o Tonga pea ke fai 'eku pule 'o fakatatau mo e lao ko ia."

Na'e tu'o 21 hono fana 'a e me'afana fakafonua 'i he 'osi hono Hilifaki 'a e Kalauni ki he Langi 'o Tupou VI.

Kuo lava atu 'eni 'a e katoanga Hilifaki Kalauni 'o e Hau 'o e fonua Tupou VI mo e Ta'ahine Kuini Nanasipau'u Tuku'aho pea 'oku lau tapuaki 'a e to'utangata 'oku nau sio mo mamata tonu 'a e katoanga fakahisitolia ni.

'Oku taku ko e taha 'eni 'a e katoanga Hilifaki Kalauni lahi taha 'eni kuo hoko 'i he hisitolia 'o Tonga 'i hono fakahoa ki he Kuonga hono III, IV, mo e V 'a ia 'oku 'oku ha sino pe ia 'i hono ouau, tokolahi 'o e kau fakaafe, kakai ne nau 'ahia 'a e fonua mo hono ngaahi polokalama fakafiefia.

'Oku mahino 'a e tokolahi 'a e kakai Tonga mei he ngaahi fonua muli na'a nau lava mai ke kau fakataha he katoanga.

'Oku makehe foki 'a e katoanga ko'eni he na'e kamata pe 'a e mafana mo e longoolongo katoanga 'a e 'Otu Felenite 'i he mahina 'e taha kimu'a pea toki a'u ki he kamata 'a e katoanga 'a ia na'e 'ilonga lelei pe ia 'i hono toutu'ua 'e he kakai 'o e fonua 'a e Palasi Fakatu'i ko e fakahoko hono ngaahi hala ki he Hau 'o e fonua 'o tatau pe ki he Hou'eiki 'o e fonua, Ngaahi Siasi, Pule'anga mo e Ngaahi Poate mo e Potungae, Sekitoa Tautaha, Kau Pisinisi, mo e ngaahi kaungame'a 'o Fale Lahi 'o tatau pe 'a muli mo

Tonga.

'Oku fakamafana foki ko e katoa 'a e fonua 'o taha 'i he'enu 'ofa honau Tu'i. 'Oku talolo kotoa 'a e ngaahi tui fakapolitikale, fakasiasi, fakapisinisi, mo fakaitiolosia, fakatautaha kotoa. Ko e ongo 'ihe fonua 'a e fiefia 'i he 'iai honau Tu'i pea kau fakataha 'i he'enu 'ofa honau Tu'i.

Ko e ouau Hilifaki Kalauni na'e mamalu pea molumalu hono me'a kotoa, Na'e kehe atu 'a e hiva 'a e maopa ki he ngaahi ouau, 'oku fakahasino heni 'a e 'ofa 'a e fonua honau Tu'i 'a ia na'e ha pe he fiefia, molumalu mo e mafana 'a e ouau 'i he Falelotu Senituli.

Na'e fonu 'a Saione pea toe fonu atu mo tu'a pea pehe ki he ngaahi hala kotoa 'o Nuku'alofa 'i he feinga 'a e tokotaha kotoa ke kau he 'aho fakahisitolia ko 'eni.

'Oku mahino pe foki 'a e halanga 'o e katoanga ni he na'e kamata pe mei he ouau fakatukufakaholo mo e tala 'a Lo'au 'a ia ko e ouau Taumafa kava mo e fakanofu Tu'i 'i he founa fakafonua pea tuku'au mai ai pe 'a e polokalama 'o a'u ki he ouau faka kalisitiane pea toki sila'i 'aki 'a e ouau 'i he Falelotu Senituli. 'i he 'aho 4 'o Siulai.

'Oku 'ikai foki ke ngalo 'a e tafa'aki fakalaumalie 'o e katoanga ni 'a ia ko e uho ia 'o 'etau nofo 'i he ki'i fonua 'oku pehe koe fonua lotu pea 'oku 'ikai ke puli ia 'i he 'oku kei monu'ia pe 'a e fonua ko e lotu. Na'e fakamanatu foki 'e he Palesitene 'o e Siasi Uesiliana Tau'ataina 'o Tonga Faifekau Dr. 'Ahio 'i he po lotu fakalangilangi 'o e Hilifaki Kalauni 'i he po'uli hifo 'o e 'aho Sapate 5 'o Siulai 'a e mafana 'a e fonua 'i he lakoifie lelei 'Ena 'Afifio kae to'o hona kalauni kae tali 'a e Sakalamenti lolotonga 'a e ouau Hilifaki Kalauni. Ko e faka'ilonga 'eni 'o e tukulolo kakato kia Sihova.

Ko e taha 'eni 'a e me'a na'e talaloto kia e tangata Malanga he Sapate, Rev. Prof Andrew Dutney, Palesitene 'o e Siasi United Church in Australia ki he 'ena 'afifio ko 'ene sio ki he to'o 'o e kalauni 'a 'ene 'afio pea mo e ta'ahine kuini kae tali 'a e Sakalamenti lolotonga 'a e ouau Hilifaki Kalauni.

Kuo katoa 'a Tonga 'o taha pea 'oku hange tofu pe 'eni hano toe saupulu hotau vaka pea fakatonutonu mo e siate folau kae pehe ki he ngaahi tukituki tupu'a faka tukufakaholo 'oku ne fakama'u 'a e ongo 'etau nofo 'i he ki'i fonua 'oku tau 'ofa mo laukau 'aki. 'Oku kei tu'u pe 'a Pouono ko e fa'u'anga 'enu nofo mo e tukufonua ki langi 'a ia ko e halanga tapuaki ki he Tu'i mo hono kakai.



Kingi Tupou VI pea mo Kuini Nanasipau'u Tuku'aho.



Ko e Palesitene Siasi Metotisi 'o NZ, Rev Tovia Aumua pea mo e Sekelitali Lahi Konifelenisi Rev Dr Tevita Koloa 'ia Havea pea mo e ni'ihii 'o e kau hiva malie 'a Tokaima'ananga. Na'e lava lelei 'a e ngaahi fatongia hiva malie na'e fakahoko 'ehe kau hiva. Fakamalo ki he Faifekau pea mo e ongo Setuata lahi mo e faihiva pea mo e pule hiva mo e kau hiva hono kotoa. Ko e fakafonganga lelei na'a mou fakahoko ma'ae Vahefonua Tonga O Aotearoa.



Ko e kau tangata 'eni mei he kau hiva Tokaima'ananga, Otara.



Ko e Kau tau'olunga fiefia 'a NZ.



Ko e Faifekau Pule SUTT, Rev Lopini Felise pea mo e Faifekau Sea Vahefonua, Rev Tevita Finau mo Valeti Finau he Polokalama Fakafiefia 'a e Konifelenisi mo e tau'olunga 'a NZ. 'Oku ha mei mui 'a e kau fakafonganga mei he hiva 'a Selusalema pea mo Tokaima'ananga pea mo e kau folau mei NZ. Ko e tau'olunga ni 'oku fakataha kotoa 'a e kau folau NZ.



Ko e 'imisi 'eni 'a 'ena 'Afifio King Tupou VI pea mo Kuini Nanasipau'u Tuku'aho pea mo e Kuini Fehuhu Halaevalu Mata'aho. 'Oku ha mei mui 'a e Tangata'eiki Palesitene pea mo e sekelitali lahi mo e ni'ihii 'o e kau fakafonganga Konifelenisi 'i he hili 'a e ui 'o e fehikitaki mo e ouau faka'osi 'o e Konifelenisi.



Ko e Palesitene 'o e Siasi Metotisi 'o NZ, Rev Tovia Aumua na'a ne kau 'i he Katoanga Hilifaki Kalauni mo e Konifelenisi SUTT ko hono 92. 'Oku ha atu 'oki heni e ongo Palesitene 'a e Siasi Fakatahataha Rev Drs Iloamasini Lea, Palesitene Siasi United Kingdom mo hono hooa pea mo e Palesitene Siasi United Church of Australia.



Ko e kau fefine mei he Hiva 'a Tokaima'ananga, Otara



Ko e taki mai 'e he hou'eiki 'Elenoa Ngatailupe 'a e tau'olunga fakafiefia 'a e Konifelenisi 'a e kau fakafonganga mei NZ hono kotoa.



Ko e Hala 'a e Siasi Uesiliana mo e ngaahi siasi mei Muli. Ko e laka 'ena ki Palasi.