

TOUCHSTONE

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

Pacific hospitality, culture enliven Conference 2011



Top: Traditional and contemporary cultural performances by Pasifika groups were a colourful highlight of Conference 2011. Above: Auckland-Manukau Tongan Parish treated Conference goers to real Tongan feast on the evening of the induction service.

W

By Paul Titus

With the Tongan synod, Vahefonua Tonga, hosting Conference for the first time and the Church inducting its first Samoan woman vice president, Pasifika Methodists had lots to celebrate.

They did so by providing lavish meals and morning and afternoon teas, putting together some large, enthusiastic choirs for the weekend induction and ordination services, and presenting lively musical and dance routines for a cultural night and youth service.

Conference began with the traditional powhiri when the tangata whenua of Auckland welcomed the manuhiri to the Conference venue, the Logan Campbell Centre in Ellerslie. The powhiri was a chance for the Church to acknowledge its prominent members who have died since Conference last met.

The powhiri was followed by the induction service for the presidential team of Rev John Roberts and Olive Tanielu. The service included hymns by five different choirs and music by an Auckland-Manukau Tongan Parish orchestra.

The evening that followed featured a Tongan feast and performances by Tongan, Samoan and Fijian cultural groups.

The Pacific theme continued during the next day's ordination service. Five new Methodist ministers were ordained, Kalo Kaisa, Goll Fan Manukia, Misilei Misilei, Dale Peach, and Simote Taunga.

Once again Pasifika and Pakeha choirs were in full voice and the Tongan orchestra performed.

That afternoon the Church's cultural diversity was again on display during a worship service led by children and young people. It featured performances by a variety of the Church's ethnic groups. A full range of talents and expressions were on display from traditional songs and skits to a full-on hip hop rap.

Leaders from other Methodist and Uniting Churches in the Pacific were present during conference. They were the president of the Methodist Church in Samoa Rev Tupu Folasa II, the president of the Free Wesleyan Church of Tonga Rev Dr Finau 'Ahio, and the general secretary of the Uniting Church in Australia Rev Dr Terence Corkin.

Methodist general secretary Rev David Bush says it was particularly important that Tupu was present because it was the first time a president of the Samoan Methodist Church has visited the NZ Church's Conference.

His visit was marked by a traditional exchange of gifts in which orator Matuopua'a Lauaki responded from Sinoti Samoa.

Vice president Olive says President Tupu's presence was particularly meaningful for her because her father also served as president of the Methodist Church in Samoa.

Olive says she was also pleased that a busload of people from her congregation in Hastings, travelled to Auckland for Conference, many of them taking part in the combined Samoan choir.

Vahefonua Tonga superintendent Rev Setaita Kinahoi Veikune says her synod was honoured to host Methodist Conference. In fact, after it was over some congregations were keen to host it again next year.

Tongan congregations provided 3000 lunches for those attending the ordination service and all the food for the Saturday evening feast. Tongan and Samoan congregations provided the morning and afternoon teas throughout the six days of Conference.

Setaita says hospitality is a dimension of worship for Tongans.

"Listening to the word and prayer are only part of worship for Tongan Christians. Singing is another very important part of worship for us. Like other Methodists, Tongans love to sing and we give it

our all.

"Hospitality is an expression of worship that takes place outside of the church.

"Conference is also a very big thing for Tongan Methodists. We feel it is the forum where the Church's most important decisions are made, so we did not hesitate to host this Conference when we were asked."

The Saturday evening cultural programme included a Tongan action song composed for the occasion by the talking chief Mafimalanga. It described the history of Tongans in the Methodist Church of NZ and it featured a dance by the niece of the Tongan king, Her highness Virginia Lupeolo Halevalu Moheuofo.

Pakeha cultural expression was by no means absent from Conference, which included a keynote speech by former Anglican bishop John Bluck and the launch of Diana Robert's book *Kitchen Theology*.

Public Questions prompts discussion of inequality

During its presentation at Conference, Methodist Public Questions asked two questions: 'What would you like to tell politicians about poverty and inequality?', and 'What can churches do about poverty and inequality?'

Conference delegates discussed the questions in groups, then presented their answers. The loudest message they gave was that wealth should be distributed so that all people can meet their basic needs.

Public Questions co-ordinator Rev Dr Betsan Martin says one message is that very high incomes are obscene.

"Some of the responses we received said distribution should be via tax, others thought people on high incomes could donate five percent of their wealth to the poor. Benefits need to be above poverty levels.

"Churches can share in the responsibility to reduce inequality in parishes by setting aside parish money. One suggestion was for people to donate one week's salary per year. Another was for one percent of the church's income to be set aside to reduce poverty, another for 10 percent, including 10 percent of minister's salaries."

Education and work were given the top priority for messages to politicians.

"People said everyone should have a good education at all levels, and this must lead to jobs, apprenticeships and tertiary education. The need for preschools for all children in all communities, for Plunket and free health care, mental health and suicide prevention services were all in the messages to politicians."

Betsan says there are many practical ways parishes can take responsibility for justice. Basically these are about sharing food, money and practical skills such as gardening, sewing and building.

"Sharing already happens in every church community. Perhaps it needs to be more intentionally organized to face the challenges of poverty today. We are facing rising food prices. Can parishes become sources of food security? Can they be education nests?"

"Who will lead in setting aside income contributions and managing the funds of such a resource?"

One proposal Public Questions received was that the Church buy land and grow food

and even build houses. Such an initiative has the potential to create local economies of practical stewardship. Inequality is a major symptom of poor stewardship; environmental desecration is another such symptom.

Betsan says the Conference theme focused on our places - the land we live with, the naming of places, the history we inherit and shape, the people in our community - and this was accompanied by a call for justice.

"President John made justice concrete and local. He showed the way to meeting God by being just and kind where we live and work.

"He showed a way to acknowledge tangata whenua. He demonstrated that a little homework and observation about housing and schools and children and families and different faiths give information about the treasures and about injustice in our communities; about inequality, poverty and ecological destruction."

MCNZ legal advisor to become judge

The Methodist Church of New Zealand legal advisor David Smith has been appointed as a District Court judge to serve in Palmerston North from February 2012.

This means David will conclude his appointments as legal advisor and member of Methodist Mission Northern Board.

General secretary Rev David Bush notes that this is a significant and well deserved appointment. The Church will have an opportunity to mark David's service at Conference next year.

A process is underway to appoint a new legal advisor who must be a barrister or solicitor in active practice.

Expressions of interest are invited and to be addressed in confidence to the General Secretary, P O Box 931, Christchurch 8140.

Australian and NZ churches walk similar journeys

The mainline Protestant churches in Australia and New Zealand face similar issues as they come to terms with their increasingly multicultural makeup and carry out mission in secular societies.

That is the view of Uniting Church in Australia (UCA) general secretary Rev Terence Corkin, who attended Methodist Conference in Auckland.

After experiencing the strongly Pacific cultural elements at Conference, Terence said the Uniting Church still has a way to go to incorporate some of its migrant communities into the life of the Church.

"We have significant migrant communities in some of our synods. In New South Wales, for example, 30 percent of the candidates for ordained ministry are from migrant communities. We are still working out how to engage with the leaders of those communities so that they may make a more comprehensive contribution to the life of the whole church.

"While we are becoming a multicultural church, except for consensus decision-making, we have not changed much from the traditional Western style of working," Terence says.

Despite this, the UCA is making progress to become more multicultural in other ways. During its up-coming Assembly it will have audio translations of key parts of the proceedings into four languages - two indigenous languages as well as Indonesian and Korean.

Terence says indigenous languages have significant use in the UCA's Northern Synod.

Another difference he noted during Conference is the close ties the Methodist Church of NZ has with its two schools, Trinity and Wesley Colleges. The UCA has 52 primary and secondary schools but their administration is quite distinct from the Church and the points of contact have to be constantly nurtured and nourished.

The same is true for UCA's social

services.

"Our social services arm, UnitingCare and parish missions across Australia are a \$2 billion dollar a year enterprise. They have 18,000 staff. We can't possibly appoint enough people with a strong UCA connection for them to easily carry the ethos of the Church.

"While some congregations are involved in the work of UnitingCare, the governance of it has been taken away from the congregations, and it is now professionalised," he says.

Like English-speaking churches in New Zealand, the UCA has an aging membership and struggles to find relevant points of contact with contemporary society.

"We have to keep asking ourselves 'Who are we?' We are a union of the Presbyterian, Methodist and Congregational Churches but you would not recognise any one of them as dominant in our current life. We are quite different to all three denominations.

"So we ask: What holds us together? What is our particular charism? It is not our law book or our hymnbook or our liturgy. It is our recognition of where we come from and where we are going.

"We are here between our origins and our future, and we constantly work to live out the words of Christ. At the end of the day it is an act of faith."

Terence believes the decline in membership of the UCA has plateaued and they will begin to grow. He says church life data show that for a time the more conservative, evangelical churches enjoyed growth but they are experiencing the same pressures of people switching out and lack of connection as the so-called mainline churches.

He believes the mainline Protestant congregations reflect a whole diversity of outlooks. They give people a sense of choice. Those churches that are prepared to give people space and value their experience in life are those that will attract people in secular society.



Uniting Church in Australia general secretary Rev Terence Corkin with Rev Jill van de Geer.



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Vice president Olive Tanielu and president John Roberts on the dance floor during the cultural evening.



The Methodist Church's newly ordained presbyters (from left): Goll Fan Manukia, Kalo Kaisa, Misilei Misilei, Dale Peach, and Simote Taunga.

Focus on child poverty and abuse among key conference decisions

By Paul Titus

Among the key decisions Conference 2011 made was to develop a missional focus on improving the well-being of children in our society.

General secretary Rev David Bush says it was particularly significant that the Church accepted the recommendation of the Council of Conference to direct its mission over the next 10 years toward an initiative to end child poverty, child abuse, and youth suicide.

Council of Conference noted that 'Let the Children Live' has to be more than words and must transform our churches, our communities, and our selves.

"I would like to think that after 10 years when people consider these issues, they will think of the Methodist Church as having made a difference in improving the lives of our young people," David says.

Council of Conference has invited parishes, synods and boards to discuss the issue and provide them feedback by mid-

2012 so that it can report back to Conference next November.

The issues that generated the most discussion at Conference were lay district superintendents and youth ministry.

The Faith and Order Committee reported that there is widespread support in the Methodist Church for district and synod co-superintendent teams made up of lay and ordained people. Faith and Order does not believe there should be stand-alone lay superintendents, however.

Their view was opposed by enough people that Conference decided to refer the matter to Tauwiwi as a more representative body. The Law Revision Committee was also asked to revise the law book to reflect the fact that lay and ordained superintendents have been active in the Church for many years.

Other decision of Conference related to the work of Faith and Order were to continue with its dialogues with the New Zealand

Anglican and Catholic churches.

The shape of a proposed review of youth ministry generated some passionate debate, in part because it came soon after the position of national Tauwiwi youth facilitator was disestablished due to funding constraints just prior to Conference.

After the discussion, it was decided that ex-vice president Sue Spindler will convene a review that will include young people from around the Connexion as well as representatives of synods and parishes.

Vice president Olive Tanielu says emotions around the topic were strong because views on the issue were mixed with the personal ties some had to former national youth facilitator Te Rito Peyroux.

"It was good nonetheless that people, including young people, were able to voice their concerns. I think we arrived at a good way forward to examine the issue of youth ministry in our Church," Olive says.

President John Roberts was pleased that

Conference affirmed the terms of reference for the formation of a forum for Christian unity in New Zealand because he has been involved in formulating the theological underpinnings for the dialogue that has taken place among church leaders to date.

Among the key decisions Conference makes is to choose the next presidential team. They are Rex Nathan as president and Jan Tasker as vice president.

Rex and Jan will be the first team to have a two year term of office. The Conference where they will be inducted will be in Wellington and it will be the 100th Conference of the Methodist Church of New Zealand.

Some problems were noted in the way candidates for the presidential team were presented. Districts were encouraged to put forward ordained candidates for vice president so that lay people have a chance to serve as president.

Decision makes seismic strengthening a priority

One of the most significant decisions Conference 2011 passed was to approve a recommendation from the Methodist Connexional Property Committee (MCPC) to strengthen all church buildings up to 67 percent of local seismic codes for new buildings.

MCPC executive officer Greg Wright says the decision was made in light of the recommendations the Royal Commission examining the Canterbury earthquakes has made about unreinforced masonry buildings.

Greg explains that the first step the Church will take is to compile initial structural engineering reports on the 200 or so churches and halls it owns in areas where the hazard level of a serious earthquake is .15 or higher. This encompasses virtually the whole of the country bar the Auckland and Dunedin districts.

MCPC intends to assess older and weaker buildings first. Conference decided the cost of these initial reports will be met as a charge on the deposits held in the Church Building and Loan Fund on a synod-by-synod basis.

Once the buildings have been assessed, parishes and synods will have to establish a timetable to bring any that do not comply up to the appropriate safety standard.

"The ramifications are far reaching. Parishes around the Connexion should brace themselves to make some tough decisions because we anticipate it will be uneconomic to strengthen some buildings," Greg says.

"The law currently states that buildings must be brought up to 33 percent of local codes but Conference agreed with MCPC's advice that this is not adequate.

"Even at 67 percent of code, buildings are likely to suffer damage in a moderate earthquake but they should be strong enough that people inside them would not be injured or killed."

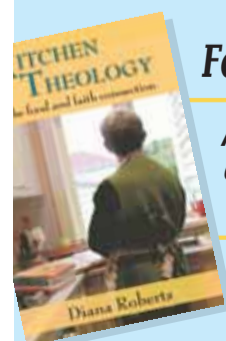
When the engineering reports find church buildings are less than 33 percent of code, parishes and synods will have to decide immediately whether they consider it safe that those buildings continue to be used.

Insurance for church buildings is another vexed issue. The Methodist Church of NZ's current coverage with Ansvr NZ lasts until April 30th, 2012. Following the large losses it suffered in the earthquakes, Ansvr NZ will no longer be in business after that.

Ansvr Australia is currently applying for a license to trade in New Zealand, and its parent company, UK-based Ecclesiastical Insurance, is currently seeking to extend its reinsurance cover, which expires at the end of this year.

"It is still not clear what the future status of our insurance will be. We may no longer get our coverage from Ansvr, and it is possible that earthquake insurance rates could rise by four or even eight times," Greg says.

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Less talk, more action

To the editor,

I read an article recently on the number of churches destroyed in the Christchurch earthquake and the plans to rebuild them.

Here, surely, is a golden opportunity to build a multi-purpose facility that could be used by the churches and the rest of the community.

Can we for once think outside the square, i.e., 'church buildings'. Here we have a chance to do something really ecumenical - worshipping and working together - not just talking about it.

By contrast I find the move to create yet another ecumenical body, the Churches Forum for Christian Unity, far less inspiring. A paper attached to the proposal entitled 'Towards a

Theology for Christian Unity', quotes Jesus' prayer for his followers "that they be completely one, so that the world may know that you have sent me".

So the world has been waiting for a long time. If this is so important why has the Church not been carrying out this part of its mission and why do we need to set up another organisation "to create a national ecumenical space".

Let's have less talk and more action. Like the churches in Christchurch working together to build facilities that all of them and the community can use.

Brian Davies, Tauranga

Advice not welcome

To the editor,

Members of our group (and others within the congregation) were very concerned to discover that included in the November edition of Touchstone was an eight page Family First NZ 'guide' to help us make 'an informed choice at the polling booth'.

The Family First stance on a number of the issues discussed within the guide is in direct contrast with the views and lobbying undertaken by the Methodist Church during recent years, whether through Public Issues or other groups in the name of the Church.

We do understand that the opinions expressed within Touchstone do not necessarily represent those of the Methodist Church but during the run-up to the election we feel it is inappropriate for the newspaper to be apparently supporting the views of one particular pressure group above all others.

We would prefer that the newspaper continues doing what it does so very well as it explores issues affecting our faith, our lives, our communities and our environment, thus helping us to make our own voting decisions.

**Eric Carley,
Social Issues Group convenor,
Kapiti Uniting Parish**

EDITOR'S NOTE: Thanks for your letter, Eric.

The insert from Family First was a paid advertisement. It was not included in Touchstone because I or the Methodist Publishing Board support the views it expresses.

Part of Touchstone's responsibility is to support itself financially to the degree that it can. With this in mind we accept advertisements from individuals, parties and businesses that do not break the ethical guidelines of the Church.

During elections our televisions, newspapers, and streets are awash in political advertising. We receive many contradictory messages, and making our own minds up about them is what democracy is all about.

We trust Touchstone readers will find a full range of views expressed in its pages and can use all that material to make their decisions.

'Occupy' aims supported



To the editor,

This photo was taken in the Octagon in early October when I delivered copies of Touchstone to the Occupy Dunedin campsite.

I did this with the full knowledge and support of the Glenaven congregation, where I preached a sermon that related to one of the subplots in the lectionary reading of the 10 virgins, and it drew attention to the strong connections drawn by Jim Stuart in Touchstone.

I was warmly received by protest leaders Kieran Trass and Michelle Helliwell (pictured in the photo). They spoke of their appreciation of support from the churches. They undertook to circulate the papers, and spoke of the practical assistance given to them by the people of St Paul's Cathedral directly across the street.

They also spoke of the strategic strength of their location being at the hub of city life, and only a stone's throw from Dunedin City Council offices.

At the time of writing the occupiers were in receipt of an order to vacate, and while numbers in the camp were slowly dwindling, my impression from Kieran and Michelle was that their sense of community support was so strong, they will maintain their presence until forced to leave.

I am indebted to Touchstone's support of the best objectives of the protest in that I was able to send copies of your material to a grandson who is much to the fore in Occupy Nova Scotia. He is taking a leading role in relating to the media and community.

Dunedin City Council is making much of the inconvenience to the public by the continuing occupation of the upper Octagon but in my book it is a small price to pay for this city's identification with the poor and the dispossessed victims of an increasingly powerful and wealthy elite.

Ken Russell, Dunedin



The assumption of Mary

FROM THE BACKYARD

Watching and waiting

Gillian Watkin

I sit in the garden contemplating Christmas coming.

Discussions about services and gifts to be given have already started. Shops are brimming with the things they think you need for a good Christmas.

Our old apricot tree looks healthy but it hides its fruit. We never know if there is any until rich, juicy and deliciously sweet fruit drops, just as the Spirit of Christmas will drop upon us in unexpected ways if we are paying attention.

The roses are flourishing, boosted by the sudden rains. I picked the most fragrant bloom from my 'peace' rose at the weekend. This is a rose with a story and a history. Too long to tell here but it is of a French grower in World War II, plant smugglers and a military man who named it, reminder that peace comes when good tidings overcome evil.

The vegetable garden has plants in neat rows, stakes all in place. It's a functional garden, food for the table. I check the potatoes. Will we have new potatoes for Christmas?

Now that's a really Kiwi question. It's a family tradition known from our childhood rediscovered.

Recently we found a packet of carrot seeds in our letterbox. We find plants at the back step, and we willingly pass on cuttings and plants.

This garden exchange leads to a garden full of people memories. There's Shirley's rose, Sylvie's succulents. As true gardeners know gardens are grown by true gift giving. Gifts of God for the people of God.

Last week we had two new visitors. A crow came in the morning and sat at the top of the walnut tree.

Crows were introduced for sentimental reasons but they are not good news for the farmers. I had no idea that there were crows in New Zealand till I came to live here. Another mystery to me was the sound of the bellbird and that same afternoon I heard one singing in the treetops.

How much we don't know about our country, our place, or home, the place God calls us to be. How much there is to find when we sit and wait.

The doves arrive; two or three alight when the park is busy. Respite care works for birds too.

Come Holy Spirit move among us. In the busyness of the season offer us reminders over and over of the joy and the promise of the Christmas Story.

When I first came here I stopped writing poetry. The images and landscape were not imprinted on my heart and soul, slowly that has changed.

I sit and I listen

I listen to the trucks and cars on Pakowhai Road.

I listen to the helicopter scudding across to the hospital.

I listen to the children, it's playtime at school.

I listen.

I listen to the birds in the hedge.

I listen to the bees in the lavender

I listen

I listen to my breathing in and out.

I listen to my heartbeat

And slowly and quietly I sit

and listen to

the very heartbeat of God.



FROM CONFERENCE TO CHRISTMAS WITH AN ELECTION IN BETWEEN

A reflection by President John Roberts

Methodist Conference 2011 has come and gone

Over five days, we gathered to celebrate being Methodists. We inducted new leaders. We acknowledged those who have retired from ministry and others who have served the church for many years. We ordained new presbyters. We were impressed by presentations from children and youth. We enjoyed the social and cultural night. We appreciated the choirs.

Conference gathered around the theme Our place – God's place. Vice-President Olive Amani Tanielu and I opened up that theme in our addresses at the Induction Service.

John Bluck further developed the theme in his keynote address, Claiming our place. We were led in reflections on the Christchurch earthquakes by Conference representatives from that city. We had a presentation on Hope in this time and place led by David Poultney and Joan Alleluia Tofaono.

We spent two and a half days dealing with reports from different agencies of the church. We listened, we discussed, and we made decisions. Above all we shared

in fellowship with each other. This is what being a connexional church is all about.

The theme Our place – God's place is one we can all focus on in the year ahead, for human encounter with God always takes place in a specific place. Knowing more about the places that are significant for us, experiencing what they mean for us, making room to encounter the living God there, widens the scope for mission.

Most of all encountering God in the places where we are now and reflecting on what it is God may be saying to us, can lead us in new directions as people and church.

In my address I focussed on Puketapapa/Mt Roskill in Auckland, as that is where I live and work and experience God. My walking in and around, and up Mt Roskill led me to reflect on several social justice themes that I shared with the Conference.

These included Tiriti o Waitangi justice, economic justice, gender justice, ecological justice, and justice between religions. In each of these areas I made Biblical and Wesleyan connections.

I deliberately included a list of references at the end of my printed address. It is headed by the Bible. Among the references that follow are quite a number from newspaper sources. Karl Barth the distinguished 20th century German theologian advised young theologians 'to take your Bible and take your newspaper, and read both. But interpret newspapers from your Bible'.

It is said that he held newspapers to be so important that, "I always pray for the sick, the poor, journalists, authorities of the state and the church - in that order." Today we would need to put the world-wide-web alongside the newspaper.

Personally I prefer the print media and make it part of my daily ritual to read the newspaper that is delivered to our mailbox each morning.

Now that the election is over it will be important that we keep reminding the new government of its social justice responsibilities. We need to evaluate its policies in the light of our Biblical and Wesleyan tradition.

We have been warned there are still

tough times ahead. Economic belt tightening is the order of the day. Economics seems to be a more important discipline than any other.

Politicians are apt to follow their version of economics slavishly. Recent policies have favoured the rich and disadvantaged the poor. We may well see more of this in the months to come.

Let's be ready to speak out and act for the most vulnerable in our society: the poor, women, children and young people, the homeless, the disadvantaged, minority groups.

We are now in the season of Advent. It's a time of waiting and making space to celebrate what is to come – the incarnation – God taking human form in Jesus who becomes the Christ.

This Jesus constantly sides with the oppressed and marginalised. Let's remember this Jesus as we move through Advent, celebrate Christmas and move into a new year.

Justice for animals would make us truly human

Rev Bill Elderton

Around about mid 2009 I became aware of numerous news items in Christchurch's newspaper The Press. These items referred to fascinating research being undertaken around the world into animal, bird and even insect intelligence, behaviour, morals and ethics.

From The Press I've learned that keas are extremely clever, bees are experts at travel planning, whales are winners at navigation, monkeys have regrets like us, and elephants can problem solve.

I discovered more academically tabulated research on this topic in periodicals such as Nature, American Scientist, New Scientist and Discovery. It is also covered in popular publications such as National Geographic, Time, and even Readers Digest.

This is obviously the up and coming research area. In fact the 21st century has been termed the century of the animal by one researcher.

I have read that ravens kiss and make up after an argument, finches share our use of syntax, and parrots, like us and apes, can use logical reason to work out where food is hidden. Crows seem able to second guess each other, assess another bird's behaviour and monitor its mental state

If we see language as both verbal and actional communication, it is not a purely human capability. Many other species can communicate. Birds, monkeys, dolphins, elephants and meerkats, for example.

Dogs and wolves have strict rules for play. If they are broken the culprit may be excluded. Gorillas will intentionally lose to keep a playmate in a game or keep the game going.

A 2010 report in the The Press termed dolphins 'non-human persons'. They love learning, can read symbols, solve problems, like to be correct, and communicate with one another via language. New Scientist tells of experiments in America and Britain trying to decipher dolphin language so we can communicate truly, not just let them pick up our words and signals.

Science is coming to realise that a growing number of species share intelligence and emotions once thought to be purely the prerogative of human beings.

Brought up on the Genesis instructions that the fauna was man's to pillage and that animals had no souls, we now might have to face the emerging facts that they love, feel pain, hope,

mourn, form friendships, and reflect an ethical standard appropriate to their species.

Animals live in family and tribal units sharing similar emotions as we humans. In the laboratory dogs know when reward sharing is unfair while mice won't eat if they have seen another mouse deprived of food or hurt in its taking.

Author Marc Bekoff says we face a new ethic and moral issue: animal justice. He questions cow milking pens, sow stalls, and battery hens.

Research done at Canterbury University shows how fowls play, socialise, form friendships and families. They have amazing memories, being able to recognise 100 other individual fowls. As well they feel grief, anxiety, pleasure, joy and suffer post-traumatic stress disorder.

There is now serious resistance to battery hen eggs in the supermarket. We could be seeing a tectonic shift beginning in which some generations down the track it will be morally wrong to eat flesh.

Maybe we should ponder the myriad cruelties inflicted on those increasingly regarded as living personalities and social creatures - whaling, blood sports, killing for organs for medicinal products and laboratory testing for beauty products.

Much we thought were purely 'human gifts' are shared including culture, mind reading, emotions, sense of justice, tool use, morality and personality. Serious thought is going into whether soul life is shared. Chimps appear to have rituals to handle death, while they also comfort dying companions.

Some passages in the Old Testament point to God's cloak over the natural kingdom (Psalm 50:10-11) and wild creatures know God's law as it accords to them (Isaiah 43).

We should perhaps better think of each species' natural habitat as being sacred and in the light of Genesis 2:15-16 strive to be more responsible stewards of our earth, the garden we share as equal creatures of the creating and all sustaining cosmic spirit.

We thought of dumb animals without souls, of flocks and herds en masse. This way of thinking removes moral responsibility for cruelty and exploitation.

We can't hide behind the soulless amorphous mass but come face to face with living, loving individuals of species different to us but a species of animal like us. Their undeniable similarities bring to us calls for a new area of justice into our spiritual, moral and judicial equations.

Blood on our hands?

Is the membership of the Methodist Church of NZ aware that we have blood on our hands because of a number of investments our church has entered into?

No amount of fudging by Greg Wright (November Touchstone) on behalf of the Church's Investment Advisory Board can conceal the fact that we have blood on our hands because of our investment in Rio Tinto Mining, which is in cohorts with the Indonesian military in murdering West Papuans opposed to the mining and destruction of their land and livelihood. Even secular institutions like the Norwegian State Pension Fund are disinvesting from Rio Tinto whilst ethically weak investors like our Church dilly dally.

We also have blood on our hands because of our investment in Rakon NZ Ltd which produces guidance

systems for missiles that kill.

And we have blood on our hands for investing in unsafe Pike River Coal that has claimed the lives of 29 miners and contractors.

No amount of spin about degrees of good or bad, or delays over formulating new investment guidelines can disguise the fact that we have blood on our hands (as well as egg on our face) because of our Church's unethical investment practices.

What is needed is a review of our Church's investment policy by a President's Commission independent of the Investment Advisory Board/Methodist Trust Association.

Until that occurs, we all as members of the Methodist Church of NZ are complicit in the unethical investments entered into by our Church.

Brian Turner, Christchurch

Have faith in Faith and Order

To the editor,

After I heard that Methodist Conference had concluded its business I decided to look at the Church's website to see if there was a summary of what had taken place. I was shocked, then deeply concerned, at the line which read "Lay superintendency of Synods sparked considerable discussion and was referred to Tauwi Strategy for further work."

Twenty or more years ago I was convenor of the Faith and Order Committee and the issue of Lay superintendency was handed to the Committee to bring a recommendation to Conference. This was done and Conference decided that those Districts that wished to have a lay superintendent would have to appoint two superintendents - one lay and one ordained. This has happened in some districts. Those districts that decided to have one superintendent selected a presbyter in full connexion.

In my many years of ministry (including six as a district superintendent and one as MCNZ president) I have been grateful to talk confidentially with my peers who share ordination vows with me. On a number of occasions I have sought out my district superintendent for counsel in

relation to my role as presbyter of a parish.

I could not have done this in the confidence I required had the superintendent been a lay person. Had I required counsel from a lay person then there were two parish/circuit stewards available and this I did through a monthly 'support group'.

I also saw it as a great responsibility to counsel those presbyters who came to see me as a district superintendent and president. Of course, lay people were welcome to come to see me (as they did) and most were concerns they had about a presbyter.

What is driving this move for lay superintendency? Why bypass the Faith and Order Committee which has the responsibility to care for the church's 'faith' and 'order'? I believe that if the Conference no longer has faith in a standing committee it should do the decent thing and discharge it.

Conference can then appoint a small 'task group' to do what Conference wants it to do regardless of Biblical and theological understandings.

Would anyone want to candidate for full-time presbyteral ministry under such conditions?

Mervyn Dine, Auckland

True spirit of Christmas grasps life's grubbiness

By Chris Clarke, CEO World Vision New Zealand
It had been a long year. All I wanted was for my tired and jaded soul to be stirred by Nelson Cathedral's midnight Christmas carol service. But, seemingly, it was not to be.

Midway through the first carol a noisy, revelling, family group entered the Cathedral and despite the empty seats chose to sit next to me. As we celebrated the birth of the Saviour they, clearly uncomfortable, kept up their banter, giggling, pouring scorn on an ex-boyfriend and trying to calculate how long the service would last before they could get out for a smoke.

How could they fail to notice the occasion? Why had they come in the first place? Surely something of the message of the stable born king touched them? Not helping my rising irritation were the increasing stares from others directed at me - 'please don't think they are with me' my eyes pleaded!

It was in that unexpected moment that my soul was stirred. Two thousand years earlier, while the angels burst forth in song and heaven clapped its hands for joy, nobody save a few shepherds, their animals and visitors from the East noticed the inauspicious birth of the Saviour King.

The proud Father, keen to celebrate the birth of his Son, was rebuffed by a world that did not see nor care. The defining point of human history was unmarked, except by a starburst that also went largely unnoticed.

Who could blame them for not noticing? Jesus, the good news, born the bastard son of an unwed teenage girl. Jesus, the saviour of the world, born into poverty and obscurity in an unheralded part of the world. Jesus, the restorer, himself soon to be a refugee. It was an inauspicious start for someone of such exceptional parentage.

I was discomforted by the thought that people might think I was with the family who disrupted a carol service. No such scruples for God the Father. Rather than 'please don't think they are with me', He announces to an oblivious world 'Please notice I am with you!' And in that single act offers the greatest gift of all to every unwed teenage mum, refugee and struggling family - hope.

I am also struck by the sheer grubbiness of the original Christmas, both the lowly birth and the reaction of those around Joseph and Mary, particularly Joseph's family who were the first to turn him away from the door, presumably so shamed by the pregnant Mary.

In my work I am often confronted with grubbiness. Its most obvious face is that of corruption and exploitation of the poor. It's more subtle face is that of the rich man or woman who turns a blind eye to the beggar Lazarus at his or her doorstep.

One story that springs to mind is that of Amuna Doka. After fleeing the fighting in the Blue Nile State of Sudan, Amuna Doka and her five children arrived at the Kumruk Transit Centre in Ethiopia in mid-October, where World Vision was working. They had walked for 23 days to get there, surviving on leaves, wild foods, and the generosity of other refugees.

But, humanitarian workers only counted four children and asked her where the fifth was.

Amuna pulled aside her Sari and revealed a small newborn clinging to her breast. She was only 19 days old.

Amuna said she travelled for weeks heavily pregnant and on the 18th day went into delivery on the side of a road. After the birth, she was forced to struggle back to her feet and complete the last five days of the journey to safety.

As she had crossed the border, she had thanked God that she and her children were safe.

In Pakistan, this Christmas day, mothers will weep for their dead children. In Somalia parents will be faced with the 'Sophie's choice' of which child do I save? In the refugee camps, relief workers will rise before dawn and somehow muster the stamina to deal with yet another newly arrived exhausted family like Amuna's.

Most will not know the Christmas story but there is the possibility they will experience the Father's love in the form of a cup of water, a meal and a place to sleep. And God will notice.

How will you respond this Christmas? To make a donation to World Vision Smiles Gift, call 0800 245 000 or visit www.worldvision.org.nz/smiles/.

Myths, symbols and Christmas butterflies

The deepest truths are like butterflies, said Anglican Bishop John Robinson. If you try to pin them down, you kill them.

It's a cautionary note that sits well with the Christmas stories as told in the gospels of Matthew and Luke.

Take, for example, the star of Bethlehem, so prominent in Christmas cards and carols. Though people who take the Bible literally will insist it appeared precisely as described, a large body of scholars today see it rather as part of the story's imaginative packaging. It is 'myth' in the best sense of the word: a story that conveys truth about life, even though the events did not unfold quite as related.

Only Matthew tells of the star and the wise men. He does so not to chronicle an astronomical oddity that happened about 90 years before he was writing but to signal that the birth of this Jesus was an event of extraordinary significance.

It was the lore of his time that any major event, and especially the birth of a king or a great man, would be signalled by a divine sign in the sky. A special star was simply part of the repertoire available to any creative writer wanting to convey the ideas of royalty and divinity.

Matthew used the symbol to emphasise two things of central importance to him: that Jesus was descended from the royal House of David, and that his life, death and continuing presence reflected the very nature of God.

Having the star guide the wise men, then stop in its tracks to shine on a particular house in a particular street in a particular town, is embroidery to drive the point home.

Jesus was born during the reign of Herod, who died in 4BC, and astronomers have tracked a special brightness appearing in the sky around that time. In 7BC there was a conjunction of Jupiter and Saturn in the constellation of Pisces. In 5BC a nova - a star that flares brilliantly when a nuclear detonation occurs and then fades as the energy is liberated - appeared in the constellation of Capricorn. Either of these would have been so unusual as to excite the astrologers of the day.

Matthew obviously knew of this but he wrote the star into his story to serve his theological

purpose, not display his knowledge of astronomy.

That is also evident in the way he located Jesus' birth in Bethlehem. Matthew is interested above all in showing how Jesus fulfilled the Jewish scripture and tradition, and the royal line of David is part of that. Bethlehem, the city of David, had the right kingly associations for the new messiah, and Matthew underscores the point by tracing Jesus' genealogy back to David, and beyond him to Abraham.

He also found a verse in the book of the prophet Micah which proved Bethlehem to be the birthplace: "And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel."

Unfortunately, the ruler in question was one who would be "like a lion among the beasts of the forest, like a young lion among the flocks of sheep which, when it goes through, treads down and tears in pieces, and there is none to deliver". That doesn't sound remotely like Jesus.

Matthew has Mary and Joseph living in Bethlehem, so there is no need for them to travel there - nor, since it was home, to look for an inn. Luke has them living far to the north in Nazareth, so needs a reason to get them to Bethlehem. He finds it in a census ordered by Quirinius, governor of Syria - except that that took place in 6AD, at least 10 years after Jesus was born.

Today, many scholars who have sifted through the minutiae think there was no star standing still over Bethlehem at the time of Jesus' birth, and that he was probably born in his home town of Nazareth.

If details such as these are found to be doubtful or untrue, have the scholars succeeded only in killing the butterflies?

Only if the details are literalised in a manner the authors never intended. But certainly not if one is careful to see them as their creators saw them: symbols and myths which point poetically to the Godness they found in this Jesus, who became the Christ. Approach the story in that way and the butterflies can still fly free.



Ian Harris

Leave a Lasting Legacy

"The greatest use of life is to spend it for something that will outlast it."
William James

- A bequest to the Methodist Mission Aotearoa is an investment in the future.
- A bequest enables the Methodist Mission, in partnership with your legacy, to provide opportunities for change and social justice within our community.
- A bequest in conjunction with the Methodist Mission ensures that the tradition, integrity, security and practical strengths of the Methodist Movement will work in conjunction with your gift and your memory.

To ensure your legacy lasts longer than footprints in the sand, contact:

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12A Stuart Street

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PREPARE TO CELEBRATE THE PEACE CHILD'S BIRTH

GREG HUGHSON REFLECTS ON ADVENT

Our Scripture readings throughout the Advent season draw our attention and imagination to the immense spiritual significance of the birth of Jesus. The readings have been carefully chosen to whet our appetites for the celebration of Jesus' birth on Christmas Day.

Advent is a season of waiting but also, traditionally, a season of spiritual preparation for the return of Christ. Our gospel reading for the first Sunday in Advent draws attention to Mark's belief that Jesus will return.

"At that time people will see the Son of Man coming in clouds with great power and glory." (Mark 13:26). It is interesting to note that Muslim theology also affirms that Jesus will return, sometime in the future.

The prophesy of Isaiah (Isaiah 40)

speaks of someone calling in the wilderness 'Make straight the way of the Lord'. Mark quotes this passage and applies it to John the Baptist (see Mark 1:1-8).

John denies being either the messiah or a prophet. He declares that he is not worthy even to untie the straps of the sandals of the one who is coming after him.

In Luke 1:26-38 we read of the visit of the angel Gabriel to Mary, informing her that she will conceive and give birth to a child who will be called Son of the Most High. Then in Luke 2 we read Luke's precious story of the birth of Jesus.

Mary, we are told wrapped him in cloths and laid him in a manger and a great company of heavenly hosts appeared, praising God and saying "Glory to God

in the highest heaven, and on earth peace to those on whom his favour rests" (Luke 2:14).

During May of this year I attended an international World Council of Churches Peace Convocation (see www.overcomingviolence.org). The theme for the convocation was derived from Luke's story of Jesus' birth. It was 'Glory to God, and Peace on Earth'.

The Convocation, made up of 1000 Christians from all around the planet, explored ways in which we can work together to create peace and justice with the earth (ecological peace), in the marketplace (economic peace), between nations, and in our communities.

As Christians we are called to overcome violence in every area of life. The Glory of God can motivate us to care

for creation and for each other. In John 1:14 we read that "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth".

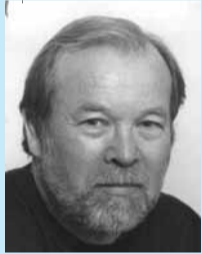
During this Advent season may we absorb truth inherent in our lectionary readings. These readings testify to the mysterious truth of the incarnation that God's glory revealed in Jesus can inspire us all to be justice and peacemakers in his name.

This Advent season may we sincerely echo and perhaps sing, the lovely prayer of Shirley Murray who writes, "Peace Child, to our dark and our sleep, to the conflict we reap, now come. Be your dream born alive, held in hope, wrapped in love: God's true shalom." (Peace Child 35 in Carol our Christmas).

The greatest gift this Christmas

CONNECTIONS

By Jim Stuart



Forty years ago a young Roman Catholic theologian from Lima, Peru, published a book which has challenged the church for years.

His name was Gustavo Guterrez and the provocative title of his book in English was, A Theology of Liberation: History, Politics and Salvation.

His book is a reminder that the Christian gospel is essentially about choosing to be with poor people or as Guterrez argued, "To make an option for the poor is to make an option for Jesus." This has never been a popular message especially among those with wealth and status for it invites us to let go of our privileges and stand alongside those who are poor and marginalised.

Recently the population of the world reached seven billion and by 2035 it is

expected that the world population will reach 10 billion. As the population continues to grow so does poverty.

According to a United Nations forecast, the number of people who already live in poverty is more than one billion. It is frightening to imagine what life will be like in 2035 for people born into extreme poverty when the world's supplies of water, food, housing, healthcare, employment and human dignity will be in short supply.

Thus Guterrez's interpretation of the Christian gospel is particularly relevant but also very disturbing. Most of us, I suspect, are not prepared to give up our hard won privileges and make that option for the poor that Guterrez says is "the heart of the Gospel".

Poverty is not an accident even though some of us still hold on to this notion. It is the direct result of the structural injustice that privileges some at the expense of others.

Guterrez asks, why is it we find it so

hard to accept Jesus' clear message, 'Blessed are the poor'? He answers: Because we know that if we do we will have to take a stand against poverty!

"A spirituality of liberation," he argues, "will always centre on a conversion: to the neighbour, the oppressed person, the exploited social class, the despised ethnic group, the oppressed country. Our conversion to the Lord implies our conversion to the neighbour. To be converted is to commit oneself lucidly, realistically, and concretely to the process of the liberation of the poor and oppressed."

This interpretation of the Gospel does not go down easily in a country like Aotearoa New Zealand with a faith that asks little from us, that reduces Christianity to church going and doesn't take us beyond our comfort zones. But if we study the life of Jesus Christ, we cannot ignore the fact that he lived and worked with poor people, that he exercised, using Guterrez's description, "a preferential love for the

poor", and that he challenged the people and systems that oppressed the poor and compromised their God-given dignity.

Social inequality in New Zealand has now reached the point where 50 percent of the wealth of the country is controlled by 10 percent of the population. In the USA it is even worse with 1 percent controlling more than 40 percent of the collective wealth of the country.

Blessed are the poor, taught Jesus. As Guterrez points out, Jesus did not teach 'Blessed is poverty'. To stand with and alongside the poor means to stand against everything that makes people poor and degrades the earth.

This is the heart of the gospel, and, as Guterrez demonstrates, such poverty is evil, opposed to the love of God and unacceptable to those who follow Jesus.

John Wesley and the early Methodists knew this. The greatest gift we can give at Christmas is to stand with the poor and carry on the work of Jesus to abolish poverty and hunger.

New guidelines would engage all Partners in life of CVs

By Noel Hendery

Following much discussion at UCANZ Standing Committee, within Co-operating parishes, and finally at Forum in September, a new way for cooperating parishes to relate to the five Partner denominations has been proposed for approval by each partner.

At the heart of the proposal now before the five Partners is new language to reflect this new relationship. Instead of having one church of oversight, for each cooperating parish we will have a "coordinating partner" and "participating partners".

This is more than language, however. It is about a new way of seeing how the partner denominations link with the Cooperating Ventures in their region.

It is, of course, impossible to

generalise about the way Cooperating Ventures relate to each other and to their partner churches. Variations up and down the country are dramatic. Every area reflects its own history, geography and culture, and even the personality of those involved.

However, one thing that seems to have been common to most areas is that a Cooperating Venture has generally related primarily to its current church of oversight, and that the other denominations have stayed out of the picture to all intents and purposes. That has certainly been the case where I am involved, in Hawke's Bay, Eastland and Bay of Plenty.

The new proposal offers a significant change. To talk about a coordinating partner and participating partners puts the focus much more on all involved denominations. A

denomination can no longer sit back and more or less forget about a cooperating parish until its turn to take responsibility comes around, at some point in the distant future.

In Hawke's Bay we anticipated this change in outlook some time ago, and reshaped the way we work together. The Joint Regional Committee had run out of steam, so we replaced it with a regional leadership committee, made up of the Methodist superintendent, Presbyterian moderator and Anglican bishop and/or the bishop's chaplain (archdeacon), along with representatives from each parish and the UCANZ Standing Committee member.

This group meets three times a year, and since it began at the start of 2010, I have seen greater sense

that the three denominations involved all truly participate in support of the ministry and mission of the CV parishes.

I believe the parishes feel more fully supported and the denominations feel more fully responsible for all the cooperating ventures in the region. There is a greater sense of two-way ownership than before.

Every region is different, and this particular model happens to suit the small, geographically wide-spread group of parishes in Hawke's Bay, where we only have three denominations involved. However, the new focus on a joint responsibility for every cooperating venture, by every partner, all the time, is something that I believe every region needs to take seriously.

Mahara (Maori) = to think, to reflect

Background to Mahara and Alfresco

“First established in mid 2006, the Mahara project started as collaborative venture funded by New Zealand’s Tertiary Education Commission’s e-learning Collaborative Development Fund (eCDF), involving Massey University, Auckland University of Technology, The Open Polytechnic of New Zealand, and Victoria University of Wellington.

Continued development has been made possible by further support from New Zealand’s Ministry of Education and the application of Mellon Foundation funds from the Open Polytechnic’s winning a 2007 Mellon Award for Technology Collaboration.”

Trinity College is delighted to be able to announce the integration of Mahara into its new tcolnow moodle 2.1 classrooms.

The vision of TEC and its educational partners in the Mahara-moodle initiative has enabled the smallest TEC funded provider of tertiary education in New Zealand (Trinity College) to be empowered by the largest institutions.

Mahara is a powerful educational e-portfolio tool, yet it is also a complete social networking site, similar to Facebook, open to all students and Alumni of Trinity College.

It is an exciting *pro bono publico* development, which has allowed us to move up to a new level, and is for the benefit of every church member who wants to participate in tcol courses.

Direct training and educational resourcing of individuals, congregations, parishes, hui poare and synods are possible through the tcol website. For further information about tcol courses visit www.tcol.ac.nz



The Kinder Library

As many readers of Touchstone will be aware, Trinity College Council has recently doubled its contribution to the John Kinder Theological Library. It plans to increase giving again for the 2012-13 financial year.

The Kinder is pre-eminent among the many aspects of our ecumenical partnership with St John’s Theological College. It is a taonga in a class of its own: a repository for the rich history of the Anglican theological heritage and

the archives of Trinity College. These archives are of much significance to New Zealand history in general and church history in particular.

Its collections of books and journals make it the best theological library in New Zealand. In recent years, however, the Kinder has expanded to include online services. These include e-books, e-journals, and an e-research facility. Many of the online resources are public domain, and don’t require

library membership. The advantages of membership, however, are extensive.

If you are enrolled in tcol courses, you can join the Kinder Library. Auckland based students will find it certainly worth many visits, and distance students will soon realise they are at no disadvantage.

The Methodist Church Te Hāhi Weteriana owes a debt of gratitude to the Anglican Church for the provision of the Kinder Library. Visit it at www.johnkinder.ac.nz

A green and golden solution

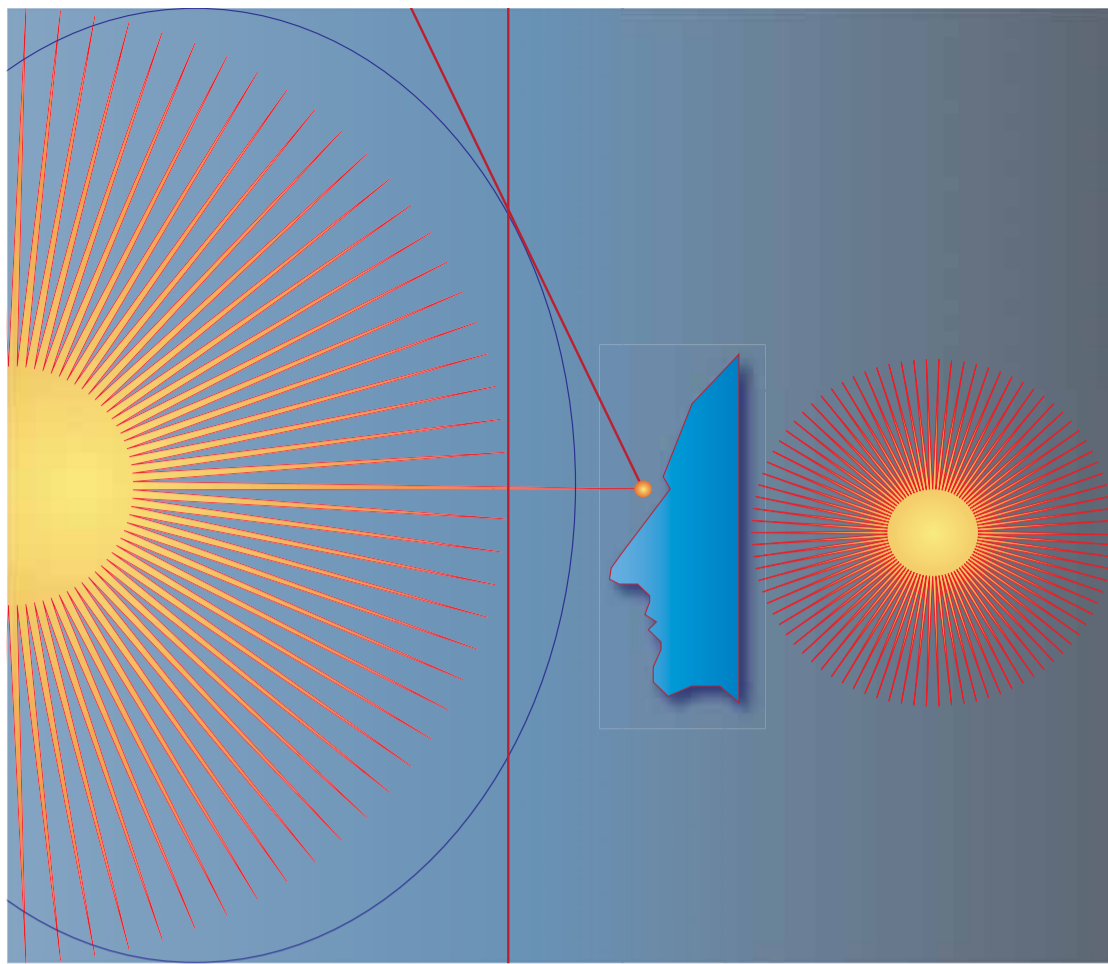
Along with Mahara, tcol now has an interface with Alfresco, open-source software that can enable safe, secure Connexional wide storage and sharing of records complying with the Public Records and Privacy Acts. It is too early to gauge the overall benefits but there can be no doubt they will be significant in the total life of the Church.

- Alfresco enables the Content Management System
- Moodle enables the Learning Management System
- Mahara enables social networking

This integrated open-source approach means a cost-effective, efficient, green and golden solution, to empower lay education for all in the Methodist Connexion.

In practical terms, there is equal opportunity for everyone to learn more about the Christian faith, deepen biblical knowledge, and serve local congregations with renewed interest and passionate commitment. Why not join us in tcol online classrooms at some point in 2012? We are open 24/7.





Online LiMS courses 2012

EL102 Effective church leaders

LW101 Lead worship one

LW102 Lead worship two

MD103 Beginner's guide to theology

MD104 Introduction to Biblical Hebrew

PTR101 Practical Theological Reflection

SD103 Spirituality of a worship leader

WS112 Licensed for sacraments

Trinity College Updates

College 2012

In 2012 Trinity College will include in its DipPTh and LiMS programmes

- 10 private students who are intending to candidate
- 5 first year accepted candidates for ministry
- 6 second year accepted candidates for ministry
- 3 first year probationer-deacons
- 7 first year probationer-presbyters
- 3 second year probationer-presbyters

That is a total of 34 students, for whom Trinity College has direct educational and pastoral responsibilities.

Other participants

There are likely to be one or two hundred other participants involved in intensives, workshops, online courses and other Trinity College educational opportunities during 2012.

New candidating procedures

As indicated at Conference, a new process is to begin for those seeking to candidate in 2012.

In simplest possible terms, if you want to candidate in any given year, you must be enrolled with Trinity College by February of that year. From now on, only enrolled students of Trinity College will be able to enter the candidating process.

Before the candidating process can be activated, candidates will normally have completed:

- CMMR Candidates for Ministry Meeting Room
- MD103 Beginner's guide to theology
- LW101 Lead Worship One
- LW102 Lead Worship Two
- PD102 Parish placement
- WS106 Christian vocations

Serious candidates will want complete the above courses achieving grades of at least merit or preferably excellent. There is now strong competition for our very limited number of Studylink funded places.

The College can and does advise some students to delay candidating for one or two years, while they continue to work through LiMS or DipPTh studies. Two such students have done that during 2010–11. They have successfully candidate and been stationed within a matter of weeks. Students are by no means necessarily disadvantaged, as there are multiple entry points into the five year candidates track to ordination.

Please, note carefully, normal parish and synod assessments will be completed according to Mission Resourcing policy, but from February 2012 this will be done using the CMMR classroom, simplifying and centralizing required demographics.

Currently, not every candidate is accepted, and that will no doubt continue into the future. However, if a student has studied well and passed the various courses, there will be clear, positive educational outcomes, particularly registration with the New Zealand Lay Preachers Association,

NZLPA, and membership of the Lay Preachers Network within tcol, LPN, as well as credits in the Licentiate in Ministry Studies, LiMS.

LiMS, for lay and diaconal ministry

To gain the LiMS indicates a level of educational achievement in which the Church can have confidence if and when a student decides to candidate for ministry.

A church strategy for graduate employment

Is there going to be a positive employment opportunity for each accepted candidate? Currently Trinity College graduates enjoy a 100% employment rate, but the nature of the Church and society is changing rapidly, and it is clear that this will not be achievable in the future. Also, there are differing cultural expectations for stipended ministry.

The College is mindful of its obligations to its students as well as to the Church. We want all participants to get the best possible educational outcomes from our courses, and to grow spiritually as a result. We also want to ensure equality of opportunities.

The strategic aims and goals of the Methodist Church, Te Hāhi Weteriana, for presbyteral, diaconal and lay ministry employment and deployment urgently need a very long, hard, clear, dispassionate analysis. Revision of the candidating process is only the beginning of a much wider task, maybe best begun formally by the Council of Conference, but also informally throughout the Connexion.

VALUING OUR VALUES

By Pauline McKay, National Director CWS

We developed our Christmas Appeal by asking ourselves what stories we could tell that highlight good development practice.

With our 66th Christmas Appeal I think its fair to claim that CWS as an institution knows a lot about what makes for good development.

Good faith based development is even more demanding in that it calls for us to craft our development work in a morally driven way that empowers and enriches all involved.

Good development of this sort that we showcase in this year's Christmas Appeal is not always glamorous.

It is as literally grassroots as it can get.

It also calls on us to develop with people so they are less, not more, dependent on the consumer economy.

As New Zealand Government funding policy has moved in almost the exact opposite direction CWS has been forced to look hard at what we can regard as our own bottom line



Pauline McKay

values in seeking funding.

It is not only the changed regional funding priorities and the emphasis on sustainable development which have brought about a mismatch in CWS's approach to development and that of the Government.

It is the type of development the Government now prefers to fund.

The feedback CWS gets from Ministry officials on why CWS had not been as successful as before is that CWS "does too many things", that is our partners do more than give people

resources to start businesses, they also give them the skills and support to build their communities to face shared challenges.

CWS has always been in the forefront of implementing and advocating for good development practice for funding integrated programmes based on community defined need. .

We have realised as the custodians of a strong tradition of good development we must value our values.

We are part of a global movement to put the pride back into the word peasant and to promote real, sustainable self sufficiency.

One of our featured partner groups this year is the Sri Lankan group MONLAR, the Movement for Land and Agricultural Reform. Their spokesman is Sarath Fernando who has visited New Zealand with CWS.

In October Sarath told the All-Party Parliamentary Group on Agroecology in London at the Houses of Parliament that world leaders had failed peasant farmers.

He is an advocate for zero budget natural farming, a local solution for feeding local populations, a technique followed by four million farmers.

He explained how using these techniques Sri Lankan farmers are getting good yields off areas less than a quarter of a hectare in size. Healthy soil supported diverse populations of microbes, worms and insects without extra costs.

"Sunlight doesn't send a bill at the end of the month, nor does the moisture in the soil," he said.

"The discarded, neglected people can feed themselves," he said.

The only way the world can be saved is for people to be supported in doing this.

It is precisely why CWS supports Monlar and other peasant farming groups around the world.

The type of development MONLAR and CWS support provides small scale farmers with increased efficiency and self sufficiency.

It is the type of development that puts the community first.

A simple idea that was trail blazed by CWS and its supporters and part of the reason our voice is heard with respect in the global village.

We believe these are values worth valuing and hope you will share that view by supporting this year's CWS Christmas Appeal.

Good food is good development at its most practical and simple.

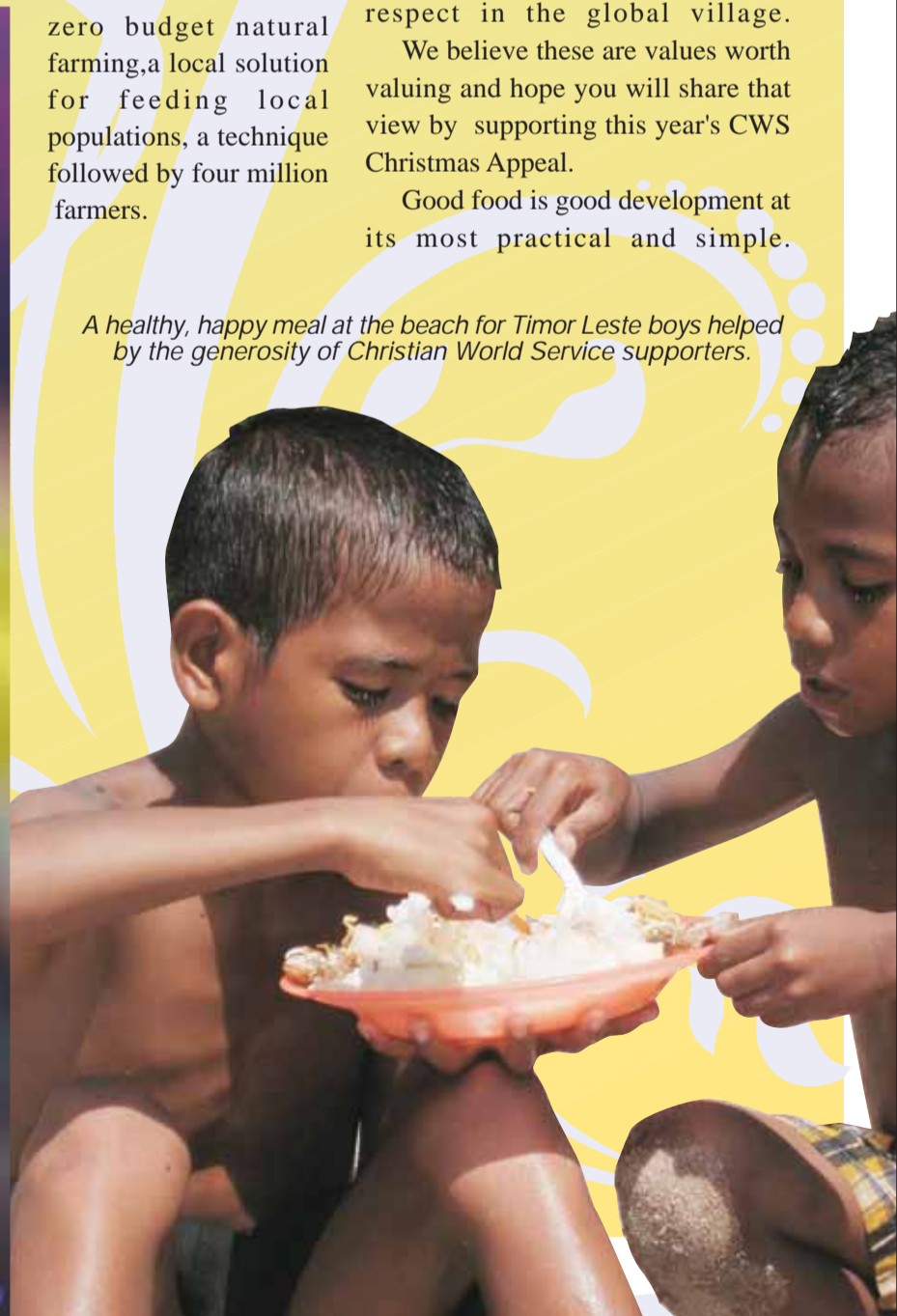
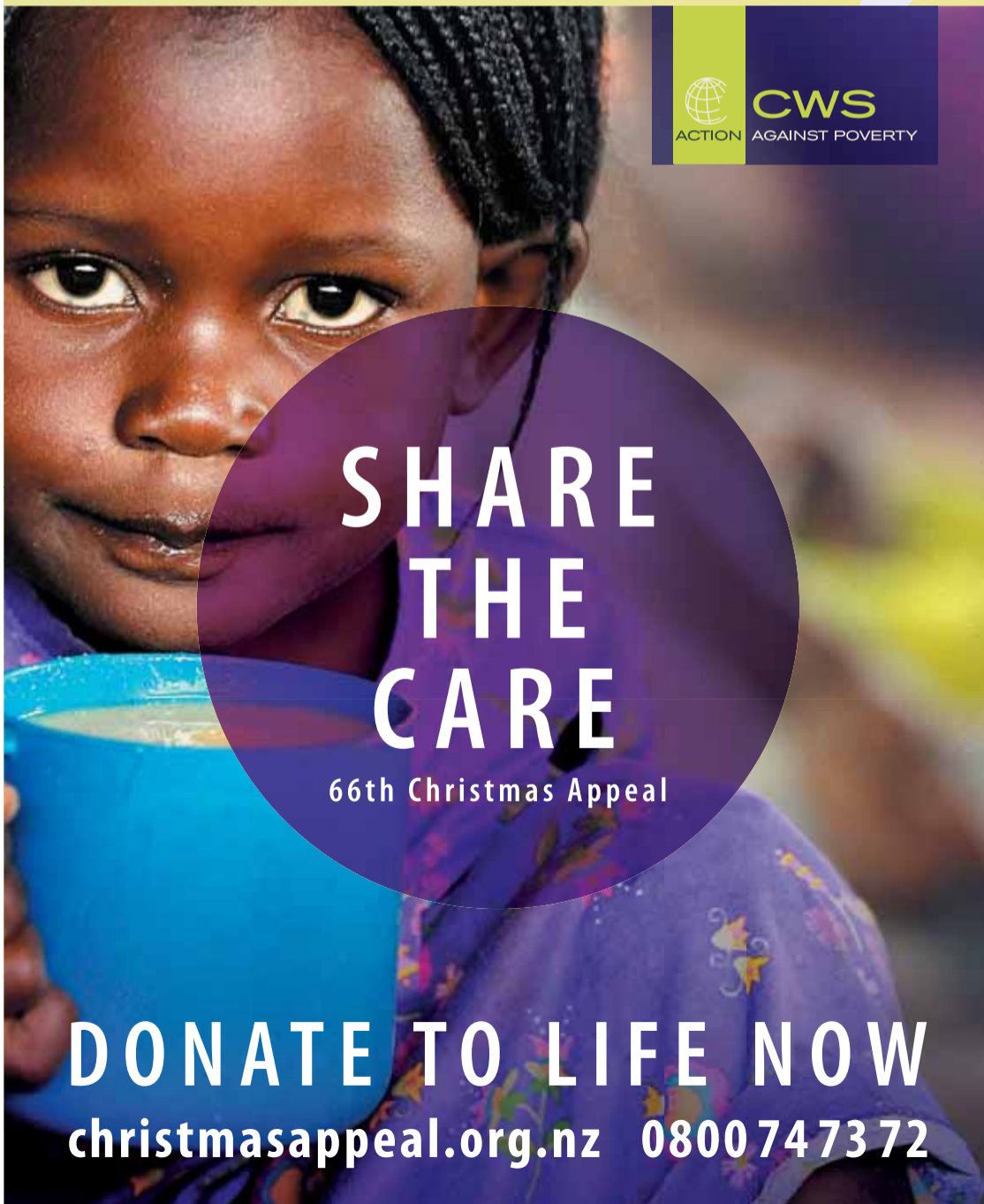
A healthy, happy meal at the beach for Timor Leste boys helped by the generosity of Christian World Service supporters.

 **CWS**
ACTION AGAINST POVERTY

**SHARE
THE
CARE**

66th Christmas Appeal

DONATE TO LIFE NOW
christmasappeal.org.nz 0800 7473 72



Food solutions in Christmas Appeal

By Pauline McKay, National Director, Christian World Service
We are showing lasting solutions to hunger in the 66th Christmas Appeal from Christian World Service.

You can see the stories by going online to christmasappeal.org.nz

Many Cantabrians will have shared our experience this year that making things happen has been fairly challenging at times.

It was the September earthquake that reminded us vividly for the Christmas Appeal how even basics like food supplies cannot be taken for granted.

This year's Christmas Appeal poster child with her porridge in a care centre for orphans and vulnerable children in Malawi. She summed up the links between food, hope and help in one compelling image.

For a first world country like ours it has been a tough lesson but for many people in the third world food scarcity and unreliability are constants.

The good news we have to give this Christmas is that there is a solution, and that CWS has got great expertise in helping people break out of hunger and poverty.

We showcase some of the people and places we help in this year's Christmas Appeal.

The research that fed into the appeal gave us both hope, but also some sorrow at how the story of reducing world hunger has taken some big global steps backwards in recent years.

We found out from one of our global partner groups that the sad reality is that every five seconds a child dies of hunger related causes.

One in seven people still do not get enough to eat every day. The thebreadfortheworld group estimates that 16,000 children are dying of hunger every day.

The same forces that often make the weekly grocery spend here feel like spending more for less have had powerful impacts on people living in fragile economic climates.

Food riots, mass migration, swollen refugee centres and massive political upheavals like the Arab Spring are just some of the signs of how profound the impacts of food scarcity can be.

Add factors like climate change and the global recession together and the figures are again alarming.

The World Bank estimated earlier this year that the global recession alone had pushed another 100 to 150 million people below the poverty line.

If we did not offer some proven solutions in partnership with people here and overseas it would all



Their futures will be different but this shared moment of potential is magic.

seem too daunting.

Happily we do offer solutions that work, one person, one family, one community at a time.

In this year's Christmas Appeal we show you how people in places as diverse as Zimbabwe, Cambodia, Sri Lanka, Timor Leste and Uganda have had their lives improved by CWS partnerships.

They are inspiring tales of how together we can change things for the better.

This year as I said at the recent Methodist Conference CWS has not just dealt with physical earthquakes.

We have also had the financial quake of major changes to Government funding

with the end result of us becoming again a donor based organisation.

Your support for our work has never been as vital as it is this year.

Getting help with the dishes seems to be a universal post meal problem.

Photos Paul Jeffrey ACT Alliance. The Act Alliance, Action by Churches Together Alliance is Christian World Service's global partner group.



God is Not a Christian - Speaking the Truth in Times of Crisis

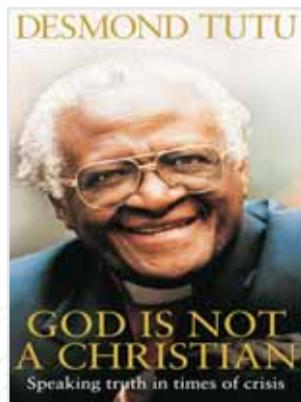
By Desmond Tutu
2011, Rider Books, 256 pages
Reviewer: Desmond Cooper

I picked up this book firstly because I was intrigued by the title, and secondly out of respect for the author. I'm so glad I did. It has become one of the most important books in my library for it gives me ready access to the wisdom of Desmond Tutu.

At first glance it is a difficult book to describe. Is it an anthology of Tutu's writings over the past 30 years? Yes but it doesn't read like an anthology. It is more like a treasure trove of contemporary theology and African wisdom, especially as it pertains to forgiveness and compassion.

It is a theology that one can live out day-by-day, and a reminder that we Christians are called to think and act theologically all the time if our faith is to have any meaning.

The flyleaf calls it, "Desmond Tutu sharing his thoughts on a wide range of topical subjects, such as forgiveness and justice, the importance of community, tolerance and respect, hope and human rights and the challenges of sexuality, theology and race." I see it as a manual for living the Christian life, such is the powerful



effect of the writing and the sincerity that it reveals.

If you are easily moved to tears, then don't buy this emotionally charged book for Tutu will tug at your heart strings. He will draw you into some of the most heartbreaking experiences you will ever read. When he speaks of the conditions under which he was called to forgive, your emotions will rapidly rise to the surface such is the despair he faced, particularly when ministering to the Rwandans after the genocide in their country.

Yet if you do buy this book you will be forever grateful to Desmond Tutu for his honesty, the trustworthiness of his accounts, and his succinct theological reminder that we

are all in this together. The power of his prose will reach deep within your consciousness and awaken within you a compelling sense of justice.

The book is written in four parts. Part one is entitled Advocate of Tolerance and Respect. Part two is International Campaigner

for Justice. Part three, Voice of Africa's Voiceless, and part four, South Africa's Conscience. The four sections not only describe the makeup of the book but they also describe the life and work of Desmond Tutu.

In each section he shares his thoughts on universality of God. In other words God is the creator of all people. Our God is not exclusive to us.

He talks of 'ubuntu' which means, the essence of being human. It speaks of how our humanity is inextricably bound with mine. We, regardless of difference are all equal and are to respect each other accordingly. All are God's children Desmond Tutu says.

He speaks on democracy and hope. His chapter on Black Theology discusses why Christians must be involved in politics when human laws clash with the law of God. He concludes the book with a chapter on hatred and revenge, the culture of violence, and the price of eternal vigilance.

The book includes a brief historical background and commentary to the writing by John Allen, who has worked with Desmond Tutu for many years.

God is not a Christian is a must buy.

Review copy supplied by Epworth Books.

The Mystery Telling - Hymns and Songs for the New Millennium

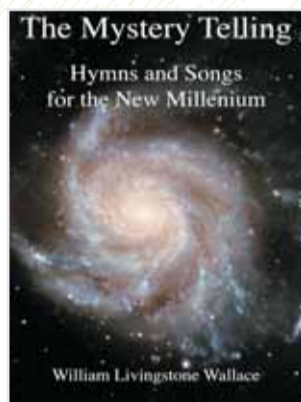
By William Wallace
2011, Selah Publishing (now available on the Methodist Church of NZ website), 64 pages
Reviewer: Mary Caygill

Planning worship for the first Sunday of the new church year, one is drawn to the task of shedding new light on the familiar rhythms of the Christian year, the familiar yet the possibility of new understandings and experiences imbedded within another season of Advent and Christmas.

Opening this collection of Bill Wallace's hymns, collated in this new publication generously made available on the Methodist Church of New Zealand website, I am drawn immediately to the first hymn of the collection with its theme of incarnation, so pivotal to this season of the church's New Year.

The hymn's title, 'Christ, the Tent God Pitched', set to the familiar hymn tune of Picardy, opens up in a fresh and challenging way the 'telling of the mystery' of incarnation through the image of Christ as the tent God pitched among us - tabernacled on this earth, as the sacred mystic presence which sustains our spirits' growth.

There is an intimacy to this embodied metaphor that draws those who choose to sing of this God in Christ to a rich understanding of a God 'who has skin on' and who draws us to 'dance in life's adventure to the edges of our dream, binding beauty,



love, and justice into one great holy theme'.

There is no hint of a body-denying God here within this Advent offering, as there is in so many of the traditional Advent and Christmas hymns sung yearly with little conscious reflection as to the implications of the theology being sung as an expression of lived faith.

This is a collection of 49 hymns with varying themes, many set to familiar tunes or with metrical rhythm easily substituted for the more well-known tune. Reading through them is in itself to experience being drawn into a mode of faith exploration or as Wallace explores through the varying hymn lyrics a 'mystery telling' of the God who will be what God will be.

There is a depth of humility and gracious offering made available in and through these hymns that draws me as a reader and pilgrim of faith. They lure me to consider the varying and oh so mysterious ways in which the living God in the midst can be experienced and pursued whilst recognising that as pursuer of faith one has already been embraced by the Christ who is the very icon of God tabernacled on this earth.

These hymns epitomise the gifts and gracious offering of the writer, who through these hymns can clearly be understood and respected as both prophet and mystic.

I welcome these hymns especially because of the integration between the prophetic and the mystical dimensions of faith. One without the other can lead to deep and angry cynicism born out of deep despair and extreme tiredness in witnessing to the exceeding groans of God's created order.

Or it can lead into intense introspection and a withdrawal into a private personal faith.

As a theologian of the Wesleyan tradition Bill Wallace knows of the challenge to hold together in creative tension possibilities of pursuing both personal and social holiness (transformation and well-being).

I commend this collection of hymns to be used to enhance and deepen public worship along with group and personal engaged reflection as to the mystery and experience of the God in the midst who ultimately must be experienced in and through every dimension of life rather than defined or contained by any static or rigid dogma of the time.

To view and download hymns from the Mystery Telling go to www.methodist.org.nz and click on the Resources tab.

Twelve Steps to a Compassionate Life

By Karen Armstrong
2011, The Bodley Head, 215 pages
Reviewer: Alison Moulinex

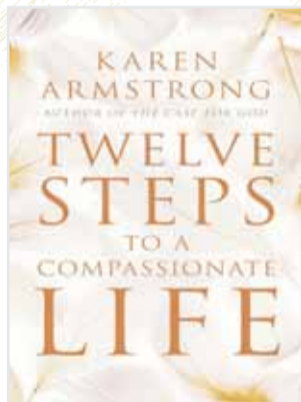
Two years ago now our parish discovered Karen Armstrong's *Charter for Compassion and embraced it wholeheartedly.*

So I was delighted to receive her latest book, and I have not been disappointed. Already it has found its way into some of my sermons, practices and our interfaith conversations in Nelson.

As the title suggests, Armstrong has written this self-help manual in a way that is meant to remind us of other 12 step programmes. It is also a timely reminder that we as a church and as human beings need to break our addiction to less than compassionate actions and thoughts.

On the one hand, she emphasises that compassion (the principle to always treat others as you would wish to be treated yourself) is at the heart of all the world's major faiths. For us Christians, it is at the heart of Jesus' teachings and life.

On the other hand, in her opening chapter she writes that it is hard to think of a time when the compassionate voice of religion has been so sorely needed. "There has been much flagrant abuse of religion in recent years." Terrorists have used faith to justify atrocities, bishops have ignored the suffering of countless women and children by ignoring sexual abuse, and religious leaders of all persuasions "rarely speak of compassion but imply that a



correct stance on secondary issues - rather than the Golden Rule - is the criterion of faith".

What are the 12 steps? Each builds upon the last, and they include learning about compassion; learning about other people; showing compassion to ourselves; and practising empathy, mindfulness and right speech. They culminate with the 12th step: love your enemies.

Armstrong draws on teaching from many of the world's faiths. There are stories from the Buddha, Confucius, Rabbi Hillel, and, of course, Jesus of Nazareth.

She states that the Golden Rule is not a doctrine that we either agree with or make ourselves believe but a method we need to put into practice to make real. The practices she

outlines include physical action and mental reflection. One practice I found particularly helpful was to offer loving 'spots of time' to others. This involves resolving that once every day we will treat someone as we would wish to be treated and once every day refrain from doing or saying something to someone that we would not like for ourselves.

After a few week's practice she suggests we aim for two, then three and so on. But she ends with humour and realism: "sometimes

you will find you have not done so...at this point have compassion on yourself, smile wryly at your omission and resolve to do better tomorrow".

Indeed Armstrong suggests that before we take any action we need first to cultivate that ability to smile wryly and compassionately at self and others. To do so she advocates a Buddhist teaching that again I have found helpful in personal and group work.

Think of a person we love dearly, one whom we feel neutral about and one whom we dislike. Then think of the good points of all three and give thanks. Then consider their pain and suffering and desire their freedom from it. Wish for each all the joy we wish for ourselves, and finally admit that I and all of them, equally, have faults.

How our church meetings might change if this became part of our devotions.

I recommend this book for personal and group study. It is a great way to learn more of other faith traditions. But more importantly it is a method to practice together, within the church and our communities.

To give Karen Armstrong the last word: "The attempt to become compassionate is a lifelong project, a struggle that will last to our dying hour. Nearly every day we will fail but we cannot give up...If we persevere we too can become a force for good in the world."

<p>Celtic Pilgrimage with John O'Donohue DVD O'Donohue invites you to see the landscape of Ireland through his eyes, as a living source of wisdom, beauty, and transformative spiritual power. 54 mins. \$29.99*</p>	<p>Kitchen Theology Eagerly awaited compilation of Diana Roberts' Touchstone columns. Reflections on hospitality, relationships, feminism, culture, food faith & more. \$20.00*</p>	<p>Third Gift A boy learns from his father how to gather teardrops of myrrh resin. They find an unusually large tear and meet three foreigners with a surprising reason to buy it. Hbk. \$30.00*</p>	<p>2012 Iona Wall Calendar Stunning photos of Scotland's Iona Island. 210 x 300mm. Easy size gift for posting. \$9.99* *Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>	<p>Order now from</p> <p>Epworth BOOKS</p> <p>www.epworthbooks.org.nz sales@epworthbooks.org.nz</p> <p>PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330</p>
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ON SCREEN

A film review by Steve Taylor

MONEYBALL

What do you value? Numbers, money, sentiment or fun?

'Moneyball', directed by Bennet Miller ('Capote', 2005) and scripted by Aaron Sorkin ('The Social Network', 2010) is an engrossing exploration of money in modern sport.

The story opens with a second tier professional baseball team, the Oakland Athletics, pitching against the mighty New York Yankees. One team is paid 39 million in salary, the other 114 million.

In the words of the manager of Oakland Athletic, Billy Beane (Brad Pitt), "It's an unfair game. We are organ donors for the rich teams."

In response to the situation, Beane determines to value numbers instead of money. He recruits an economics graduate, who has an unlikely skill, the ability to reduce human performance to computer generated percentages. Together they recruit players undervalued by the market, and proceed to re-shape American baseball around statistical realities.

As Beane quips, "I pay you to get on first, not get thrown out at second."

Into this classic poor club v rich club narrative, is woven a number of personal plot threads, including Billy Beane's past history as a failed player and personal present as divorced parent.

The movie is based on Michael Lewis' bestselling book, Moneyball: The Art of Winning an Unfair Game. It documents the real world success of the Oakland Athletics who in 2002 began to apply an empirical approach to player performance. The club entrusted its future to statistics, to a computer rather than the intuition and experience of those who recruit.

The result is a fascinating window into contemporary culture. The movie might begin with baseball but it hits a home run as it explores where we might locate our pearls of great price. In this century, the choice is bewildering, from numbers to money, to sentiment, to fun.

Pleasingly, the film resists Disneyfication. A highpoint, a streak of wins that broke major American baseball league records, was made possible by a player deemed statistically unlikely to ever hit a home run. A low point involves the failure of the Oakland Athletics to make the finals they dream of.

This leads to a fascinating, extended set of ethical scenes. Beane's success, driven by his anger at big club money, ensures he himself becomes a target for recruitment. He is chauffeur driven and sweet talked with an offer that would make him America's highest paid manager. It comes sugar coated in all kinds of twisted logic: "It's

not the money but what the money says. It says you're worth it."

While Brad Pitt is superb as a demanding, decisive baseball manager, the standout performance comes from Kerris Dorsey, who plays Billy Beane's teenage daughter. Aged 12, she strums a song ('The Show' by Australian singer-songwriter Lenka) and sings the lines which ultimately will help Beane clarify his values, his pearl of great price. "I want my money back. Just enjoy the show."

Rev Dr Steve Taylor is director of Missiology, Uniting College, Adelaide. He writes on mission and popular culture regularly at

www.emergentkiwi.org.nz.



KING JAMES CHRISTMAS

The Christmas Story is so well known you may feel you know the original texts from the Gospels of Matthew and Luke off by heart. Despite containing expressions quaint to the modern ear, they are among a few portions of Scripture that come more readily to mind in the words of the King James / Authorized Version.

And yea, verily, insomuch as I am able, I feel it henceforth my bounden duty, to bring to pass in the fullness of our time, a Bible Challenge that pays tribute to these familiar words crafted 400 years ago. Come, whosoever will, recollect the poetry surrounding the word that became flesh and dwelt among us.

Bible Challenge

And it came to ___ in those days, that there	___ A ___	AV
His mother Mary was ___ to Joseph	___ U ___	Lk 2:1
To be taxed with Mary... being ___ with child	___ T ___	Mtt 1:18
Saying, 'Fear not to take unto ___ Mary thy wife'	___ H ___	Lk 2:5
And she brought ___ her firstborn son	___ O ___	Mtt 1:20
Then Joseph being ___ from sleep did as the...	___ R ___	Lk 2:7
...angel had ___ him, and took unto him his wife	___ I ___	Mtt 1:24
And they [the shepherds] were ___ afraid	___ S ___	Mtt 1:24
a multitude of the ___ host praising God	___ E ___	Lk 2:9
Mary kept all these things and ___ them in her heart	___ D ___	Lk 2:13
		Lk 2:19
There ___ wise men from the east to Jerusalem	___ C ___	Mtt 2:1
He [Herod] ___ all the chief priests and scribes	___ H ___	Mt 2:4
When he had privily called the wise men he	___ R ___	Mtt 2:7
Go and search ___ for the young child	___ I ___	Mtt 2:8
Lord, now ___ thou thy servant depart	___ S ___	Lk 2:29
A light to ___ the Gentiles, and the glory	___ T ___	Lk 2:32
For ___ eyes have seen thy salvation	___ M ___	Lk 2:30
And the child grew and ___ strong in spirit	___ A ___	Lk 2:40
And Jesus increased in wisdom and ___ and in favour	___ S ___	Lk 2:52
Sought him among their ___ and acquaintances	___ S ___	Lk 2:44
Found him... sitting in the ___ of the doctors	___ T ___	Lk 2:46
All that heard him were ___ at his understanding	___ O ___	Lk 2:47
Behold, thy father and I have sought thee	___ R ___	Lk 2:48
___ (3 wds) that I must be about	___ Y ___	Lk 2:49

Answers: pass, espoused, great, thee, forth, raised, bidden, sore, heavenly, pondered, came, gathered, inquired, dilligently, lettest, lighten, mine, waxed, stature, kinsfolk, midst, astonished, sorrowing, wist, ye not. © RMS

Enriching poetry now more accessible to disabled

The poetry collection *Oh Light - An anthology of Writings and Reflections to Enrich the Spirit* (2008) is now available in several accessible formats including braille, a Daisy audio CD and an ordinary CD.

The anthology, published by the Disability, Spirituality and Faith Network, has proved a popular resource for individuals and church groups.

It is anchored in the experience of disability yet is for all people who are drawn to explore the inner journey, introducing the reader to a world where the human spirit gets on with the job of living with grace and gratitude.

The DSF Network is delighted *Oh Light* will now be easier for people to access.

Daisy audio CDs provide readers with audio of the text with special formatting that allows readers to 'bookmark' pages as they would in a print book. Members of the RNZFB can loan these (and other electronic and braille versions) from the library of the Royal NZ Foundation of the Blind.

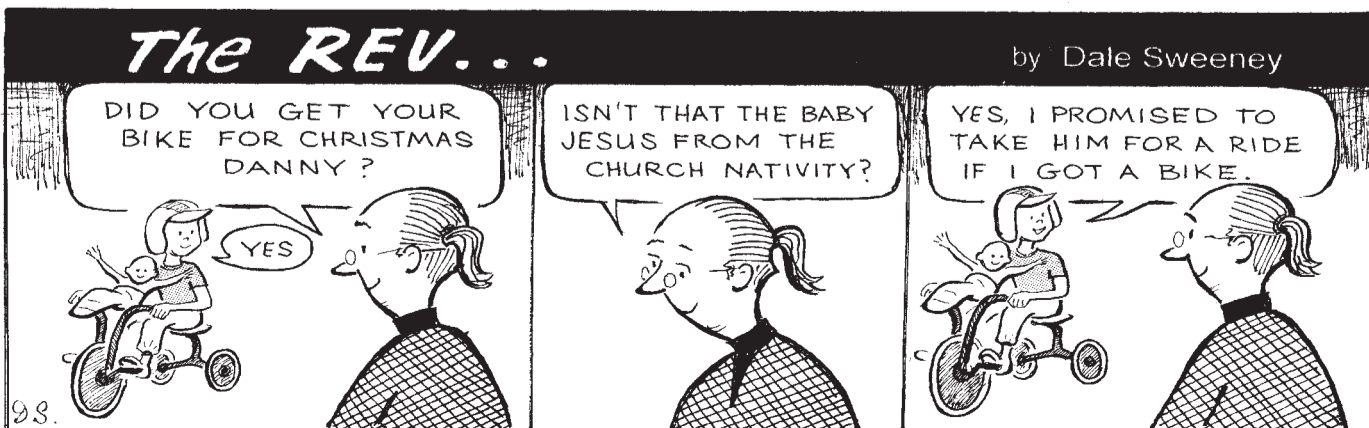
A CD of the poems in *Oh Light* is also available to the general public, thanks to a collaborative arrangement between the Disability, Spirituality and Faith Network and the Foundation.

The Network is delighted that not only will blind and partially sighted people be able to explore what *Oh Light* has to offer, but also people who have difficulty holding a book or turning pages, or who have difficulty comprehending the written word.

Network chairperson Gillian Bell says, "It's always good to hear poetry too, so we're sure the CD will appeal to a wide range of people."

For a braille or Daisy audio CD contact: The Royal New Zealand Foundation of the Blind on 0800 24 33 33 or for Auckland callers 355 6969 or email: library@rnzfb.org.nz.

For general CD or print versions contact: The Disability Spirituality and Faith Network www.dsfnetwork.org.



Young People

Carinnya races against leprosy



Carinnya Feaunati

Leprosy is an age old disease that is mentioned several times in the Bible.

In biblical times lepers were outcasts of society, often sent away into isolation to die slowly on their own. People believed that they had contracted this disease as punishment for their sins.

When Jesus was confronted by lepers, however, he took the time to speak with them, and he then healed them.

Unfortunately the stigma towards people with leprosy and their families still exists today.

Despite this, one of our very own Methodist youths plans to follow in Jesus' footsteps. Introducing Carinnya Feaunati of the New Plymouth Samoan Methodist Church.

Last month Leprosy Mission New Zealand announced that 20-year old Carinnya Feaunati is one of six successful Youth Advocate Scholarship recipients for 2012. The group will travel to Nepal in February for two weeks to see the Leprosy Mission's work in action, and learn about the medical, social and psychological impacts of the disease.



Carinnya Feaunati ran a half marathon to raise money for Leprosy Mission and has now won a scholarship for her efforts.

Upon their return, the participants will be official youth advocates for leprosy in their own communities. These special scholarships enable young adults with a passion for mission to witness hospital and community project work, learn about the causes and consequences

of leprosy, and raise awareness and funding for Leprosy Mission projects.

The seed was sown for Carinnya back in May when she received a group email about the Leprosy Mission scholarships for young people. In September she applied, and in November she was advised that her application was successful!

The application and selection process was far from straightforward, however. There were 45 applicants from all over the country and as part of the process applicants had to get involved in raising awareness and money for projects in communities affected by leprosy overseas.

Carinnya decided to raise awareness and funds by running in the gruelling Taranaki half marathon (in a team of two with older brother Ale). Through sponsorship and donations, Carinnya raised more than \$900 to combat leprosy cause. Overall, the 45 applicants helped to fundraise more than \$13,000.

Currently in her second year studying architecture at Victoria University, Carinnya

hopes that while in Nepal she will also be able to apply some of her architectural knowledge to improve the infrastructure currently utilised by Leprosy Mission workers for treating leprosy sufferers.

We wish Carinnya all the very best with this very important mission in Nepal and look forward to hearing all about this most worthy adventure. God bless you Carinnya!

So what exactly is Leprosy? It is a disease caused by bacterium called Mycobacterium leprae that attacks nerves in the hands, feet and face, making them weak and numb. Through the loss of feeling, people sometimes cut or burn their hands and feet without knowing. These injuries can become severely infected and lead to disfigurement and amputation.

If you have a passion to do mission work and want to learn more about Leprosy Mission NZ and their annual Leprosy Mission Scholarship, check out their website www.leprosymission.org.nz.

Kidz Korner!

LET'S CELEBRATE!

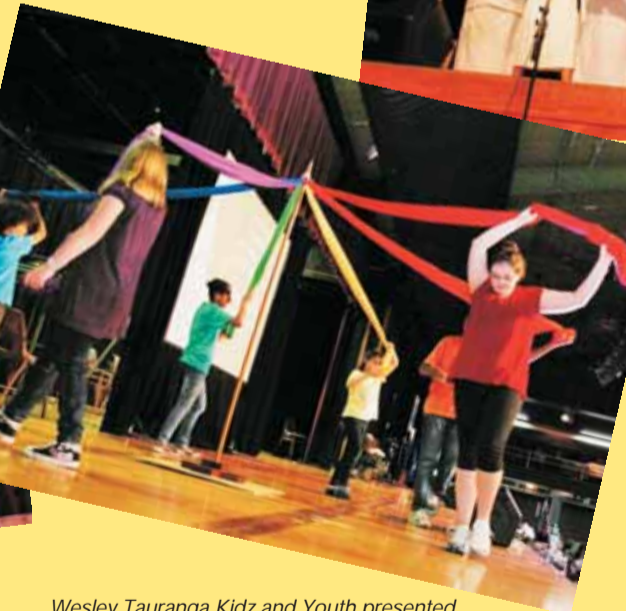
In a few weeks time we will be celebrating Christmas. A time when we remember that Jesus was born in Bethlehem. We retell the story of how the shepherds heard the news of his birth from the angels and the Wise Men, or Magi, followed a star that led them to Jesus. They came bringing gifts, just as we give gifts

to each other at Christmas. Last month children and young people celebrated with a big concert at Methodist Conference. It was a wonderful time, sharing music and dance with each other. The youngest performers were children from Devonport, Papatoetoe and Tauranga who gave really exciting performances.

The children from Papatoetoe Methodist Church chose a Christmas theme which they presented with song.



Children and young people from Devonport Methodist Church performed part of a play about Josiah and how he became King of Israel when he was eight years old.



Wesley Tauranga Kidz and Youth presented a prayer of thanksgiving during the youth service. It was a very colourful performance and gave thanks to God for creating the wonderful world in which we live.

CHRISTMAS WORD SEARCH

When you have found all the words in the puzzle the remaining letters will spell out the message the angel gave to Mary. Find these words: Advent, angel, camels, donkey, Gabriel, gifts, glory, hay, Jesus, Joseph, kings, manger, Mary, sheep, shepherds, star

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

THE CLOWNS OF CHRISTCHURCH

My name is Monica. I am nine years old and I go to Christchurch North Methodist Church. Kids from our Sunday school and music group kids performed in a church concert. We were dressed up as clowns and we sang and danced a song about a clown. I played a piano piece as well. I was nervous but I enjoyed it. Some of the other children played musical instruments too. My name is Jamie. I am 5 years old. At the church concert we danced and sang. We were dancing clowns. I wore a red clown costume with white spots. I had fun. My favourite part was the dancing and the morning tea.



Christchurch North Methodist kids perform their clown routine at their church concert.



Rangatahi hui is 'Mean Maori mean'

Mau rakau lessons led by Tamati Rakena.

In October Te Taha Maori held their National Rangatahi Hui under Maunga Taniwha in the lush green valley of Mangamuka in Hokianga. Mangamuka is a prominent Methodist community and home to the Rakena whanau.



The young people visited former mission sites, marae and Northland forests during the hui.

When the rangatahi (young people) arrived on the afternoon of Sunday, October 16th they were welcomed by Tai Tokerau Rohe and divided into three groups - Kauri, Piriri and Totara.

The theme of 'He Kakano Ahau' was a programme packed full of

Weteriana and Maori history with visits to the former mission sites of Kaeo, Mangungu and Whiria. Rangatahi also visited Waitangi and Waipoua Forest and learned of the history of these significant places.

Other activities included learning the history of Mangamuka as told by Oneroa Pihema; the art of flax weaving by Aroha Anderson, skills used in mau rakau (traditional martial arts) and kapa haka by Tamati Rakena; himene sessions led by Minita-a-Iwi Syd Kershaw; rangatahi kitchen theology led by Alison Ranui with assistance from TeRito Peyroux and Lana Lazarus; and the uses of rongoa (healing) led by Kris Wichman and whanau at Mangamuka.

Some comments from rangatahi about the national hui include: "Mean Maori mean!" "Food was awesome and thanks to cooks." "Meeting and making new friends was cool."

"Thoroughly enjoyed mau rakau as never done it before." "Ice cream making was YUMMY." "Waitangi was cool and so was seeing the waka Ngatokimatawhaorua." "Enjoyed visit to Mangungu."

Two special guests at the hui were Tumuaiki Diana Tana who provided some historical information and



Flax weaving was just one of activities Taha Maori rangatahi jumped into during their national hui.

Tauiwi youth facilitator TeRito Peyroux who was fully engaged in the activities provided. We acknowledge their participation and support.

We also recognise the work of the Rangatahi Planning Group who did the 'hard yards' and prepared the programme and kept everything together throughout the duration.

Thanks to Hui Poari, Te Runanga A Iwi o Ngapuhi, Renata Poa and Ngati Hine Health for the resources given to assist the hui.

'Big ups' to the Rakena whanau for their tireless efforts, team leaders, drivers and all those who made the hui a memorable occasion.



Winchmore District Church, Ashburton.

100 years of grassroots ecumenism in Canterbury

By Brian Reesby

A meeting at Winchmore School in March 1911 resolved to build a multi-denominational place of worship for mid-Canterbury. Known as Winchmore District Church, it was located eight kilometres from Ashburton.

As a result of this decision, about 90 people gathered on July 31st of this year to mark the centenary of this church with a service.

Leading the service were Rev Peter Taylor of Ashburton Methodist Parish and Rev David Brown of Ashburton's St Andrews Presbyterian Parish.

A number of ordained ministers were also in attendance. They included Revs Jean Bruce, John Bilverstone, Graham Hawkey, and Gordon Abernathy, all of who had close association with the church.

Lay preachers Betty Watson and Ken Leadley were also present, as was Yvonne Lethem, a former visiting organist, whose father, Rev Arthur Witheford, had jointly conducted the 50 year celebration of the Church in 1961.

During the service a poem entitled A District's Faith was presented by its composer, Marilyn Cross, who attended Sunday school in the Church.

At the conclusion of the service, a centennial cake was cut, afternoon tea served and much fellowship enjoyed.

Beloved politician and prohibitionist remembered

METHODIST ARCHIVES

By Jo Smith

A century ago, in 1911, a man who was described as one of New Zealand's greatest sons died. An estimated 50,000 people lined the streets of Christchurch as his funeral cortege made its way from the Christchurch City Council Chambers in Oxford Terrace to the Addington Cemetery where he was buried.

Thomas Edward Taylor briefly attended the Addington United Free Methodist Church from the mid to late 1870s, but the influence of the social and ethical concerns of Methodism was life-long. In Taylor's entry in the Dictionary of New Zealand biography, AR Grigg writes "He retained Methodism's strict attitudes towards gambling and alcohol along with a deep sense of caring for humanity and an evangelical zeal for social reform".

The Taylor family emigrated from England to Christchurch in 1873, and settled in Harman Street, Addington. His parents Edward and Anne attended the Addington United Free Methodist Church.

Thomas Taylor attended the Sunday school there, and at the age of 14 experienced a religious crisis which resulted in personal conversion. At that time, Rev Samuel Macfarlane was the minister at Addington.

Thomas was best known for his activities as a prohibitionist. With his close friend, the Methodist minister Rev Leonard Isitt, he founded the Sydenham Prohibition

League in 1889 or 1890, and they went on to start a weekly newspaper, The Prohibitionist.

His commitment to the abolition of the liquor trade led to his involvement in local and national politics, first as a member of the Sydenham Borough Council, then as a member of the House of Representatives in 1896.

On 18 April 1892 Thomas Taylor married Elizabeth Best Ellison. They had six children.

In 1911 he became the mayor of Christchurch but died that same year of an operation to repair his perforated ulcer.

The idea that public mourning of famous people who have suddenly died is a recent phenomenon is demolished by reading the newspaper accounts of what happened after news of his death was known.

Messages of sympathy from all over New Zealand were received by the Taylor family. Flags were flown at half-mast in Christchurch. "Everywhere the sad event was discussed, and there was only the one opinion that the city had sustained a loss which was irreparable," wrote the Evening Post.

His coffin was placed in the Christchurch City Council Chambers, and positioned opposite the mayoral chair. The interior of the chamber was heavily draped in black fabric. Even the outside of the



Methodist, prohibitionist and Christchurch mayor Thomas Taylor.

building was adorned.

Tables in the chamber displayed over 150 wreaths, which were then placed on a special hearse, which followed directly behind the coffin when the funeral procession left for the cemetery.

Members of the public were allowed to view the coffin and pay their respects, between 10.30am and 2pm and a long stream of people queued to get in. At 2.20 one of Thomas Taylor's favourite hymns, "The day thou gavest Lord is ended" was

sung by assembled choirs and the coffin placed on the open hearse.

The two mile long funeral procession moved off, the silence broken only by the slow tolling of church bells. Within the procession were about 2000 men (mostly trade unionists) on foot, as well as the acting Prime Minister, members of the Legislative Council and House of Representatives, all members of the City Council and representatives of other local bodies.

The funeral service at the graveside was conducted by Methodist ministers Revs Leonard Isitt, CH Garland, CH Laws, and S Henderson.

Not only were copious photographs taken of the funeral, and published in newspapers, the Canterbury Times newspaper also published a full-plate supplement photograph of Thomas Taylor. Numerous spoken tributes were given in churches throughout New Zealand, and articles published about him.

A Mr H Webb filmed the funeral cortege and the closing scenes at the cemetery, and this silent movie was shown by Hayward's Ltd in various theatres throughout New Zealand that year, and later shown at other venues to raise money for the Thomas Taylor memorial fund.

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Samoan Methodist president welcome guest at New Zealand Conference

By Rev Tovia Aumua

At this year's Church Annual Conference there were several highlights for many of the participants. For the Sinoti Samoa delegation, one of a number of highlights was the presence of the president of the Methodist Church of Samoa, Rev Tupu Folasa II and his wife Malo at the opening service, followed by the first day of Conference business.

This was a significant gesture, as this was the first time for some years that the president of the Methodist family from Samoa has attended our Church Conference. The invitation extended to the Leader of the Samoan Methodist Conference marks an attempt to strengthen the relationship between the two Churches.

On Monday, after morning devotion and the acknowledgement of representatives from other churches both locally and abroad, President Tupu made a presentation of taonga (gifts, treasures) of the Samoan culture to president Rev John Roberts and vice president Olive Tanielu and the New Zealand Conference.

The gift contained the Kava bowl known as tanoa or laulau, the to'oto'o or the talking stick, and the fue or fly whisk.

These are some of the important items of the Samoan culture, each of which has its own theological and cultural significance. For example, the round shape of the main part of the kava bowl that sits on approximately 24 short rounded legs symbolizes unity and solidarity in its shape and carving. It also symbolizes togetherness and communal and chiefly service.

To'oto'o symbolizes authority given to an orator or talking chief to represent the community and especially the paramount

chief in addressing assemblages (fono) and village council meeting; these items demonstrate the authority bestowed on designated people to administer the Sacraments in church setting.

The fue has approximately two hundred strands of coconut fibre finely braided into three strands and attached to a carved wooden handle. The fue represents wisdom and knowledge. It is also believed that in the olden days, waving the fue during the speech helped to bring the Samoan 'spirits' into the words spoken.

During the presentation of the gifts by President Tupu, the Tumuaki of Te Taha Maori, Rev Diana Tana, stood up and made a karanga or call, which is a significant act of acknowledgement, acceptance and valuing of the gift, from the Samoans' perspective.

As a response to the presentation, Sinoti Samoa, on behalf of the Methodist Church of New Zealand, presented fine mats, flowers and monetary gifts to President Tupu and his wife Malo, and the President of the Methodist Church of Tonga, Rev Dr Finau P. 'Ahio, representing other guests.

Gifts were also presented to our Leaders, President John and Vice President Olive as well as to John's wife, Diana Roberts. There is a Samoan saying 'A malu i Fale, ua malu fo'i i Fafatu' which means 'If we respect our leaders within our own Methodist Family, they will also be respected in the outer community and beyond.'

A gift was also presented to Tumuaki Diana as a mark of respect for the acknowledgement and the receiving of the gifts from our other Methodist Church Family, that is the Methodist Church of Samoa.



President Tupu Folasa II addressing Conference.

O SE VA'AIGA I LE KONEFERENISI 2011

Sa maitauina le fa'atumulia o le ASB Showgrounds i Green Lane i le taeao o le Aso To'ona'i i le sauniga o le fa'au'uina o le Presitene o le Ekalesia Rev John Roberts ma le sui Peresitene faletua ia Olive Tanielu.

Matagofie lea aso ona sa auai mai ai nisi o aiga, uo tainane Ekalesia o lo'o galulue ai le Peresitene ma lona sui e molimauina lenei sauniga, a o se la'asaga fou fo'i i lo la soifua galulue.

O lenei sauniga mamalu sa ta'ita'ia lava e le susuga i le Ex-Peresitene Rev Desmond Cooper ma le Ex-sui Peresitene Sue Spindler.

O le susuga ia John Roberts ua loa tausaga o tautua i le Ekalesia i le avea ai o ia ma Ta'ita'i o le Mission and Ecumenical.

O le faletua ia Olive Tanielu o lo'o avea nei ma Failautusi a le Mafutaga a Tamaita'i o le Sinoti Samoa ma ua loa fo'i tasuga o tautua ai mo le Mafutaga. O lo'o galulue nei le faletua ia Olive ma le afioga ia Mata'ia Tanielu ma o la alo i le Matagaluga i Hawkesbay.

Sa peseina e le aufaipese a le Sinoti Samoa le pese fa'apitoa o le sauniga 'Ole mea sili ua ia te i tatou le Atua'. O lenei pese sa tusia ma fa'antaina e susuga ia Ieremia Amani ma Siaki Sali mai le Itumalo malosi o Hawkesbay.

Maitauina i le po o le aso To'ona'i lava lea le felanulana'i o taumafa ma ona teuga ese'ese sa saunia e le Vahefonua Tonga. A o alo le Peresitene ma le Sui Peresitene tainane le mamalu o le usugafono ma e uma sa fa'atumulia ai lea po i le taumafutaga, a o le taimi fo'i lea ua amata ai fa'afiafiaga matagofie, 'agamalie a Tonga, Fiti ma Samoa. O le autalavou a Hawkesbay sa fai ma sui o le Sinoti e fa'afiafia i lea po, ae sasaunua le alo-tamaita'i o le Afioga i le Sea o le Sinoti le tamaita'i ia Lautalie Aumua e tualugaina ia fa'afiafiaga.

O le aso Sa na soso'o ai na ta'ita'ia ai e le susuga i le Peresitene Rev. John Roberts ma le Sui Peresitene faletua ia Olive le sauniga a lotu fa'atasi ai ma le fa'au'uina (Ordination) o faifeau. Sa peseina fo'i e le aufaipese a le Sinoti le pese fa'apitoa ole sauniga 'Ia vi'ia le Atua'. O lenei pese sa tusia e le tamaita'i faifeau ia Suiva'ia Te'o ae fa'anota ma a'oina e le susuga ia Tui Penaia mai le Matagaluga a Otara.

Na fa'aauuina le matagofie o ia sauniga i polokalama a A'oga Aso Sa ma Tupulaga Talavou sa fa'afiafia i le afiafi. O le susuga ia Filo Tofiga Ete Tu sa MC i lea fa'amoemoe.

O le peresitene fa'aagaga ua tasi iai le fa'afitiga a le Ekalesia: Rev Rex Nathan (Taha Maori) ma le sui Peresitene faletua ia Jan Tasker (Puletua-Tauivi).

O le Aso Gafua sa fa'atinoaina ai ni fa'aaloaloga a le Sinoti Samoa mo le Afioga i le Peresitene o le Ekalesia

Metotisi i Samoa le susuga ia Tupu Folasa II. O le fetalaiga ia Motupua'a sa fai ma sui o le Sinoti e fa'aleoina se tofa i le Afioga i le Sea o le Sinoti, le Afioga i le Fa'atonu, le aufaigaluga tainane le loaloga o le Sinoti Samoa. Sa o'oo'o ia fa'aaloaloga i le Peresitene o le Ekalesia Metotisi o Tonga, atoa ai ma le Peresitene ma Sui Peresitene o le Ekalesia Metotisi i Niu Sila nei fa'atasi ai ma le Tumuaki (Ta'ita'i o le Taha Maori) Diana Tana.

Na maua se avanoa e fa'asoa ai ma sui-usufono fou o le Koneferenisi mai matagaluga ese'ese o le tatou Sinoti. Ma sa fa'aalia ai lo latou agaga fiafia tele i le avanoa, ua mafai ai ona fa'alogologo ma molimauina tualumaga o fonotaga a le Ekalesia e pei ona faia i tausaga ta'itasi.

Paulo Ieli



Fa'ailuga o le Peresitene ma le Sui Peresitene.

AUFAIPESE MO LE IPU O LE LALOLAGI

I le masina o Setema 2011, sa auai ai ni sui a le Ta'iala (Tupulaga a le Matagaluga i Waitakere) ma nisi sui mai le Matagaluga a St Johns Ponso nby i le tatala ina aloaia o Ta'aloga Lakapilpu a le lalolagi sa faia i Eden Park. O suafa o tagata sa auai o:

Leaula Peniamina Vai, Ionatana Tofaono, Sione Oloi, Amio Amy Nafu'I, Masani Vasa,

Nathan Lauaki, Faau'uga Tautalafua, Polima Tautalafua, Tini Fasa, Glenda Manu, Kalosi Tuala, Lise Oloi. Fetalaiga Stevenson-Lesa, Gafoi Mataafa.

Sa mauaina lenei avanoa mai le Susuga ale Faipese Simon Peter Tagiilima Mat_fai, o se tasi nei o faipese sa ia fa'atonu ma a'oa'oina si'ufoga o tagata, ma na vala'auina ai i matou

e auai i lenei fa'amoemoe. Sa amataina a'ogapese i le masina o Iulai i le Falesa o St John's Ponsonby mo le fa vaiaso, ona si'itia ai lea i le isi malae ta'alo aua le tu'u fa'atasiga ma isi vaega sa afia i lea fa'amoemoe.

O le aofa'io tagata o le aufai pese na auai i le tatalaina o le Ipu ole Lalolagi e 350 tagata. Sa vaevaena i vaega e lima, ina ia fa'afaigofie ai ona a'oina le pese. Sa tofu le vaega ma le faipese, e to'a ono i latou, o latou suafa nei:

Igelese Ete ma Simon Peter Tagiilima Mat_fai (Choir Masters Group 1). Faalepo Vaotuuu(Choir Master Group 2). Desmond Tau Toleafoa(Choir Master Group 3).

Mike Tunai (Choir Master Group 4). Ben Taulealeausumai (Choir Master Group 5).

O nei faipese sa fesoasoani i le 'oa'o'oina o leo ma faiga o taga mo le pese. Ina ua latalata i le aso o le Tatalaina o le Ipu ale Lalolagi, sa faia le Fa'ata'ita'iga Fa'apitoa, na o mai ai Aiga ma uo e matamata ma auai e molimauina lea po, aua le alo atu o lenei Aufaipese mo le tatalaina O le Ipu ale Lalolagi. Sa faia uma ai fo'i ma toniga a le Aufaipese ma le 'au siva fa'apea fo'i le fa'a'ili sa fesoasoani i tapenaga ole tatalaina o le fa'amoemoe.

O ni lagona o lea po, o se lagona fiafia ma le mafana aua o lo'o tapua'i mai aiga ma uo i le manaia o pesepesega ma siva na faia, e le gata lea i le Aufaipese, ae o'fo'i i siva fa'aleaganu'u a Maori, i le manaia o a latou tu ma aga faa-le-atunu'u ile fa'afeiloa'i o tagata mai

malo ese'ese, ma 'au Lakapi mai itu e fia ole Lalolagi.

Ina ua o'o i le aso e tatalaina aloaia ai fa'agatama, e le'i ai se lagona popole po'o o se matamuli. Ae ina ua o'o i le taimi e amatalia ai le polokalame na amata ai ona lagona le loto popole, ne'i te'i ua sese se taga pe sasi foi se upu o le pese aua o lo'o silasila mai le to'atele o tagata maimoa i a matou fa'afiafiaga, ae le gata i lea o le lalolagi atoa.

Ae le'i o'atu i totonu o le malae, ae fa'ateia matou i le tumutumu o tagata o lo'o patipati ma pu'eata. Ina ua matou pepese, salagana le mafanafana, aua le mafutaga sa maua ma tagata uma sa auai i lea fa'amoemoe. E le gata ia i matou na fa'afiafia, ae o tagata sa Malaga mai atunu'u mamao aua lenei fa'amoemoe fa'apitoa. E ui lava ina eseese atunu'u na Malaga mai ai tagata, ae na lagona lava le Mafutaga Fealofani ma le Loto e tasi. Ina ua uma na matou pepese, sa faalagoina le fe'ei o tagata ma patipatia fiafiaga sa matou taumafai ai, na atili ona mata'ina ai fo'i le matou tapenaga i moli felanulana'i ma mea fa'apapa. Sa laulaututu uma tagata ma patipati, o se va'aiga fa'amomoloto.

Ose apoapoaiga i le tatou Sinoti Samoa, tatou galulue fa'atasi i galuega fai a le Lotu fa'apea foi i totonu o atatou Komuniti. E tele ma anoanoa'i avanoa taua mo outou le Tupulaga Talavou aua le lumana'i manuia o le tatou Sinoti Samoa fa'apea fo'i le Ekalesia Metotisi NiuSila.

Tusia e Lise Oloi



Nisi o tupulaga Waitakere sa auai i le aufaipese.



Nai Lalakai mai na Wasewase O Viti kei Rotuma e Niusiladi

Ni Sa Bula Vinaka - Noa'ia 'e Mauri

Eda veikidavaki yani ena yaca talei ni noda turaga o Jisu Karisito. Oqo sai ka lima ni vola i tukutuku ka vakarautaki mai ena loma ni Wasewase ko Viti kei Rotuma e Niusiladi. Sa nuitaki ni ko ni marautaka tiko na veika sa dau vakarautaki tiko yani.

Na Vaqa Vakayalo ka vakarautaka nai Talatala Qase ni Wasewase Ko Viti kei Rotuma e Niusiladi - Talatala Peni Tikoinaka

TU DONU MO ROGOCA NA DOMO NI KALOU

“A sa so na I vakatawa ni sipi ena vanua koya era sa tiko mai na vanua veico, a ra veivuke me vakatawa na sipi ena bogi. Ka raica e dua na agilosu ni Turaga sa rairai vei ira ...” [Luke 2:8 - 12].

Cava e talai kina na agilosu me la'ki tukuna na I tukutuku veivakurabuitaki ni nona sucu na Mesaia vei ira na I vakatawa ni sipi, ka sega vei ira na bête se ko ira na I liuliu ni lotu? Cakacaka toro sobu, beci, duka, boi ca ka tu ena I bili ni koro ka sega ni dau kauwaitaki.

Sa levu noda lotu, qarava kena I tavi, taura na kena vei tutu, ia e vaka sa sega ni rorogo vakarawarawa e daligada na domo ni nona veivakadeitaki na Kalou. Levu na ka eda cakava, bulia vou ena loma ni Lotu sa rogo kina na domo vakatamata ka sega ni rogo na domo ni Kalou. Vica ga na vakasama ena nodra bula ni qaravi I tavi na I vakatawa ni sipi ka rawa ni vakavou kina noda bula ena Siga ni Sucu eda sa baci vakarau vavaca yani.

1. Tiko vakadua ena vanua e dodonu

mo tu kina: “...tiko mai na vanua veico...”

Oqo ga na vanua e dodonu me ra tiko kina na I vakatawa ni sipi [vanua sara ga era tiko kina na sipi]. Sega ni rawai ena rorogo kei na I rairai ni nodra toso tilko na tamata kina koro levu [Peceliema]. Era vosota na batabata ni bogi kei na tiko e tautuba, me ra maroroi vinaka ga na sipi. Meda masulaka vakabibi vua na Kalou me kakua ni rawai keda na kui ni veisau ka sa yavalati keda vakarawarawa, vakavuna meda yali mai ena vanua e dodonu meda tu kina.

2. Veivukevukei: “...era veivuke me vakatawa na sipi ena bogi” Kakua na kidacala se lomatarotaro kevaka e dredre / drakidrakita na I lakolako, sega ni sotavi na gagadre [yadua, vuvale, vavakoso]. Sa basika vakalevu na dui caka nona, vakayaco lomana, ka ni rarawa ni vei ka oqo e basika sara tikoga ena loma ni noda lotu. Na taro levu e tarogi tiko mai cake, Cava na ka e sega ni tukuni kina vei ira na bête, ira era tiko ena vale ni soro na I tukutuku ni si sucu nei Jisu? Sa rawa ni da vakasamataka na

kena I sau dodonu, ka yaga meda masulaka me sucu vakayalo kina noda dui bula na Karisito me kauta mai na veilomani, veivukei kei na cakacakavata.

3. Gauna dodonu: “... ena bogi ...” Dua na ka e vakabibitaka ko Jone Wesele sa I koya na bula vakaivakarau. Dua na gagagaca bibi ni kena rawati na bula vaka I vakarau sa I koya na kena vakayagataki vakadodonu na gauna. Na Lotu eda lewena e lotu galala, sa vakasabusabutaki vakalevu na galala oya, ka sa vakasabusabutaki talega kina na vakayagataki ni gauna. Vei kemuni na luvei keimami [cauravou / goneyalewa], ni yalomatua, me maroroi ka vakayagataki vaka vinaka sa gauna e solia vei keda na Kalou, ka ni na sega ni lesu tale mai vakarau.

Me vakalougatataki keda ko Jiova ka maroroi keda

Serauni keda na mata I Jiova ka yalololoma vei keda

Me vakanamata vei keda ko Jiova ka solia vei keda nona vakacegu.

Emeni.

Koniferedi Ni Lotu Wesele e Niusiladi

“Noda Vanua - Na Vanua ni Kalou” Our Place-God's Place : Vakatekivu 28:10-19 - oqori na ulutaga ni Koniferedi ka a vakayacori mai Okaldi ena vula o Noveba.

E ra a matataka yani na Wasewase o Viti kei Rotuma e Niusiladi o Nai Talatala Qase Peni Tikoinaka kei nai Vakatawa mai nai vavakoso mai Wellington o Niko Bower ka vakatalega kina na Qase Levu Vakacegu o Nai Talatala Iaitia Sevati Tuwere. E ra matataka mai na Christchurch West Parish o Radini Talatala Qase Unaisi Tikoinaka kei Sikeli Senibulu.

Peresitedi kei na nonai Vukevuke

E rau sa mai vakatikori kina I tutu vaka Peresitedi ni Lotu Wesele o Nai Talatala John Wesele kei na nona I Vukevuke o Olive Tanielu mai na Sinoti Samoa. Na Vunivola Levu ni Lotu o Talatala David Bush e sega ni veisau.

Veiqaravi

E ra a veiqaravi ena Koniferedi oqo ko ira na wekada mai na Vahefonua Tonga, ka rokataki tu kina na noda draki ni noda veiqaravi na pasifika-oqo me vaka na kakana e vakarautaki, na veivakamarautaki ka

vakatalega kina na kena bulataki tu na noda i tovo vakavanua. Totoka na nodra vakaitavi na lewe ni vavakoso mai Khyber Pass, Tabacakacaka o Okaladi kei na Tabacakacaka o Waikato/Waiariki ena kena lagati na sere ena lotu ni veivakatikori ki veirau na Peresitedi kei na nona I vukevuke kei na Lotu ni veivakatabui vei ira nai Talatala Yaco vou kei v a k a t a l e g a k i n a n a veivakamarautaki ena bogi ni Vakarauwai.

Vakananumi

A vakarautaki talega e dua na gauna ena nodra vakananumi ko ira nai talatala e ra sa bale, ka ra sureti mai kina ko ira na lewe ni matavuvale. E mai nanumi talega ena soqoni oqori o Nai Talatala Qase Apakuki Ratucoka mai na T a b a c a k a c a k a o Waikato/Waiariki ka a mai kacivi na nona bula ena yabaki sa oti, 2010.

Tukutuku Eso

E vica na ka sa mai ciqomi me baleta na veiqaravi ni Wasewase o Viti kei Rotuma - dua sai koya na nodrau sa mai ciqomi o Alivereti Uludole kei Joeli Ducivaki kina vulitalatala ena yabaki vou. E sa vakaraitaka talega mai nai Liuliu ni Koronivuli ni Vulitalatala, o Rev.

Dr David Bell, ni sa raica rawa ko koya ni sa rawa ni ratou vakarautaki yani kina vulitalatala (candidate) e lewe 3 tale na noda gone ka ratou vuli tale tikoga ena koronivuli na Trinity College ena gauna oqo. E sa mai ciqomi talega na kena dikevi ka vukei na veiqaravi kina Tabacakacaka o Waikato/Waiariki. E sa mai cegu talega ena nonai tutu vaka Facilitator ni Tauwi Youth Ministry o Te Rito Peyroux, ka lewe tiko ni Kingsland Rotuman Congregation mai Okaladi.

Koniferedi ni yabaki 2012 - Weligtoni

Ni mai cava tiko na bose, e ratou mai solia na drotini ni Koniferedi ni Lotu Wesele (banner) na wekada mai na Vahefonua Tonga kina Lower North Synod. Oqo na i vakaraitaki ni sa mai cava na veiqaravi ni Koniferedi 2011 ka sa soli yani vei ira e ra na qarava tiko ena yabaki vou.

E na vakayacori tiko mai Weligtoni ka donumaka talega na kena marautaki nai ka 100 ni yabaki ni kena vakayacori tiko na Koniferedi. A tekivu sara ga nai matai ni Koniferedi e nai tikotiko ni Lotu e Wesley, ka ganita sara vakavinaka ena kena na laki vakayacori kina ena yabaki mai oqo.



Na matasere cokovata ni Tabacakacaka o Okaladi kei na Tabacakacaka o Waikato/Waiariki



Matasere ni vavakoso o Khyber Pass, Okaladi



Matameke ni soqosoqo ni marama ni vavakoso o Khyber

NA VAKANUINUI VINAKA

Na vakanuinui vinaka mai na vuvale vaka I Talatala Qase ni na noda vata na marau vakayalo ni Siga ni Sucu kei na kalougata ni yabaki vou 2012.

TABANA NI VEITARATARA

Kevaka e tiko e so nai tukutuku se i talanoa mai na nomuni vavakoso se tabacakacaka ka ko ni gadreva mo ni vota kei ira na noda era tiko oqo e Niusiladi, e sa kerei mo ni qai veitaratara ga yani vua na vunivola ni Wasewase Ko Viti kei Rotuma e Niusiladi o K u l a B o w e r e n a bower_kula@yahoo.co.nz, se ena talevoni e vale ena 04 5675362.

Mo ni Kalougata tiko.

FEHIKITAKI KAUA NGAUE KONIFELENISI 2011

Ko e konga maheni 'o e Konifelenisi ko e fakanofa fakata'u 'o e Palesiteni fo'ou 'o e Siasi, 'a ia ko Faifekau John Roberts pea mo e Tokoni Palesiteni fo'ou ko 'Olive Tanielu. Na'a na fokotu'u mai 'a e kaveinga ngaue ki he ta'u ni: "Ko ho tau api Ko e 'api 'a e 'Otua" pe ko e "Our Place God's Place".

Na'e toe lava lelei mo e fili 'o Faifekau Rex Nathan ko e Palesiteni Fili pea mo Jan Tasker ko e Tokoni Palesiteni Fili, ke fakanofa kinaua 'i he Konifelenisi 2012 ko e fuofua Palesiteni mo e Tokoni Palesiteni ngaue ta'u 2. Ko ia 'e toki fai 'a e fili 'a e Palesiteni mo e Tokoni Palesiteni hoko mai 'i he Konifelenisi 2013. Ko e Faifekau Rex Nathan ko e Faifekau Maui ia mei he Te Taha Maori.

Ko e konga maheni foki mo e malanga Hilifakinima mo e Sakalameniti 'o e kau faifekau fo'ou pea ko e toko 3 Tonga na'a nau kau he katoanga hilifakinima ko Faifekau Kalo Kaisa, Faifekau Goll Fan Manukia, mo Faifekau Simote Taunga, hili ia 'enau lava'i lelei enau Faifekau 'Ahi'ahi he ta'u 'e 2. Na'e laka hake he toko 2500 tupu ne nau tefua he malangaa pea na'e kau mai ki ai 'a e Hiva Fakatahataha 'a e Vahefonua Tonga O Aotearoa, hiva Fakatahataha 'a e Sinoti Samoa, hiva 'a e Wasewase ko Viti pea mo e hiva 'a e Vahenga Ngaue 'Aokalani Papalangi.

Ko e ngaahi Fehikitaki na'e tali 'aki 'a e Fehu'i Faka-Konifelenisi 24: Fehikitaki 'a e Kau Faifekau ngaue 'i he Vahefonua:

Setaita Kinahoi Veikune, Faifekau Sea Vahefonua Tonga O Aotearoa, Faifekau

Pule Vahenga Ngaue Aokalani /Manukau, (pea ne tokanga'i 'a e ngaahi fai'anga Lotu Tonga Ponsonby, Dominion, Ellerslie mo Petone Tonga). Vaikoloa Kilikiti, Faifekau Pule, Tokaima'ananga & Huli Ma'oni'oni, Kilifi Heimuli, Faifekau Pule Papatoetoe Saione, Kepu Moa, Faifekau Pule, Christchurch Kospeli, Lay Pastor Matangi Fonua, Gisborne, Mosese Manukia, New Lynn, Viliami Finau, Henderson (ke toki fakamahino), Molia Tu'itupou, Onehunga, Holakitu'akolo Paea, Otahuhu mo Papatoetoe, Goll Fan Manukia, Lotofale'ia, Mangere, Hiueni Nuku, Tawa Union, Lay Pastor Moi Kaufononga, Tokoni Lotofale'ia, Simote Taunga, Manurewa, Langi'ila Uasi, Lotu Hufia, Tevita Finau, Faifekau 'Ahi'ahi Northcote, Nehilofi Moala-'Aholelei, Faifekau 'Ahi'ahi Epsom, Makeleta Lute Tu'uhoko, Faifekau 'Ahi'ahi Panumure, Sione Lea'aetoa, Faifekau 'Ahi'ahi Glen Innes, Sunia Ha'unga, Faifekau 'Ahi'ahi Pukekohe mo Waiuku, Foeata Tu'ipulotu, Tikoni 'Ahi'ahi 'Aokalani/Manukau (ta'u 2).

Fehikitaki 'a e kau Faifekau Tonga ki he ngaahi Potungau Papalangi:

Sylvia 'Akau'ola Tongotongo, Kolisi Wesley, Siosifa Pole, Dunedin, 'Epli Taungapeau, St John's/Raumanga Co-operating Parish, Whangarei, Motekiai Fakatou, Tauranga, Saikolone Taufu, Christchurch Noate, Tevita Taufalele, Ashburton, Tavake Manu, Faifekau Sotia Christchurch, 'Alipate 'Uhila, Waitakere, 'Ikilifi Pope Onehunga Co-operating, Kalo Kaisa, Mangere/Otahuhu, Vaitu'ulala Ngahe, Manurewa, Metuisela Tafuna,



Ko kau Faifekau Tonga 'e toko tolu (3) ('oku 'i ai honau ngaahi kakala) na'e fakahoko honau Hilifakinima 'i he Konifelenisi 2011 'i 'Aokalani. Mei to'ohema: Faifekau Goll Fan Manukia, Faifekau Kalo Kaisa, Faifekau Sea Vahefonua Tonga, Faifekau Setaita K Veikune, Faifekau Simote Taunga, mo Paula Taumoepeau.

Matamata Union, Inoke Siulangapo, Omaru Union Parish, mo Nasili Vaka'uta, Faiako Kolisi Trinity. Ko e Faifekau Hausia Taufu'i mo Faifekau Sosaia Tamata'ane Tupou na'e ikai faingamalie ke na kau he fehikitaki.

Kau Faifekau Akoako ki he ta'u 2012:

Kuli Fisi'iahi (hono ta'u 2 'eni), Manoa Havea (hono ta'u 2 'eni), mo e kau ta'u taha: Kalolo Fihaki, Ilaisaane Langi, Finau Halaleva, Makaleta Lute Tu'uhoko mo Sunia Ha'unga. Fakatokanga'i, ko Makeleta Tu'uhoko mo Sunia Ha'unga kuo na 'osi fakakakato 'ena ako faka-faifekau ta'u 2 'i he Kolisi Tritivity, ko ia kuo na hu hangatonu pe 'o Faifekau 'Ahi'ahi ('o hange 'oku ha atu 'i 'olunga).

Kau Fakamafai ke fakahoko 'a e Ongo Sakalameniti Toputapu:

Makeleta Lute Tu'uhoko, Sione Lea'aetoa, Sunia Ha'unga, Tevita Finau, Nehilofi Moala-'Aholelei, Moi Kaufononga, 'Uha'one Metuisela, Mafua Lolohea (Vahenga Ngaue 'Aokalani/Manukau), Siale Fotu, Mt Maunganui, Saia Fia, Palmerston North, Matangi Fonua, Gisborne, Taniela Vao, Petone, Siela Nau, Levin, Sione Na'a Sina, Upper Hutt, Piutau Moli, Blenheim, Palanite Taungapeau, Dunedin, Frances Oakes, Oamaru, Sekope Moli, Hemilitoni St. Paul, mo Sione Molitika, Hemilitoni St John.

NGAAHI IMISI TAA NOVEMA



Ko e Lakalaka 'a e Siasi Dominion - teuteu ke taa 'i he Polokalama Fakame'ite Pasifiki 'a e Konifelenisi 2011 (Po Tokonaki). 'Oku ha 'i he imisi taa 'a e ta'ahine ko 'Eiki Tupou Moheofo Tuita, na'a ne maa'imoa ko e Vahenga 'o e Kakai Fefine pea ta'ofi vahenga ki ai 'a Siutaisa Tukutau. Ko e vahenga 'o e kakai tangata ko Taniela Afu Taumoepeau Veikune pea ta'ofi vahenga 'a Siale Sipa.



Ko e kau Hiva Fakatahataha 'a e Kakai Fefine 'a e Vahefonua Tonga na'a nau hiva he Polokalama 'a e Konifelenisi 2011 'o e efi'afi Sapate. Ko e Faihiva ko Siniva Vaitohi.



Ko e Palesiteni Siasi Uesiliana Tau'ataina 'o Tonga, Faifekau Toketa 'Ahi, (Faifekau malanga 'o e 'aho), Faifekau Sea 'o e Vahefonua Tonga, Faifekau Setaita K Veikune, Faihiva Lahi 'a e Vahefonua, Mofini Toafa, mo e Faihiva 'a e Kakai Fefine, Siniva Vaitohi, hili 'a e Malanga Fakatahataha Faka-Konifelenisi 'a e Vahefonua Tonga, Lotofale'ia he sapate 13 Novema 2011.

FAKALOTOFALÉ'IA

Kaveinga 'o e mahina: Tali 'a e Me'a'ofa 'o e Mo'ui Koholeti. 3: 12-13; Luke 19:9-10; Sione 3:16; 10: 10)

Si'otau kaunga fononga pilikimi 'i he 'Eiki, 'oku tau fakafeta'i lahi ki he 'Otua, ko 'etau tu'uta mo'ui he mahina tuku mo faka'osi 'o e fu'u ta'u kafakafa ko eni. Ko 'etau toe kau ai, pea mo'oni leva e lea mei tahi, "ko e 'Eiki pe".

Pea ko eni kainga hotau tala mo e fakakoloa faka'osi 'o e ta'u 2011: ketau TALI 'A E ME'A'OFA 'O E MO'UI. Ko e mahina foki eni, 'oku nofo 'amanaki mo naanaafaki 'a ha'a tangata ke ma'u ME'A'OFA. 'E 'i ai 'a e me'a'ofa mei he matu'a ki he fanau, pea mei he fanau ki he matu'a, mei he talavou ki he finemui, mei he finemui ki he talavou, pea 'oku 'ataa ki ha taha pe ke fai ha foaki me'a'ofa pea mo tali ha me'a'ofa.

Pea 'oku ou tui 'oku lelei pe ia keke tali, he 'oku 'aonga pea teke fiefia ai. Kaa, koe'uhi ko e ngaahi me'a'ofa ko ia kotoa 'e 'osi pe ia mo mole vave, he'ikai tenau tolonga pea 'e fai atu pe

pea hoholo mo e fiefia na'ate ma'u mei ai pea iku pe 'o ngalo.

Ko ia 'oku ou fokotu'u atu mo poupou atu ki he'etau Kaveinga 'o mahina ni: Tau tali 'a e Me'a'ofa 'o e Mo'ui, he ko e me'a'ofa ia talu 'itaniti. Kuo hoko mai 'a e me'a'ofa ko ia 'ia Sisu Kalaisi, 'a eni 'oku tau teu fakamanatu hono 'Alo'i mai ki mamani he 'aho Kilisimasi. Talamai 'e Sisu 'ia Luke: "Vete ho'o angahala pea ke tali 'a Sisu, pea 'e hoko atu 'a e fakamo'ui ma'u moho loto fale". Tali mo tui pikitai ki he me'a'ofa ko ia, pea he'ikai teke 'auha ai ka teke ma'u 'a e mo'ui ta'engata. Folofola mai 'a Sisu, "ko 'eku ha'u kemou ma'u 'a e mo'ui, pea kemou ma'u ke lahi 'aupito".

Na'e hoko mai 'a Sisu ke fakahaa'i mai, "ko e kai mo inu 'a e tangata kotoa pe, mo 'ene 'ilo lelei 'i he'ene ngaahi ngaue kehekehe, ko e me_a foaki ia 'a e 'Otua".

'Oku 'ataa ia kiate koe mo au, ko e kau angahala mo e kau "Sakeasi" keta fakaafea mai 'a Sisu ki "hota fale" kae hoko mai 'a e Fakamo'ui ki ho'otau fale mo e famili. Pea ko hono fungani, 'oku ta 'inasi 'i he Fakamo'ui ko ia 'i taimi 'o a'u ki 'itaniti ('o ta'engata) 'o ma'u ta'e ha totongi.

Ko e me'a'ofa eni 'oku tolonga, he teke iku ai pea teu iku ai au ki he mo'ui 'oku ta'engata. Ko ia mou tali 'a e Me'a'ofa 'o e Mo'ui.

Fakatauange kemou ma'u mo homou ngaahi famili kotoa ha Kilisimasi fiefia mo e 'Eiki 'oku kanoloto ai 'a e ngaahi Tapuaki Faka-Langi pea ketau tu'uta mo'ui kotoa 'i he Ta'u 2012 'oku tau hokohoko tolototo monu'ia 'i he ngaahi Kelesi hotau 'Eiki ko Sisu Kalaisi.

'Ofa Lotu Atu, Faifekau Mosese Manukia

FAKAMALO'IA 'O E FAKAAFEA 'A'AKE 'O SIHOVA

Fakafeta'i ki he 'Otua Mafimafi 'i he'ene fakapungahao 'a e halafononga 'o e ta'u ko 'eni, pea tau tu'uta mo'ui mai ai ki he ngaahi mahina faka'osi'osi 'o e ta'u ni. Fakafeta'i 'i he kei toka mai 'Ene hoifua, mo 'Ene finangalo lelei ke faka'ataa mo fakangofua kitautolu ke fai 'a e ngaahi fatongia hono Sino ha mai.

'Oku ou ongo'i 'a e hau'alofa'ia 'a e loto mo e 'atamai 'o pata he la kuo tu'u, mo haka he langi kuo tau he faifatongia ola fisifisimu'a 'a e Vahefonua Tonga O Aotearoa 'i he Konifelenisi ko hono hivanogofulu ma hiva (99) 'a e Siasi Metotisi 'o Nu'u Sila.

'Oku ou tomu'a fakamalo ki he Faifekau Sea 'o e Vahefonua Tonga O Aoteara, Faifekau Setaita Kinahoi Veikune, 'i he'ene fakafongia 'a e Vahefonua Tonga O Aotearoa ke ne hoko ko 'Opeti-'itomi ke fakaafea mai 'a e 'A'ake 'O Sihova (Puha 'o e Fuakava) ki he 'api 'o 'Opeti-'itomi (Vahefonua).

'Oku mou mea'i na'e taumu'a 'a e Puha 'o e Fuakava (Konifelenisi) he ta'u ni ki he Vahefonua Auckland Papalangi ke fai mai ki ai, pea nau faingatamaki kinautolu. Pea toe hiki atu ki he Vahefonua Manukia, pea nau faingatamaki mo kinautolu. Kae tu'u 'a 'Opeti-'itomi 'o fakaafea 'a e Puha 'o e Fuakava. Tuku mu'a ke u ki'i lave atu ai leva ki ai (II Samiuela.6:1-19)

Na'e ha'ele 'a Tevita mo e toko tolu mano 'o 'Isileli ke fakaha'ele mai 'a e Puha 'o e Fuakava mei he Fale 'o 'Apinatape 'a ia na'e 'i he Sia. Na'e teu 'e Tevita ha Saliote fo'ou 'o fakaha'ele mai ai 'a e Puha 'o e Fuakava, na'e hoko 'a e faingata'a hono fakaha'ele mai 'o e Puha 'o e Fuakava, ko e humu 'a e pulu na'a ne toho 'a e Saliote, pea ala ki ai 'a Usa ko e foha 'o 'Apinatape. Pea taa'i 'e Sihova 'a Usa

'o ne pekia. Pea manavahe ai 'a Tevita 'ia Sihova 'o 'ikai loto ke 'ave 'a e Puha 'o e Fuakava ki Kolo-'o-Tevita, kae fakaafe'i ai ki he 'api 'o 'Opeti-'itomi ko e tangata Kati 'o tuku ai he mahina 'e tolu.

Na'e fanongo 'a Tevita tokua kuo tapuaki'i 'e he 'Eiki 'a e Fale 'o 'Opeti-'itomi mo hono fale mo 'ene me'a kotoa pe. Pea to e ha'ele atu 'a Tevita 'o fakaha'ele mai 'a e Puha 'o e Fuakava mei he 'api 'o 'Opeti-'itomi. 'E tapuaki'i kitautolu 'e he 'Eiki koe'uhi ko e ngaue lototoo kuo mou feia he Konifelenisi.

Fakamalo ki he Faifekau Sea, Faifekau Setaita Kinahoi Veikune, Sekelitali 'a e Vahefonua Tonga, 'Etuini Talakai, Sekelitali 'o e 'ofisi, Paula Taumoepeau, Setuata Lahi 'a e Vahefonua, 'Uha'one Metuisela, "Host" 'o e Konifelenisi, Meleane Nacagilevu, mo e Komiti Konifelenisi 'a e Vahefonua na'a nau fuesia 'a e fatongia mafatukituki ko hono fakakaukau hotau fatongia kotoa pe na'a tau fakahoko ki he Konifelenisi. Fakamalo atu ki ho'o mou fofonga talitali kakai lelei, mo e fofonga fiefia mei ke kamata'anga 'o e Konifelenisi 'o a'u pe ki he houa fakamuumi taha 'o e Konifelenisi. 'a ia na'a tau foaki ai 'a e Fuka 'o e Ikuna ki he Vahefonua Uelingatoni ke nau hoko atu 'a e fatongia he ta'u kaha'u.

'Oku si'i 'a e lea ke ne lava 'o tala ki tu'a ho'o mou fai fatongia fakaholosio'anga 'i he Konifelenisi. 'A e ngaahi talitali faka'ofa lahi mo ngengesi na'e fai 'aki 'a e laumalie li'oa mo e 'Osi-kia-Velenga, 'i he 'aho Tokonaki, ko hai te ne lava ke fakamatala'i faka'auliliki 'a e fu'u talitali faka'e'i'eiki na'a mou fai, ki he kau Faifekau mo e kau Setuata mo e hou'eiki fafine mo e hou'eiki tangata, na'a mou tu'u pe he malele, he na'e fai 'a e ongosia, ka na'a mou kei taukave pe ma'a e 'Otua.



Ko kinautolu kau helo na'e 'i honau uma 'a e ngaue kafakafa ko e Talitali (Host) mo e fakalele 'o e Konifelenisi 2011. Mei to'ohema 'otu mu'i: 'Iki Fatai, 'Osajasi Kupu, Taina Tupou, Mafua Lolohea, John Moala, mo Edwin Talakai. 'Otu mu'a: 'Uha'one Metuisela, Ma'ata Fusitu'a, Maika Kinahoi Veikune, Meleane Nacagilevu, mo Moi Kaufononga.

Ko e Hiva Fakalangilangi 'Otua 'a e Fu'u kau hiva 'a e Vahefonua, kae'uma'a 'a e ta hiva fakaholomamata 'a e Faihiva Lahi 'a e Vahefonua mo e hiva malie he Huufi 'o e Konifelenisi, pea mo e hiva fakanofa Faifekau he Sapate, 'oku ou tui ko e tapuaki ia 'o e Konifelenisi. Pea 'ikai ngata ai ka ko e ngaahi polokalama 'a e fanau mo e to'utupu na'e fakamafana 'aupito, pea pehe ki he ngaahi fakame'ite mo e ngaahi faiva malie he 'aho Tokonaki. Ko e ngaahi ongoongo ki he ngaahi fakataha 'a e Konifelenisi 'oku ou tui kuo fakahoko atu ia 'e he Sekelitali 'a e Vahefonua.

Ko e ki'i faka'anaua pe 'a e motu'a ni he 'ete hanga ki he tatakai 'e he Tangata'eiki Palesitani mo e Fine'eiki Tokoni Palesitani 'a e ngaahi fakataha 'a e Konifelenisi kakato, 'oku te faka'amua mai ke pehe mai 'etau ngaahi fakataha'anga. 'Oku 'ikai te u manatu'i pe ne a'u 'o tu'u ua pe tolu hono ngaue'aki 'e he ongo Palesitani 'a e Kaati Paloti, ko hono toe ko e talatalanoa pe pea fakahoko ai pe 'a e ngaahi tu'utu'uni 'a e Konifelenisi 'aki pe 'a e felotolelei'aki 'a e Konifelenisi.

Fakamalo atu 'i he faingamalie kuo te lave monuu ai

GOD IS MY HERITAGE

(KO E 'OTUA HOKU TOFI'A FAKALANGI)

Kuo tau toki malii atu eni mei he Konifelenisi hono 99 'a hotau Siasi Metotisi Nu'u Sila, 'a ia na'e fakahoko ki 'Aokalani he mahina Novema 2011. Ko e toki Tapuaki lahi ia kiate kitautolu Tonga, ko e loto lelei 'a e Siasi ke hoko 'a e Vahefonua Tonga O Aotearoa ko e Sinoti Talitali (Hosts) 'o tuku kene talitali mo fakalele 'a e ngaahi polokalama kotoa 'a e Konifelenisi. 'I he'ene pehee, na'e hoko ai 'a e Sila mo e Moto 'a e Vahefonua Tonga, ko e Sila (Logo) 'o e Konifelenisi 2011, pea pulusi ia 'i he ngaahi Tohi Polokalama mo e ngaahi Pepa Faka-Konifelenisi kotoa pe.

'Oku faka-hisitolia eni he ko e fuofua taimi eni ke Talitali (host) 'e ha Sinoti Faka-Pasifiki ha Konifelenisi 'a e Siasi. Ko e me'a fakamafana ia ko e toe kole 'e he kau fakafongia Konifelenisi Tonga ke toe Talitali (host) pe 'e he Vahefonua Tonga 'a e Konifelenisi hokomai 'o e Ta'u 2012 ka koe'uhi ko e ta'u Senituli ia 'o e Konifelenisi 'a e Siasi Metotisi, 'oku pau

ia ke fai ki he Siasi Wesley Wellington, he ko e fuofua Konifelenisi 'a e Siasi Metotisi Nu'u Sila na'e fai ki ai (hili 'a e tau'atana 'a e Siasi Metotisi Nu'u Sila mei he Siasi Metotisi 'Aositelelia 'i he 1913).

'I he Sila 'o e Vahefonua Tonga, (hange ko ia 'oku ha atu) 'oku 'i ai 'a e Siakale 'o e Mo'ui ke fakafongia ko Sihova ko e 'Otua Ta'engata, 'oku 'ikai ke mafakamatala Hano kamata'anga pe Hano ngata'anga. Ko

e Lupe 'o e 'Amanaki Lelei, Melino, mo e 'Ofa Faka-'Otua, 'oku ne 'omeia 'a e va'a 'Olive 'o e Mo'ui ke 'ave ki mamani kotoa, pea 'oku ne 'o'ofaki 'a e Siakale 'o e Mo'ui 'a e Vahefonua Tonga O Aotearoa.

'Oku tohi 'i he Siakale 'o e Mo'ui, 'i hono kongia ki 'olunga, 'a e Moto 'a e Vahefonua Tonga, "GOD IS MY

HERITAGE, (Ko e 'Otua Hoku Tofi'a Fakalangi), kene fakamalumu hifo ki he Siasi, METHODIST CHURCH OF NEW

ZEALAND, he kongia ki lalo 'o e Siakale. Ko e kakano 'o e Siakale 'o e Mo'ui 'oku vahevahe fa (4) ia 'e he Kolosi ('o Kalaisi).

Ko hono kongia ki he to'ohena ki 'olunga 'oku 'i ai 'a e Tohitapu, 'oku 'i he fukahi tahi "lanu puluu malohi" ke

fakafongia 'etau folau mai mei Tonga ki he fonua ni. Ko e kongia to'omata'u ki 'olunga, 'oku ha ai 'a e nge'esi tofe, ko e Faka'ilonga Fakamamani Lahi 'o e fononga pilikimi 'a e Siasi Metotisi, 'oku teetea ia 'i he "lanu puluu vaivai" ko e lanu 'o e Langi, ko e 'Afo'anga hotau 'Otua Sihova Sapaoti 'Elohim, pea ko 'etau fononga

pilikimi 'oku fai, ko e fai ki hotau Tofi'a, 'Oku toe ha foki 'a e nge'esi tofe 'i he Sila Faka-Famili Wesley.

'I lalo ai he to'omata'u, 'oku ha ai 'a e mape 'o Nu_u Sila, 'oku fakapulupulu 'aki 'a e Fuka Tonga ke faka'ilonga ko e Vahefonua Tonga ko e Vahefonua (Sinoti) Fakafonua ia 'oku ne kapui 'a Nu'u Sila ni kotoa, pea puipuitu'a mei mui 'a e Kupesi, ke fakamo'oni ko e Sinoti Pasifiki. 'Oku ha leva 'i kongia fa ki lalo to'ohema, 'a e Fuka Tonga ke kei fakamo'oni ki hotau Tupu'anga, a Tonga Monu'ia. 'Oku vaka 'a e Siakale 'o e Mo'ui 'i he Vahefonua Tonga O Aotearoa, ko e fungavaka ia 'oku fai ai 'etau ngaue 'i he Siasi Tapu 'o e 'Eiki.

Ko e Lupe mo e Va'a 'Olive, 'oku na fakafongia 'a e faka'anaua ke tokalingolingo 'a e 'Ofa mo e Melino 'a e 'Otua 'i he Vahefonua Tonga O Aotearoa pea mo e Siasi Metotisi Nu'u Sila 'o lauikuonga pea ta'engata.

'Ofa Lotu Atu

