

TOUCHSTONE

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



Rev Finau Halaleva offers communion after the ordination service

Conference 2015 - Diversity and Respect

By Paul Titus

Visitors and long-time participants agree that two notable features of Methodist Conference 2015 were its diversity and the respectful way members handled their cultural differences and differences of opinion.

The Maori, Pakeha, Pasifika and Asian members of Conference celebrated their life together in weekend services for ordination and remembrance for deceased lay and ordained leaders. This was followed by two and a half days of caucus meetings and business sessions.

Conference gathered in Blenheim on Saturday Nov 14th under the theme 'A Time to

Resow and a Time to Regrow'

Following the opening powhiri, there was a service for the deceased lay and ordained leaders of the Church who passed away in the past year. They included former vice president Lana Lazarus.

Following this Conference gathered to recognise its retiring presbyters, who included former president Rev Aso Saleupolu.

During its ordination service Conference brought nine ordinands into full Connexion, eight as presbyters and one as deacon.

In his sermon at the ordination service director of English-speaking ministries Rev Trevor Hoggard told the ordinands the vital point in our ministries is whether our hearts are right with God.

Leaders of the Methodist Churches of Tonga, Fiji and Samoa as well as the Uniting Church in Australia and the Presbyterian Church of Aotearoa NZ were present as observers, and a group of presbyters from Korean Methodist churches in NZ also visited to exchange greetings.

MCNZ president Rev Tovia Aumua says several of the visiting leaders commented on the positive tone and inclusive nature of Conference.

"Our visitors from Australia – Rev Dr Apwee Ting and Colleen Geyer – were impressed with the way different cultural groups are involved in Conference. They were very positive about the inclusiveness in our celebratory activities such as the powhiri in which the



Vice President Bella Ngaha and President Tovia Aumua set to ordain Deacon Falanisei Hafoka.

tangata whenua and local synod welcome people to Conference.

"They also noted the way we conduct business, and the respect that we show our bi-cultural partner Te Taha Maori and the respect that Taha Maori shows us," Tovia says.

The diversity of MCNZ was underscored when it selected its next presidential team. Originally from Sri Lanka, president-elect Rev Prince Devanandan will be the first Asian president the Church has had. Tauranga lay person Viv Whimster joins Prince as the vice president elect.

MCNZ general secretary Rev David Bush notes that all three of the presidential candidates and the sole vice presidential

candidate all spent their formative years outside the MCNZ, either in other denominations or in other countries.

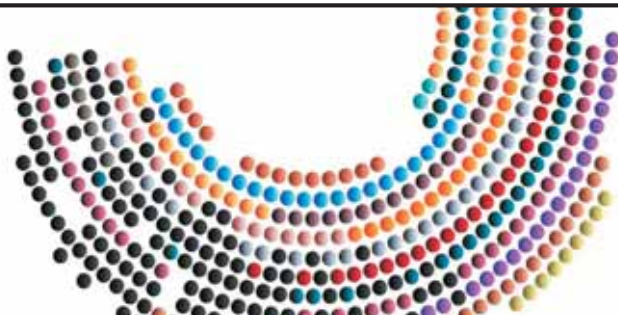
"It shows that many people can find a home in the Methodist Church and make valuable contributions."

David says he too was impressed with the respectful and thoughtful way and Conference discussed sensitive topics and reached decisions.

"Discussions on topics such as human sexuality can cause hurt and division but this did not happen. It is very affirming and gives a sense that we are a Church that values diversity."

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Methodists among King Tuheitia's spiritual advisers

Methodist ministers are playing a prominent role in a new advisory body established to provide the Maori king, Te Arikimui Kingi Tuheitia, guidance on spiritual matters.

Representatives of the seven major churches in Maori society make up the advisory council, Kahui Wairua.

Along with the Methodist Church/Te Hahi Weteriana, they are the Anglican, Catholic, Ratana, Presbyterian, Pai Marire, and Ringatu Churches.

King Tuheitia established Kahui Wairua a year ago, and it has spent its first year establishing what its duties will be and how it will operate, say former Methodist president Rev Rex Nathan.

Rex, Te Taha Maori tumuaki Rev Diana Tana, and MCNZ vice president Dr Arapera Ngaha are the three leaders of Te Taha Maori who participate in Kahui Wairua.

The Kingitanga has its own internal governing council, Te Kauhanganui. A decade ago a council of 12 elders was formed to provide input to the King from tribes that are not part of the Kingitanga.

That group of tribal elders is called Te Kaumarua, and Rex says Kahui Wairua is a similar body to Te Kaumarua.

"Our purpose is to advise on spiritual matters. As we have been settling into our role, we have consulted with Te Kaumarua and we will maintain a working



King Tuheitia's Methodist advisers are Rex Nathan (left), Diana Tana (second from left) and Arapera Ngaha (right). They are pictured with newly ordained Kelta Hotere.

relationship with them," Rex says.

"Over the past year we have met monthly, sometimes on our own and sometimes with Te

Kaumarua.

"One of the things we have been asked to do is to develop an order of service for Koroneihana,

the annual celebration of the King's coronation. Next year will be the 10th anniversary of Kingi Tuheitia's coronation, and they wanted a service that would be purposeful and meaningful for the occasion."

Rex says Kingi Tuheitia personally takes part in the Poukai, an annual circuit of meetings, meals and cultural performances at 29 major marae affiliated with the Kingitanga.

Members of Kahui Wairua are encouraged to attend the Poukai gatherings when they can.

In July Rex and Diana were part of Kingi Tuheitia's entourage at the coronation of King Tupou VI of Tonga.

Wesley College mourns Jonah Lomu

While all of New Zealand mourned the passing of Jonah Lomu, he had a special place in the hearts of the Wesley College community.

A memorial service to Jonah was to be held at the College on Sunday November 29th to remember Jonah the person as well the athlete.

Wesley College Old Students' Association president Warren Bray says the teachers, coaches, staff and students at the College remember Jonah as a brother.

"The records he set, tries he scored, and the games he helped win are engraved in history as are the memories and friendships he made at Wesley. His humour and humility came from a generous heart and loyalty to those who spent time with him."

Warren says the Wesley College community grieves with the Lomu family and thanks them for their child, who became a man who took on the world, armed with the strength and honour of a Wesleyan.

Wesley College teacher Richard Smythe says Jonah arrived at the school in 1989 as a year nine student. His mother Hepi hoped that placing him there would let him escape the violence of South Auckland.

Jonah quickly adapted to life at the College and trained for rugby to keep busy after school.

"He set himself a very rigorous training programme which he adhered to every day. Jonah was at times a loner and would not be swayed from his training goals. He had the capacity to cut himself off from friends when this interfered with his goals – at 13 years of age!" Richard says.

The deputy principal and 1st XV coach Chris Grinter promoted Jonah to the senior team when he was still a junior.

"This put Jonah in a difficult situation. He was seen as an upstart by the seniors and was now no longer mixing with his junior peers. Jonah struggled with this social schism but Mr Grinter saw Jonah's exceptional prowess as an athlete and managed him with precision.

"Jonah held many records for many years, some



A young Jonah Lomu with his mother Hepi.

of which still stand. Although he became our local Counties superstar, off the field we saw a very different person. Where some seniors failed to show heart to our smaller juniors; Jonah was always there to put his enormous arm around distressed juniors and to offer comfort.

"Jonah knew what it was like to be distressed through violence and social displacement. This gave him great understanding for the plight of the more helpless and easily forgotten little students in our midst.

Richard says Jonah was caring, compassionate but still steadfast and resolute to achieve his goals."

During the week Jonah died, Wesley College chaplain Rev Ali'itasi Salesa had set honesty as the theme for students to contemplate. Ali'itasi reflected on Jonah's honesty in the wake of his death.

"Often it is only in death we hear of a person's honesty in the living out of God's call to a life lived honestly. If Jonah's life holds any meaning for us, it must be that we don't have to wait to die before our honest efforts are recalled," Ali'itasi says.

"Jonah's honesty is a testament to a life lived in the quiet, unassuming and humble way. It was his humble honesty that spoke the loudest and clearest and will stand firm for us to recall in the days ahead.

"We give thanks to God for the life Jonah lived and was enabled to live through God's blessing."



In recent months the Durham Street Methodist Congregation has worshipped at Know Presbyterian Church.

Durham St to appoint inner-city chaplain

By Hilaire Campbell
The Christchurch earthquakes reduced Durham St Methodist Church to rubble. The Parish always intended rebuilding on the site but it has faced a number of obstacles.

Property steward David Peach says a building committee formed 18 months ago has persisted and now expects favourable outcomes based on its intention to provide a Methodist city chaplain.

The Parish's wish list might not match its pocket but David says that is inevitable. "The first Methodists went out in faith and so do we."

Income from anchor tenants and community rental of the facilities will hopefully offset any borrowing, and, down the track, pay for the chaplain.

"While we remain

Methodist, the intent of the new building is not to promote Methodism per se but to add a spirituality depth to the inner city inclusive of all."

Essentially Methodist in concept and outlook, the new building will provide different sized work spaces for Christian World Service, aspects of the Methodist Mission and community groups.

The vision is that spaces will be used for hospitality events and seminars, and there is to be a contemplative garden that could even incorporate the old church doors. "Everyone will be welcome," says David.

Wilkie and Bruce Architects were chosen to design the building partly because of their ability to embody the Parish's intent in their design, which showed great sensitivity. "We can't thank them enough."

Outgoing presbyter Rev Mary Caygill sees three vital strands to the future shape of Durham Street's mission and ministry – nurturing the current congregation, responding to the re-emerging inner city, and supporting the rebuild project group.

Mary says the Parish will have to get to know the central city as it is rebuilt in new ways and that it is why it has decided to appoint a dedicated chaplain.

"While we won't have full-time presbyterial support this

is something we need to do for ourselves," says Church steward Digby Prosser. "There's a whole community out there and we need to support the concept of Methodist city chaplain. The position will involve a degree of responsiveness. A fixed working day won't be part of the brief."

The rebuild is shaped around 21st century thinking, Digby says. "We will be catering for tourists, residents and people of any faith or none, with or without resources.

"The word networker becomes fundamental to this. Basically we are trying to ensure a strong Methodist drive with outreach to the wider community."

The chaplain appointee won't necessarily be Methodist but will have a strong Methodist ethos and community based experience. This is an innovation based on Mary Caygill's research and is what Lifewise has initiated in Auckland with its Splice initiative.

There are similar models of such creative ministries taking place in other parts of the world, Digby says.

The Parish has drawn inspiration from its past he says. "150 years ago a group of Methodists built a large church on a shoestring. Their vision fitted that time - this new vision will be ours for another century."

ST MARY'S COOPERATING
PARISH GLEN INNES

40th Birthday
Celebration.

SUNDAY 9.30AM, 7TH FEBRUARY 2016

A time to celebrate, remember
and reconnect with those who
have been and are involved
with St Mary's.

Please contact:

Matt at matttomgriff@gmail.com
Or Rev Sheryl Hogan at
hogans11@hotmail.com P 027 350 6005



150 Year
Celebration

Pitt St Methodist Church
will celebrate 150 years
at Labour Weekend 2016.

To register interest and receive information,
please email anniversary@methodistcentral.org.nz
Or write to "Pitt St Anniversary", PO Box 68184, Newton, Auckland 1145.



Moimoi Kaufononga, Melema'u Mollitika, Joeli Ducivaki, Ketia Hotere, Ieremia Amani, Principal Nasili Vaka'uta, Hosea Tupou, Alivereti Uludole, Falanisei Hafoka, and Finau Halaleva.

Conference decisions put spotlight on leadership

By Paul Titus

Some decisions Conference made this year will change the life of the Methodist Church. In other cases Conference opted to further consider proposed changes, and in still others it decided against change.

An example of the first is the decision to move toward holding Conference every two years. An example of the second is to further consider whether the Methodist Church should change its structure to achieve mutual ministry with the Anglican Church.

And an example of the third is the decision to reject a proposal to allow Pacific language congregations to affiliate with their local English-speaking synod rather than their Pacific language synod.

Methodist president Rev Tovia Aumua says Council of Conference first raised the idea of a biennial Conference nearly a decade ago and he is pleased that it has been agreed.

Moving away from annual Conferences will save resources

and Connexional staff time but it also creates complications in terms of when new presbyters are ordained.

The proposal that Conference has approved is for a six year trial period, during which Conference will be held every other year – in 2016, 2018 and 2020.

Because it requires a change to the Church's constitution to switch to a biennial Conference, the decision must be affirmed by two consecutive Conferences. Therefore Conference 2016 will also consider the decision, and at that time Council of Conference will present more details on how a Conference every two years would work.

The Faith and Order Committee brought a series of suggested decisions to Conference that would allow the NZ Anglican and Methodist Churches to recognise each other's ministers as equal.

A major change that the Methodist Church would have to make is to give the ordained member of its presidential team

the status of a bishop, whereas at present Conference alone has the authority and oversight that Anglicans relegate to bishops.

This path toward mutual ministry with the Anglican Church is termed the Irish model because the Methodist Church in Ireland has adopted it and it is being considered in a number of countries around the world.

Conference accepted Faith and Order's suggestion that the Church "reflect upon how episcopate is expressed in the life of the Conference and in the function of the Presidential team".

However, it declined to approve any further steps towards an episcopal structure and will reconsider the issue at next Conference after synods and committees have further considered the issue.

Some of the most spirited discussions at Conference took place in the Tauwi caucus. In addition to whether Pacific speaking groups could affiliate with their local synod, these included whether Tauwi would

accept a gay or lesbian president for the Church, and whether the Church should allow the ordination of a person who is in a stable and loving de facto relationship.

Te Taha Maori asked Tauwi many years ago whether it would accept a gay president for the Church, and over the past year a task group made up of representatives of all Tauwi synods has considered the question.

They reported that because there is no consensus on the issue among Tauwi, a gay president would not be acceptable at this time. However, the task group will continue to meet to discuss the issue and promote discussion in the wider church about it.

When Tauwi reported to Conference on its decision, Taha Maori expressed its disappointment but encouraged Tauwi to continue its dialogue. Mission Resourcing and Taha Maori will be in regular conversation with the task group.

Tauwi was also unable to reach consensus on the topic of

the eligibility of people in relationships outside of marriage for ordained ministry. The lively discussion on the topic raised wider issues about justice and the ethical standards ordained ministers should meet.

At one point in the discussions, the leaders of the three Pasifika synods stood before Tauwi caucus to say they stand together in their opposition to the ordination of people who are in relationships but unmarried. They want to see synods discuss the matter further.

General secretary Rev David Bush says Conference has now asked Faith and Order to produce a paper on leadership in the Church and report to Conference 2018.

"Our understanding of leadership is at the heart of many of the issues Conference has considered. The theology and practice of leadership will inform future decisions around human sexuality and people in de facto relationships, and how we respond to the Anglicans on mutual ministry," David says.

Little steps lead to better environment

Churches can be good global citizens and stewards of creation by reducing their environmental footprint.

This was the message the in-coming general secretary of the Uniting Church in Australia Colleen Geyer brought to Conference.

We all have a responsibility to improve the environment, and all the little things we do as individuals and congregations add up, Colleen says. We can start by raising awareness and changing our habits.

Moreover, efforts to reduce our environmental impact can save us money and improve safety.

Colleen is currently director of mission for Uniting Care Queensland (UCQ). UCQ is part of the mission of the Uniting Church. It provides health care, aged care and community services and is one of Australia's largest not-for-profit organisations.

UCQ has nearly 9000 staff and volunteers and works in 450 sites (some of which are very remote), including four private hospitals. Its cars drive more than 32 million km per year to care for people.

Colleen says in 2008 UCQ did an eco-efficiency audit of one of its buildings and this started it on path toward becoming a more environmentally sustainable organisation.

To do so it established a sustainability task group,



Colleen Geyer

wrote a strategic plan and set targets.

Among the steps UCQ has taken is to develop a plan to reduce waste through recycling, paperless meetings, less printing, and working with suppliers to reduce the packaging on the products they provide.

To reduce the impact of its large fleet of vehicles, UCQ has provided staff eco-driver training and changed the fleet to include smaller, more fuel

efficient cars. This has led to a reduction in CO2 and fuel consumption as well as safer driving.

For new property development UCQ now uses 'a whole of life cost model' so that it can determine the cost of features over the life of the building.

For example, its new hospital in Hervey Bay has high performance glazing on windows, solar panels to generate power, and a heat exchange system that allows it to extract and reuse heat from sterilizers.

Colleen says small churches can also make a difference by making little changes to the way they use resources and energy.

"If you influence the culture of an organisation, you can inspire those who work there to make a difference not only at work but at home as well," she says.



Sir Ray Avery

'The power of us'

We can make a difference to the world by harnessing "the power of us", say Sir Ray Avery.

Ray is a scientist and 2010 New Zealander of the Year, and he was the guest speaker at the Conference dinner on November 14th.

Ray spent a difficult childhood in England, living in orphanages and foster homes and on the street. With the help of someone who took an interest in him, he discovered science and became a successful businessman.

When he moved to New Zealand, he help set up the Department of Clinical Pharmacology at the University

of Auckland. He has made a number of inventions and is involved in a number of charitable groups that provide help to developing countries.

In his somewhat irreverent talk at Conference, Ray talked about why New Zealand is such a good place to be an inventor and entrepreneur.

New Zealanders are not fond of rules, they have little respect for the status quo, and they dare to dream they can do big things, he says.

Ray says by working together we can achieve much more than we can on our own. This, he says, is the power of us.

Are Cooperative Ventures killing Methodism?

To the editor,
I have attended Cooperating Venture churches for most of my adult life.

Every 5-10 years the Coordinating Partner changes with the consequence that often a minister from that church is appointed. The ordained person naturally brings with them the ethos and practice of the denomination of their ordination.

The failure of the Union movement of the 1970s and 1980s has meant that there has been no development in a liturgy, ethos or praxis of a 'Uniting Church of NZ'; therefore the CVs reflect the minister's denomination mixed with some congregational or independent flavour.

I suggest that the CVs generally are stuck in a no man's land, with no evolution to a Uniting Church of NZ and no way back to one of the national churches.

Members in CVs are very aware of the requirements imposed by multiple church partners with the increasing bureaucratic load imposed on parish administrators. This adds to a feeling of congregationalism and diverts scarce people resources away from outreach.

CVs have been successful in reducing the number of surplus church buildings but their future is limited to more of the same. What will be the picture for CVs in 20 years time if there are no

substantial changes?

To put on a parochial hat, none of the above factors aid a positive, growing, vital profile of Methodism. The Methodist Church, being smaller than the Anglican and Presbyterian Churches, is finding it increasingly difficult to fill presbyter positions.

Therefore, if a Methodist appointment can't be made, the CV is likely to appoint a minister from the larger partner. The Methodist ethos is increasingly subsumed beneath larger partners able to supply a more continuous stream of presbyters, aided by myopic congregationalism.

A significant proportion of non-Pacifica Methodists are members of CV parishes so their future is inexorably tied to the future of CVs.

We cannot afford to let the future become an extrapolation of the past. Change is required but what are the options?

I see three: 1) refocus our resources on serving CVs where the Methodist Church is one of the partners, 2) form a 'Uniting Church of NZ' in which a Methodist ethos and praxis would be enshrined along with the other partners, or 3) dissolve CVs where there is a Methodist presence with asset swaps to balance the interests of all the partners involved.

Ian Harris, Tawa

The cycle of violence in Israel

To the editor,
I respond to Gary Clover's article 'Israel's Right to be a Jewish Homeland' in the November Touchstone.

I read Gary's article just after reading the wonderful novel 'Mornings in Jenin' by Susan Abulhawa which tells of a Palestinian family's suffering, together with their Israeli friends. It covers the period from 1948, and is a fictional account written against some clear historical facts.

It acknowledges suffering on both sides but gives a sense of proportion. The Palestinians as a people have been all but crushed in this one-sided conflict. I recommend this novel.

We had the privilege of preaching on the Ruth lectionary recently. King David's royal line included the Moabites a people as feared and despised as the current Palestinians.

In Ruth we have a picture of mutual respect and sharing of resources which is demonstrably not happening on the West Bank. It reflects true Jewish values rather than the current Likud party's fear and loathing.

We have the witness of Jesus who told Peter to put away his sword against the ultimate provocation. What would Christ say of the hugely excessive force used to destroy UN schools and innocent lives in Gaza in 2009 or the 1982 Sabra

and Shatila massacre of refugee women and children?

Both sides suffer but very disproportionately. With walled, lost and uncompensated land, unheard grievances and now inroads into citizenship, an angry reaction is sadly inevitable. The cycle of violence continues.

Israeli Prime Minister Yitzhak Rabin was no angel as minister of defence but he came to realise there to be no option for peace if it did not include justice for the Palestinians. He co-signed the Oslo accords.

Yitzhak Rabin supported an Israeli state just as Gary does and I do though it did not include the West Bank. Rabin was assassinated for wanting to 'share the land'.

Violent illegal actions should not be called 'terrorism' for one group and 'protection' for the other. It is also wrong to label 'anti-Semitic' those who simply want justice for all.

Christian singer Garth Hewitt's music speaks powerfully for justice and reconciliation for all peoples in Israel and Palestine. He says "May the justice of God fall down like fire and bring a home for the Palestinians and may the mercy of God fall down like rain and bring peace for the Jewish people."

Richard Small, Lower Hutt

Israel's future must include Palestinians

To the editor,
Gary Clover (Touchstone, November) claims I repeated the PLO "slander" that Israel is an "apartheid state".

What I repeated was Archbishop Desmond Tutu's assertion that the apartheid practised in Israel today is worse than at the height of the apartheid regime in South Africa.

In this respect, recent Jewish history illustrates the fact, that those once oppressed, given the opportunity, can without a change of heart become the new oppressor.

With few exceptions, the world as a whole is condemning Israel's treatment of the Palestinians

and urging it to change before it is too late.

A proposed two state solution is now impossible given Israel has stolen so much Palestinian land since 1948, that there is too little left to establish a viable Palestinian state.

The future for all in Palestine-Israel is now surely a secular, multi-ethnic and religiously tolerant state, which largely existed in Palestine prior to the artificial establishment of the state of Israel in 1948.

The international community established the problem state - Israel - the international community must now rectify its mistake.

Brian Turner, North Canterbury

CORRECTIONS

In the July edition of Touchstone, the headline of the article about Dr David Tombs' appointment to Otago University incorrectly identified his position as chair of the National Centre for Peace and Conflict Studies. David is, in fact, the director of the Centre of Theology and Public Issues.

In the October edition, our article about the creation of the National Dialogue for Christian Unity incorrectly identified the current Archbishop of the Anglican Church. He is Philip Richardson, not Philip Randerson as the article stated.

My apologies for these errors.

Paul Titus, editor.



People weren't always amazed to hear what the shepherds said to them.

The Ageing Experience By Jan Fogg

New ways for old

Methodist Conference was 102 this year - a good age! This year the significant decision was made to trial holding Conference once every two years rather than hold it every year.

This is significant in part because this will contribute to a more responsible stewardship of resources by reducing the effect on the environment, costs to the Methodist Church, and time spent by leadership for annual reporting.

An annual Conference means less time is available to Church boards and committees to do their actual work because they need to sit down and write a report for August synods and Conference.

These are some positive consequences of a change and the trial period will identify whether there are any 'fish-hooks' to a biennial Conference.

I think this is a helpful example for us as we age. We change as we age, and things around us change. How are we to adjust to life-change?

For the impulsive ones amongst us it may be a quick decision to do something differently; others may find it hard to make any decision at all. But sometimes it is possible to trial a new decision to see how it works out.

This is not so easy when it comes to changes in housing, for example, but what about changes in the spirit?

Isaiah 35 is a chapter of encouragement to travel a new way with joy. It speaks of hope in a difficult period in the life of Judah.

So how might these words help us today? I see them in part, as an

encouragement to older people to reflect on the faith that has brought us as far as we have come.

Yet in the spirit of the new life of resurrection, can we make space to hear that God is saying to us in our physically challenged age: be strong in spirit and unafraid.

The spiritual journey of the older person is different from that of a young person. As the lived life draws to a conclusion, there is much to reflect on when we allow the space and time for this.

We can feel good at taking these times of quiet rather than choosing to busily occupy our time everywhere. It is vital in this stage of life, when bodily matters can be our focus, to make this time of spiritual reflection.

We have learned much through a lifetime of reading the Word and we have taken time to speak to God. Have we been as diligent in listening, in setting aside a focus on self for meditative silence with God in our hearts?

Worship of older people could well have much more time for significant periods of silent meditation, rather than filling up every minute with words. Yes, we love singing but relationships, whether with human, earth or Spirit, call us to speak and listen.

One blessing of age is that we can take time to understand our life in relation with God, who has walked the journey with us.

May peace and joy, the gifts of Christ, be yours this Christmas time.

CONVERSATION WITH THE CONNEXION

Conference lays ground for positive future

The theme we set for this year's Conference was 'A Time to Resow and a Time to Regrow'. By this we meant it is time for the Church to use the resources and heritage it has built up over many years to prepare a place for future generations.

We are pleased that many of Conference's decisions have done just this.

These included the decision to approve of the Methodist Missions Aotearoa proposal to create a national alliance of missions, parishes and community-based social services. This was accepted without much debate, which says very much about the clarity with which John Murray and Missions presented their proposal.

Another initiative that shows the Church is looking to the future is Wesley College's project to develop the Grafton Downs housing development. This will have a huge impact. Not only will it provide hundreds of houses for Aucklanders, it will permit the College to establish a new campus with purpose-built classrooms and other facilities.

The decision to move towards a two-year Conference is also a good way to

move into the future and one that will serve the Church well.

The celebratory services on Saturday and Sunday also show that the Church is in good heart with a healthy diversity. We do things in a way that other Churches do not and we should value this.

The service for the deceased and acknowledgment of those who are retiring are examples of this. In the past year we have visited several Methodist and Uniting Conferences around the Pacific and Australia and none take the time to focus on the service given by former leaders.

The photographs and stories that Marama Hotere and David McGeorge presented during the service for the deceased were very tasteful. We have come a long way since the days when only the names of the deceased were mentioned in the powhiri.

It is gratifying that the whole conference now participates in this service as public acknowledgement of the service our leaders have given us. This is also a healing balm for whanau of the deceased.

David McGeorge also did a good job interviewing each of the retirees so they

could share their insights about their ministry and what they would like to change in the Church.

We were both very pleased that Rev Aso Saleupolu was in attendance for the retirees' memorial. Aso was instrumental in Tovia first attending Conference in 1983, a step that began the journey that has led him to the presidency... though at the time he thought becoming a minister was the last thing he would ever do!

Conference dinner featured Sir Ray Avery as keynote speaker. Ray's accounts of his early days living on the streets of London resonated for Bella with some stories in our own backyards.

But greater than that was his acknowledgement that family (whanau, ainga, famili, famle) was the most powerful force that could be mustered to help achieve one's goals. His mantra, "the power of us" also resonates with us as Methodist whanau in acknowledging that together we can do what is needed.

As usual the ordination service was an inspiration. The choirs were impressive and Bella particularly enjoyed the Hawkes Bay Samoan choir and their renditions of



President
Rev Tovia Aumua



Vice-President
Dr Arapera Ngaha

the Maori hymn in the service as well as the blessing for the ordinands.

The online streaming of the various parts of conference was a great opportunity for whanau and us to view these important events at home. Bella says it was a very helpful technology as her husband was been able to watch their daughter Keita's ordination. At the time he was too unwell to travel to Blenheim to watch it live.

Bella also wants to thank the members for all their prayers and best wishes for her husband's health, nga mihi mahana ki a koutou katoa.

Thanks to the Conference Arrangements Committee and our chaplains. It was an inclusive and respectful Conference and almost everything went off without a hitch.

Light and darkness at Christmas

By Bill Peddie

The other day I heard of a novel seasonal job vacancy. A UK branch of Tesco's was looking for a Christmas lights detangler.

Given the modern propensity of some to festoon their whole house with lights, and with a personal vivid memory of struggling with unwisely stored strings of old Christmas tree lights, I suspect the new position may have great possibilities for expansion.

According to some versions of Church history, Martin Luther is given the credited for inventing Christmas tree lights.

The legend goes that one evening he was walking back home through the snow in the forest. The stars were shining and twinkling through the trees and he was so impressed he wanted to convey the same effect to his family by bringing a cut tree into the house and rigging up candles among the branches.

I suspect that these days such activity would be frowned on by modern Health & Safety inspectors not to mention argumentative insurance assessors. Yet it is not hard to see why light imagery came to be associated with Christmas.

Both Matthew with his story of Wise Men following a star to the manger where Jesus lay, and Luke with his heavenly angels singing to the shepherds at night use metaphors that fit a notion of Christmas lights.

Similarly, when some Christian leaders in the 4th century settled on a formal date for Jesus' birth, they symbolically chose the winter solstice as the date when winter darkness makes way for increasing light.

On the other hand, in modern New Zealand we may have gone astray by

forgetting that we should celebrate Jesus' birth at Christmas. The point is not so much so that we outdo each other with great parties and shimmering suburban houses. Rather it is to remember the original notion of Christmas that was intended to be the start of a new way of thinking about what Jesus' coming might mean.

Believing that we can best celebrate Christmas with extravagant and expensive light displays seems a little odd when we remember that the one whose birth we celebrate came to bring new ways of thinking about relationships with our neighbours.

Jesus insisted that issues of justice should take priority in our dealings with others. Surely a better way to honour the message he came to bring would be to choose a celebration and a way forward that fits with his message.

The widening gap between rich and poor is a world-wide phenomenon and we see the desperate plight of refugees in war-torn and famine-struck areas. I wonder if we might think of shedding light not with strings of detangled lights for ourselves but rather by contributing to any of the mainstream agencies like Christian World Service that work in such areas.

If we are attracted to light shows, how about stepping back a bit for a clearer view? A few years ago the National Geographic put out a satellite picture of the world's nations at night. Areas of poverty and need were mostly the areas of greatest darkness.

Helping provide electricity, food, shelter and security to those who otherwise miss out might offer one way of showing respect for the one we claim to follow and celebrate.

NIU-KIWI THEOLOGY

Poor boy who became king of kings

By 'Ikilifi Pope

Christmas is a symbol of hope for the Pacific youth and their families in our church who are struggling to settle effectively in Aotearoa New Zealand.

I remember my grandmother telling her stories about Christmas at Tufu, the family home in Tongoleleka village in the Ha'apai Islands. One story that always inspired me was of her father preparing tokonaki – uncooked taro, yams, fish, chickens, and pigs – that he took to his sisters and their families.

Sisters rank higher than brothers in Tongan society, though at Christmas sisters honoured their brothers with gifts ('kafu') that include tapa cloth (ngatu), lotions (lolo milimili) and fine match as Christmas presents.

On Christmas Day children who have families assembled at their parents' home where they cooked a big meal to share in the umu. After the Christmas service the meal was served and everyone had good time.

I believe what happened my grandmother's family home was common to many Tongan families at Christmas. This is how older generations celebrated and honoured Christmas.

It is a time of fun and enjoyment that reinforces and sustains important

relationships. It was a time of reconciliation if there were any outstanding disputes.

Christmas at my household in New Zealand does not follow the same pattern but the values and the philosophical components remain the same - loud and clear. The family gathers to exchange gifts, and enjoy our relationships with children and the rest of the family.

By viewing Christmas from the Niu-Kiwi Theological perspective that I shared previously in Touchstone we can see that shifting to another cultural setting has consequences.

Taking on new ways of doing things does not always go smoothly. There can be shortfalls and the results may be poverty, poor education and crime.

A critical issue facing the Pacific community in New Zealand is family violence. Factors that contribute to it are poverty, alcohol, lost identity, a lack of parenting skills appropriate to this context, and the style of church.

Christmas can provide a sign of hope and indicate a way forward for humanity. The core of the Haapai celebrations of Christmas is to empower families, focus on positive relationships, and make connections between people.

Building or rebuilding

relationships is the pivotal point of the celebration.

I came across a story of a minister who asked in his sermon: 'Who is Jesus?' The choir answered, 'He is the king of kings'. But one soft voice said, the poor Mary's boy.

The choir continued to sing repeatedly back and forth: king of kings, poor little Mary's boy. The minister summed up the experience by saying, 'We cannot see the king of kings without seeing Mary's poor little boy.'

At one level, Christmas is about a poor boy born in a manger. We can connect this to the Methodist Church's Let the Children Live initiative.

Talking about a poor boy in the manger can inspire us to think practically about how the Christmas story can help us build stronger connections to the children of today through church and community.

Christmas is not only a celebration of the poor boy who was born in the manger and who became the king of kings but also a time to consider practical issues in our church and families.

We can use to this time to value and empower our treasures, and to effectively settle our lives in this world.

Let Christmas talk to us so that we can help our young people overcome poverty and have good life.

HONEST TO GOD

By Ian Harris

Wisdom of the Magi

Perhaps you remember a few Christmases ago the Family Planning Association put up billboards around the country praising 'three wise men' – a trio of young blades sporting condoms in their back pockets.



Taking precautions to prevent infection and unwanted pregnancy is one thing. Wisdom, a quality of maturity, judgment and depth, is quite another.

We can also be absolutely sure that the wise men of the Christmas story did not ride to Bethlehem bearing condoms. They are in a totally different league from the randy threesome. The billboards were in poor taste, however effective they may have been in promoting the safe-sex message.

So who were those wise men? And why does the writer of Matthew's gospel bring them into his story?

Intriguingly, Matthew does not say there were three, nor that they were kings, or even wise men. He calls them magi, that is, astrologers. Most of the details in Christmas

cards and carols owe more to the fertile imagination of the church in later centuries than to Matthew's narrative.

By the 3rd century, for example, their number had settled at three. By the 6th century the astrologers had become kings. Another 200 years and they had names: Caspar, Melchior and Balthasar. They were, furthermore, a young man, a mature man and an old man, and each hailed from a different part of the known world – Europe, Africa and Asia.

The reasoning behind these embellishments is obvious: the wise and powerful of every continent owe their worship to Christ.

Later again the three kings were invoked to protect against ghosts, demons and misfortune. Medieval bell-makers stamped their initials 'C', 'M' and 'B' on church bells to ward off storms.

As astrologers, the magi studied the stars for messages from another world. In their understanding, an unusual star or star formation pointed to some great event, including the birth of a king. Seeing such a star, the magi set out to find him.

The clue to their presence in Matthew's account lies in the rare and precious gifts

they brought: gold, frankincense and myrrh. From the time of the early church these were symbols pointing respectively to Jesus as king, as one worthy of worship, and as a man who was mortal and would one day die.

The gold suggests wealth and power, and in ancient societies it was associated especially with royalty. In the gospel genealogies Jesus was a descendant of the royal House of David, so gold was a gift fit for a king.

Frankincense was used by priests in making an offering to God. It comes from the boswellia tree that grows in Arabia, the Horn of Africa and Iran. Gatherers of frankincense would slit the bark of the tree to allow a pale yellow sap to ooze out. After three months it was hard enough to be collected and sold as resin.

Priests burnt frankincense on the altar, assuming that the fragrance it gave off would be as pleasing to God as it was to them. Long before Matthew's gospel was written about 85 AD, a gift of frankincense was a gift appropriate to one who was proclaimed as somehow sharing in the divinity of God.

Myrrh was another aromatic gum. It comes from the fearsomely thorny commiphora tree, which grows in Arabia

and Ethiopia. Again the bark is cut to let out a yellowish gum, which becomes dark red or blackish as it hardens. It is bitter to the taste but the resin was powdered and used in perfumes and incense, chiefly in ointments for embalming the dead.

As we read the story today, myrrh points forward from Christmas to Jesus' death at the first Easter. At the time Matthew wrote, however, he was pointing back beyond Easter to Jesus' birth. Jesus had been crucified about 50 years earlier, and everything Matthew wrote was in light of that.

Symbolically, then, the gift of myrrh linked Jesus' birth with his death. In myrrh can be seen a portent of his death and embalming; in the spikiness of the myrrh tree a foreshadowing of his crown of thorns. And as the Roman soldiers prepared to crucify Jesus they offered him wine mixed with myrrh to deaden his pain (which, for the record, he refused).

So the magi's myrrh was a gift for a flesh-and-blood baby who, as a man, would die a bitter death.

That is what Matthew conveys through this story. Alongside all that, Family Planning's ad doesn't rate.



Children painted 'Minions' with the help of Mark Adams at Rangiora Methodist Church's school holiday programme.

School holiday programme serves up crafts, gardening and lunch

By David Hill

A school holiday programme is a Rangiora's Trinity Methodist Church's latest initiative to support children and young people.

Rangiora-Woodend Methodist Parish minister Rev Philo Kinera says the programme that the Rangiora church hosted in the October school holidays was made possible thanks to earthquake recovery funding from the Christchurch Methodist Mission.

Proceeds from a recent concert performed in the Rangiora Town Hall by the Christchurch Liedertafel Male Voice Choir also added to the fund that supported the holiday programme.

"We are using the funds to support children and youth programmes. The support has gone to the community rather than church families. Only one of the 20 children in the programme is from a church family," Philo says.

"The funding has to be used for community outreach and not to promote the faith."

Philo says the funding kept the costs down to \$40 per child for the four days.

"We kept it to 20 children so we could get qualified people and pay them to run a quality programme. Everything is provided including the lunch, which the kids prepare themselves."

The programme ran from Monday to Thursday in the second week of the October school holidays and involved a range of activities. Amongst them were painting, making kites, gardening, crafts, a Kiwiana Christmas tree, weaving, board games, icing a cake, card making and taking turns making lunch.

The children were split in four groups, with one boys' group and three girls' groups.

Cat Scott-Hewitt supervised the children in the kitchen and says the boys' group was first up to make lunch. They prepared kumara chips, beef sliders (mini hamburgers) and fruit kebabs.

"I'm trying to keep the food simple enough that they will all like it. It's about the presentation – if it looks good, they will eat it."

6 Senses creates online community

By David Hill

With social media Methodists can connect with others and share resources without leaving home.

Since retiring as Trinity College principal last year, Rev Dr David Bell has developed the 6 Senses interactive website.

Through the site people can upload resources, chat online, participate in online classes, earn Open Badges leading to the Community Theologian Award, and connect with others anywhere in New Zealand and beyond.

David says those familiar with Facebook, Google, YouTube and other social media websites, or the previous Mahara website, which was in use during his Trinity College tenure, will adapt quickly to 6 Senses.

"It's working really well. We have had 50 new people enroll in the last few months.

"Around 400 people have access to it and about 180 of them have been active in viewing resources this year. Some simply come in to watch," he says.

Members of 6 Senses can upload sermons, resources, poems, photos, videos, artworks and any other items they want to share.

The website's settings allow individuals to decide who can view their material, including whether it is open to full public view, restricted to those logged into the website or to specific individuals.

People who view resources can make comments. The website's settings ensure comments are moderated, "so you don't get nasty comments, unlike other websites", David says.

One of 6 Senses' innovations is Night School, where tutors discuss topics live. Anyone can listen into the conversation and post comments. All classes are recorded and are available to the public to watch later.

Recent discussions have included the Syrian refugee crisis and the Methodist Church's stance on ministers in de facto relationships.

David has also uploaded videos on YouTube's Practical Theology Channel. They include a discussion on John Wesley which has had more than 12,000 views. Interest has also been expressed seminaries in Australia and beyond,



6senses.nz learning no matter where we are

he says.

"The videos are nine or 10 minutes long and the best ones get a 70 percent retention rate of people who watch to the end. This is pretty good because people tend to have short attention spans online. You are lucky if you can get two minutes."

A 6 Senses shop is also being created, where website users can promote or sell their own books, artwork and other items.

"We do not want to get into commerce but we are happy to promote people's creativity," David says.

The 6 Senses website also has access to online Coursera courses, which includes many of the world's top universities. Many of those courses offer verified certificates or online badges for completing the course work which can be displayed on 6 Senses, Facebook and other social media websites.

Last year eight Trinity College students enrolled in a Coursera course through Wesleyan University in Connecticut called How to Change the World (as described in an article appeared in the May edition of Touchstone).

Anyone can join 6 Senses – you don't even have to be active in a Methodist or Uniting Congregation. 6 Senses has been made possible thanks to Methodist Church funding.



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We at Touchstone wish to express our thanks to all the individuals, parishes and businesses who supported this year!

We also thank those who have written articles, letters to the editor, and reviews.



Breakfast Club makes a difference

By Hilaire Campbell

The Breakfast Club at Gilberthorpe School in Christchurch is not just a social event. It nourishes children who would otherwise go hungry.

Gilberthorpe is a Decile 2 school with many one parent families who need extra help. Its breakfast programme has been running for more than 10 years with the help of many individuals and organisations.

St Stephens Methodist Church has taken its harvest food to the school for some years.

St Stephens steward Barbara Richardson says at one point a supermarket chain supplied breakfast food to low decile schools such as Gilberthorpe through the Red Cross.

“When it pulled out eight years ago, the church decided to get involved. It was about seeing a gap and filling it. Wasn't that what Wesley said?”

Meetings with the school and church leaders firmed up the programme and it has become a flourishing outreach service for the congregation that reflects the Methodist Church's 'Let the Children Live' initiative.

Once a month, on Communion Sunday – a most appropriate day – cash envelopes are collected at St Stephens on a voluntary basis for the school to purchase breakfast food such as Weetbix, fruit, Milo, and Marmite.

“It's easier for the school to do the buying because perishables are a problem

and they can buy in bulk. It's also important for us to stay in the background. It's not our project,” says Barbara. “But we're delighted to have an extra connection with the school.”

The school pays a breakfast coordinator to run the programme, and if she is unavailable teachers step in.

Gilberthorpe principal Andrew Wilkinson says, “We all know how important it is to start the day well. If students don't eat, the whole day of learning suffers.”

The Breakfast Club also fosters friendship and helps children get to school on time.

“We started it to help those in need and to help with poverty issues, and it has been very successful,” he says.

Students are Maori, Pasifika and Pakeha but Barbara says she is not interested in who comes from where. “To us, children are children, you don't distinguish between them.”

“There's no shame attached to the Breakfast Club and no one has to prove they qualify. It's not the children's fault that they are hungry.”

The Breakfast Club is very popular with students, especially in winter when a few extras come just for the hot drink.

St Stephens and Upper Riccarton are two of the churches in the Christchurch West Methodist Parish involved in the program. Durham St Methodist Church also contributed while it was worshipping



Donations from churches support Gilberthorpe Schools' Breakfast Club.

with St Stephens after the earthquakes.

St Stephens will support the Breakfast Club as long as the school wants it to.

Andrew says, “Yes, please! We really enjoy seeing Barbara once a month, and the support we get is huge.”

“Parents love the Breakfast Club as many of them struggle to supply this for students.”

St Stephens relationship with the school is very much a two way thing. “We always invite them to our family fun days,” says Barbara, “and we look forward to the deputy principal's presentation which shows where the money goes. It's also good for the school as there's more money in the envelopes after her visits!”

“Like all churches our numbers are down and we're getting older,” says Barbara. “But we still feel that the school is our focus.”



Final notes of Music in the Air

By Christmas Day 2015, John Thornley will have mailed out the final issue of his biannual journal, Music in the Air. He hopes his faithful subscribers will find it an exciting Christmas present.

Music in the Air was launched by vice president Jill van de Geer at the 1996 Methodist Conference in Christchurch.

John dedicated the first issue to his mother Dorothy, who died in October 1995. He was sorry she never lived to see it.

“I have inherited much of my mother's qualities, including her search for a creative theology for the present age, and her impatience with the slowness of the institutional church to accept and live with change.”

Though Music in the Air began with a focus on music, it gradually moved to cover a much wider spectrum of the creative arts, including poetry, preaching, drama, short story, paintings and worship liturgies. Its aim was to explore spirituality and the arts.

John says over the course of 20 years and 40 issues, the kaupapa of the journal became clearer.

“By the end of a long stay at the wicket, I decided that it had four major foci.”

They were 1) The hymn renaissance in Aotearoa that started in the 1970s and was led by the New Zealand Hymnbook Trust;

2) The spirituality of popular music, especially the African-American singer/songwriter tradition that extends from

spiritual to jazz and hip hop.

3) The Bicultural journey in mainline churches and wider society; and

4) Progressive theology, expressed in music, prayers, reflections and the liturgy of Sunday worship.

A full set of Music in the Air is now held by 12 libraries around New Zealand. In Auckland they are the Kinder Library at St John's College, University of Auckland, Auckland City Library and Carey Baptist College.

In Palmerston North they are in the City Library and Massey University. In Wellington the Public Library, Massey University and the National Library have sets. In Christchurch they are at the University of Canterbury, and in Dunedin both Hewitson Library at Knox College and Hocken Library at the University of Otago have them.

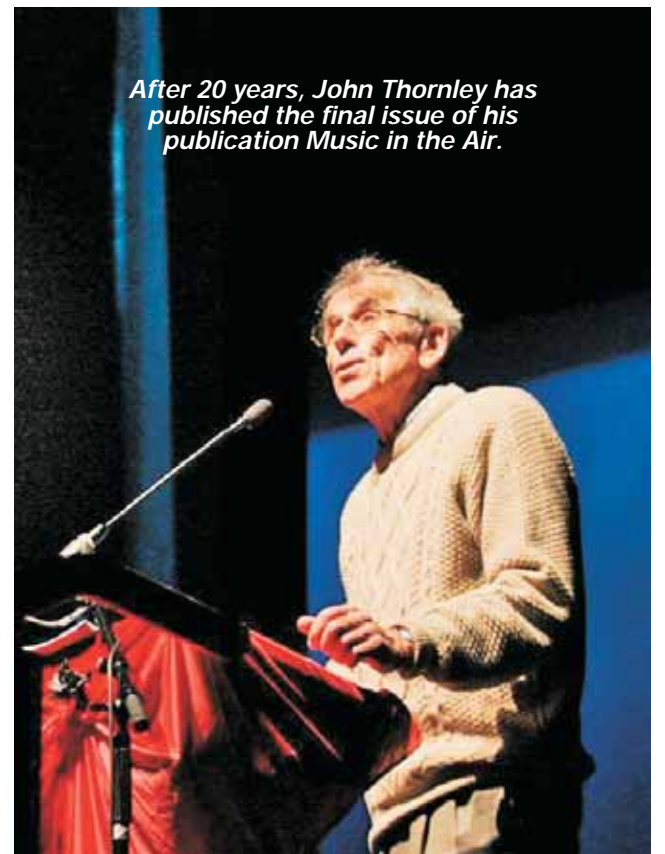
An additional supplement of eight pages in Issue 40 provides indices covering the major themes and topics of the journal.

John offered the photograph of himself that accompanies this article. It shows him on stage at the Regent Theatre, Palmerston North for a May Day concert in 2007, where he discussed the singer/songwriter Willow Macky.

“I had shared the righteous anger in poems she wrote against the Vietnam War, poems which appeared in my journal,” he says.

You can contact John Thornley at johnhill@inspire.net.nz.

After 20 years, John Thornley has published the final issue of his publication Music in the Air.



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Christ our Lord be born anew

GREG HUGHSON
REFLECTS ON CHRISTMAS

God is in the business of embodying love. As God's people we are called to do the same.

As we prepare to celebrate Christmas Day we hear once again the proclamation of John the Baptist. We are reminded that John went into the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.

John embodied the earlier message of the prophet Isaiah when he cried out in the wilderness: "Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low. The crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God," (Isaiah 40:3).

A day would come, Isaiah declared, when the loving salvation of God would be embodied, when God would be seen by all flesh.

John declared that this time had come. The stage was set for the birth of Jesus, a birth that ushered in a whole new chapter of human history. Who would have thought that the birth of a baby in a small town in Palestine more than 2000 years ago would have had such a huge impact upon the history of our world ever since!

We would not be who we are today without Jesus. He has provided 'all flesh' with the opportunity to actually see the salvation of God at work in human history, and to respond accordingly with gratitude, praise and commitment.

At the time Jesus was born, there were shepherds living in the fields, keeping watch over their flock by night. An angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified.

But the angel said to them, "Do not be afraid; for see—I am bringing you good

news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom God favours," (Luke 2:8-14).

There is so much fear in our world today. The message of Christmas is not to be afraid but to allow our hearts to be warmed and blessed by the good news of Jesus' birth, which is for us the embodiment, or fleshing out, of God's love in a unique way.

Centuries before Jesus' birth, Zephaniah's song of joy encouraged the daughters of Zion and of Jerusalem to celebrate, for they were assured that a day

would come when the Lord, their God, would rejoice over them with gladness, renew them in his love; and exult over them with loud singing as on a day of festival, (Zeph 3 :17-18).

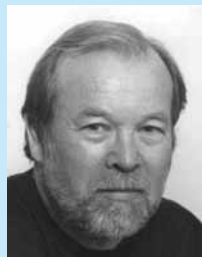
Whatever our circumstances, this Christmastime may we experience God "rejoicing over us with gladness and renewing us in love" so that we might enter the new year with confidence and hope, knowing and believing that "The light shines in the darkness, and the darkness did not overcome it, (John 1:5).

May our lives, however frail, embody and live out the prayer-hymn of Rev Norman Brookes: "Christ our Lord, be born anew. Shape our lives in all we do. In this South Pacific land, Let your peace and justice stand."

The promise of Christmas

CONNECTIONS

By Jim Stuart



I have always thought of Christmas as a celebration of what God intended the world to be – an anticipation of the moment when everything

including power is shared.

Celebrating the birth of a baby, makes us all equal and reminds us of the hopes and dreams all people have. Despite the violence, greed and fear that seem to punctuate life on earth, at Christmas we look forward in new hope for something better.

I am finding it hard to find that hope this year.

The madness of people who have taken the lives of people they did not know in France, Lebanon and Mali is the latest episode in that story. The reluctance of many to take action to prevent at least

some climate change, the tragic plight of refugees and the wealth held by a tiny number of people that leaves others without food or a roof over their heads are the tip of an iceberg of pain and suffering in our world.

Finding a faith that can make sense of what is happening and help me figure out what I can do about it is challenging. So much of what once inspired me to confront injustice seems ineffectual when I look at the increased capacity humans have to destroy each other and the planet.

In his provocative book 'Nine Essential Things I've Learned about Life', Jewish rabbi Harold Kushner argues that despite contradictions like these, we need "to give God the benefit of the doubt".

Harold goes on to add that it requires "having a vision of the world not only as it is but as it can be, and believing that one day it will be." This, he says "is a theology of not-yet" (p 162).

We know that bad things happen to

good people (the title of an earlier book Harold wrote). We see it all the time. He goes on to ask the other side of the question: Can we trust the world?

Looking at recent events, I suspect we can only answer: not yet.

Maybe it is good that it is Christmas time. We should not be afraid to face up to the tragedy of the world, because we know peace and goodwill are coming.

Rather avoid what is wrong with the world, we should look more closely but, as Harold argues, refuse to accept that it has to be this way forever.

Let us remember that in the 15th century the Church executed thousands in the name of religion. In Germany the Nazi party persecuted and murdered Jews, Gypsies, and homosexuals. But it stopped.

Efforts to stop the spread of many diseases have been fruitful because people have invested in research and treatment. We know how important fruit and vegetables are to our health, and we expect

to live longer than our ancestors did without antibiotics and other medicine.

Researchers into remedies for people with degenerative diseases like Parkinson's and Alzheimer's are hopeful of finding a cure. Not yet.

While this world is not the way God intended it to be, a 'not-yet' theology encourages us to keep on pressing on.

Christmas reminds us that our salvation is not ours alone. The message of faith is an impulse to live as "not-yet" – we are a work in progress.

Harold's concluding words provide a message of hope: "The heirs of Abraham, whether they identify themselves as Jews, Christians or Muslims, honour Abraham's memory by sharing his faith that the world we live in is not yet what God meant it to be, and by working to bring about the day when what should be, will be," (p. 169).

We look to the baby who comes as hope to our world.

Onward Christian bumblebees...

By Peter MacKenzie
UCANZ executive officer

I've been wandering around my garden lately looking for honey bees and I still haven't found any. They're just not about.

I'm not sure if it is the wind, the cold, or a generally low population of bees in my area. Thankfully there are a few bumble bees and some other insects that seems to be doing the task of pollinating the trees and flowers around the section and I am optimistically hoping for a good fruit crop.

It can sometimes feel that Christian ministry (whether ordained or not) is a bit like being a bumble bee.

In the first instance, it does sometimes feel as though it is something that we just bumble into, a chance encounter, a flash of inspiration. We flit and fly from activity to activity, being



involved and busy but not always sure what will come out of it.

Bumble bees don't fly around with the intention of pollinating flowers. It is just what they do.

It sometimes seems that what is most important is not the actual things that we do but the stuff that rubs off in the doing of it. The church

dishes are not as important as the conversation had in doing the dishes.

The work of the church on all the rosters is not as important as the feeling that people have of being involved and serving God. And dare I say it, the church music is not as important as the joy of people singing.

As followers of Christ we

are called to be pollinators of faith – to flit and fly around the garden of God's creation and allow an interchange of ideas and hope. To nurture people's development and encourage creativity.

That image has some interesting elements. We've got to be a bit less organised in what we do because the cross-pollination requires flying between plants. Flitting seems to be an important task, to keep in touch with people lightly but often.

There is also an acknowledgement of diversity. We need a diverse range of ideas to pollinate our thoughts and strengthen our faith. In our rich multicultural community we have an opportunity to be enriched by the blessing of others.

We are also called to realise that sometimes the

most important things are not what we think are the most important things. God's plan is not always what we think it will be – we are called to carry love with us from person to person, despite the busyness of our lives.

May the Christmas season be busy for you but not so busy that you cannot take time to smell the flowers (but watch out for bees buzzing around!).

Let all the tasks of Christmas take their place but know that our greatest impact is likely to come from something that we've just bumbled into and pollinated a rich growth of God's abundant love. Blessings to you all.

Real support for the hard to reach

By David Hanna

The government should be encouraged to follow a Methodist approach when dealing with hard to reach families in Aotearoa.

'Hard to reach' is the term government uses for those in the worst social demographics. These are people who under-achieve in education, have poor health, and are over-represented in crime, incarceration and unemployment.

The government's social investment approach focuses on those most at risk of a lifetime of negative (and costly) outcomes. Under this approach, it is designing programmes to help hard to reach families move in a positive direction.

To do this, government agencies use statistics to identify groups who

do not benefit from social investment. Significant in this group are those termed 'hard to reach'.

The term 'hard to reach' is most commonly associated with gangs. Supporting gangs is a sensitive issue for most politicians. They are reluctant to be involved with gangs because of their unlawful activity.

In 2014, the government released its gang strategy. It established a multi-agency approach that uses intelligence-gathering, law enforcement, intervention, rehabilitation and reintegration to address New Zealand gangs.

This strategy is limited because it connects all 'gang members' with criminal behaviour. It fails to see 'gangs' as social groupings with strong inter-generational family



A group of parents connected to the Black Power community graduate from a parenting course.

systems.

This limits options for creative change and puts government in a bind. The social investment approach wants to engage with 'hard to reach' communities but the gang strategy potentially alienates them.

A tough focus on crime is not the issue; that is the purpose of our police. But simply linking association with gang communities as a problem can lead to more families being split apart, more parents in prison, and more children placed at risk.

Do we really want more children in care or solo parents who depend on welfare?

Hard to reach families distrust government and 'helping' agencies. Their common history of experiencing a lack of respect leaves them angry at the 'system'.

John Wesley focused on the hard to reach of his time. These were people who mainstream

society dismissed as 'no hopers'.

Wesley Community Action follows this Methodist approach. We focus on respectful relationships. We listen to the stories of individuals and families. We support them to shape their own solutions.

Our approach facilitates positive social connections and creates the environment for people to step into a new future if they chose.

It is the Wesley way to harness the strength of these networks and social groups to effect positive change from within, with some external supports. When we do this we hear of their positive aspirations for their children and their hopes for a better life.

Wesley Community Action's Rangatahi team provides support to make positive changes in the lives of hard to reach families in Wellington. Members of Rangatahi team belong to the community that they serve.

They have shared experiences and understand the stresses and realities of hard to reach people's lives, and they are passionate about supporting positive change. They also have the professional support and guidance from the wider Wesley team.

As part of the community they are trusted and respected. This enables them to look beyond surface issues. Where another service might address an issue such as a drug use, Wesley can go further. Our team 'peel back the layers' to identify issues that support this behaviour.

We encourage Minister of Social Development Anne Tolley and her Ministry to learn from our Methodist approach. By understanding that the people in 'hard to reach' communities have wisdom and expertise, they can co-design strategies that really do make a difference.

PUBLIC ISSUES NETWORK

How responsible are we for climate change

By Betsan Martin, Public Issues coordinator

This December the world is on a climate threshold.

Most states have put their 'nationally determined contributions' on the table for the 21st annual Conference of the Parties (COP21) of the United Nations Convention on Climate Change. An announcement on an internationally binding agreement is due on December 12th.

Insufficient action by the New Zealand government to address climate change is based on assumptions that because we are a small nation we don't have an impact on climate change.

The government has assumed our unique geopolitical position absolves us of domestic obligations to reduce carbon emissions and the cost of ambitious action will be too high for the national economy.

They use the argument that we are a special case being a food producing nation dependent on agriculture, the area of our highest emissions.

New research on designing their climate change targets makes a case that New Zealand's responsibility is proportionate to our size and capacity. The opportunity cost of inaction must be taken into account and an economic transition should be seen as an opportunity and not a burden.

There are projections that postponing action now means higher costs of preventing catastrophic climate change in five, 10 or 20 years

Scenario planning has been done to factor in the costs and capacity for New Zealand to develop a Responsibility and Capacity Index (RCI). This index calculates current and historic emissions levels, income distribution, and economic capacity (based on market exchange rate terms and purchasing power). It calculates the New Zealand share of the global greenhouse gas budget is 0.26 percent.

A proposal for a 'Declaration of Interdependence and Responsibility' to frame a legally binding Climate agreement includes the following:

We the peoples recognize that:

- Earth is our common home. The planet is our shared responsibility. The stability of the climate is in our hands and we face the prospect of safeguarding life in its marvelous diversity.
- Interdependence unleashes the globalization of ecological and biotechnological opportunities and risks. Sovereign nations are forging forms of 'solidarity' sovereignty to take account of differentiated responsibilities, needs for development, finance and protection of earth's commons. Global flows of people and labour, economic, scientific and cultural information, capital, and goods testify to the shaping of a community upon which the future of the planet and of humanity depends.
- Risks from war, poverty and inequality, exclusion, and the globalization of crime (terrorism, traffic in persons or goods) are threatening the security of people, possessions, and the planet itself.
- Pathways to low carbon economies involve renewable energy, wealth sharing, and people taking care of the planet. Responsibility is relevant for state, corporate, civil society and individual spheres.
- Responsibility includes responsive and accountability dimensions and inaugurates a shift towards public good interests over private and corporate self-interest.
- Responsibility includes recourse to law and liability for transgressions against human dignity and wellbeing, climate stability and environmental integrity.

After the Paris agreement, the work will begin. The Methodist church is willing although the concrete steps have yet to materialize.

Another vital environmental issue is fresh water. This year we will review the quality we want for freshwater and how to manage the tensions of higher demands for irrigation and dairy farming. Do we want to be able to swim and fish in our favourite rivers and lakes?

Poverty steals from Kiwi kids



Support Methodist Missions

Every child has a right to a good start in life.

All our kids need a fair go so they can flourish and become good citizens.

Creating 'Cycles of Hope' is the work of your Methodist Missions.

We do this every day by working with families and children who need extra support.

A donation or bequest can help Methodist Missions Aotearoa make a lasting difference to New Zealand families.



For more information contact the chairperson of Methodist Mission Aotearoa, Michael Greer
12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz

Thanks for 70 Years of Change

On December 15, 1945, Archbishop West Watson launched the first Christmas Appeal urging support for the "millions in the east and the west who are hungry, cold and homeless". The National Council of Churches appealed for funds to assist Greeks recovering after World War II. In launching this year's Christmas Appeal on Advent Sunday, it feels like we have come full circle. This time our appeal is global and if anything the needs are greater.

The young refugee from Sudan featured on the poster offers us a glimpse of the determination of people who have crossed borders and navigated war zones to get to safety. Carrying her seat on her shoulder, like others at the camp where she lives in South Sudan, she is off to her open air school.

An education is her best hope for the future.

In 2015 our focus is firmly on the needs of poor people, refugees and the victims of violence. Gifts to this year's Christmas Appeal will give many people access to skills and resources they need to rebuild their lives. Our partners and other members of ACT Alliance (Action by Churches Together) are making sure your donations are used well.

Of our partners, it is the Department of Service to Palestinian Refugees we have

followed most closely this year. Working on the frontline helping Syrian, Iraqi and Palestinian refugees, they are stretching the grant we make to help as many people as they can. While brutal attacks in Beirut, Paris, Mali, Cameroon and Jerusalem get headlines, it is the work of people listening to refugees, providing relief assistance and building understanding between people of different religions and ethnicities that deserve more attention.

One positive event was the United Nations' agreement to 17 Sustainable Development Goals. For the next 15 years governments will strive to "leave no one behind" in efforts to carve out a more equitable future. Poverty and violence are not inevitable. By sharing resources and putting in place fair policies, our world can be

a safer place for all. We hope for a new commitment to our planet at the Climate Change Summit in Paris.

At seventy, CWS can testify that small changes can make big change. Family by family, our partners are making sure such change happens. They need your support.

It's been a tough year for many people. If you can, please give to the 2015 Christmas Appeal so they can rebuild.



Pauline McKay
National Director

HELP REBUILD LIVES

DONATE TODAY

www.christmasappeal.org.nz

CWS
JUSTICE IN ACTION

Member of the **actalliance**

Help Rebuild LIVES

"Guide our feet into the Way of Peace" Luke 1:79b



Ataf tells International Programmes Coordinator Trish Murray her life story.

CWS grant a Lifesaver

Each week Ataf goes to the Sabra Centre in Lebanon to join other refugee women for exercise and conversation. It is an important social event for her and her friends.

Without the exercise and community they find together, they would not be in such good health she says. Living in the Sabra refugee camp Ataf has seen many changes since she arrived in 1950. Born in Jaffa, Palestine in 1936, she came with her parents because her mother was very scared at what might happen to Palestinians when the State of Israel was founded.

As a teenager she attended a home economics class at the Centre. In those days the doctor came each week and the Centre stood alone - now it is surrounded by dense housing for growing numbers of refugees.

Visiting the camp now home to Syrian and Palestinian refugees, Trish Murray found the women put great value on the work of DSPR. Many told her their involvement at the Centre where she

visited last month had changed their lives.

"Nobody has ever talked to us like this before. Nobody has brought us together to ask us what we need, what skills we want to learn," one refugee told her about DSPR.

"Although we think our grant is quite small, the staff of DSPR told me that it was a lifesaver," she said.

Trish was in the Middle East at the time of the attacks in Paris. There were different perspectives on their impact. Dr Bernard Sabella Executive Secretary of DSPR saw them as a major setback for Palestinian negotiations.

One of the most poignant visits was to a children's forum in Jordan. The children had made a large banner with the words "We are with the children of Jerusalem", signed by 100 of them. Giving it to Trish, they said their hearts were with the children of Jerusalem.

"I was touched by the beauty of what they had done and their powerful sense of connection," she said.

The Perfect Gift

People are buying water to help those with none. It is proving the most popular in CWS's Gifted range. Purchase a gift card or e-card to give to someone else and your gift becomes a donation to a local partner providing training and resources to people who need a hand.

Kellen featured in this year's Christmas Appeal is one farmer who has benefited from the scheme. She lives in southwest Uganda where water has become scarce. After her husband died, she discovered she was infected with HIV/AIDS. Medication and a new rainwater tank made all the difference. Now her farm is flourishing and she earns extra by selling banana pancakes. Her children are clean and go to school.

Gifted works well with a box of chocolates or something small. Visit <http://gift.org.nz/http://gift.org.nz/> or call Emma at 0800 74 73 72 for a catalogue.



Kellen waters while her children weed their garden.

Photo Credit: CCS

Thank you for your gift to Help Rebuild Lives



Drought undoes Vanuatu Help

Allick Kason (18) has worked hard to recover after Cyclone Pam hit his home on Tongoa Island. The eye of the cyclone passed over the island in Shefa province, destroying almost everything.

"Besides the loss of my home the biggest impact of the cyclone was the loss of all our above ground food crops, especially our bananas and fruit trees. Our root crops were okay but we knew there would not be enough to feed everyone for very long so we needed to plant more crops quickly after the cyclone" said Allick whose story features in this year's Christmas Appeal.

Thanks to support from the CWS Vanuatu Appeal, he was able to replant root crops and sow seeds. Earlier this year he harvested cabbage, and new banana trees were starting

to grow.

However, the community still faces challenges. "Because we lost our homes we don't have the ability to harvest water anymore and my community does not have a natural water source. We have to walk a long way to the beach and dig fresh water from a spring. However we can only drink this water at low tide otherwise the water tastes salty" he said.

The family is relying on tarpaulins to shelter from the weather. Allick is stockpiling materials to rebuild the family home but hasn't got everything he needs yet. He wants to build it out of strong materials to withstand another cyclone. Like most people on Vanuatu, he plans to be better prepared when the next one arrives.



Photo Credit: Act for Peace/ J Loersch

Allick was busy digging his garden to plant new crops back in April.

Medicine for Refugees in Jordan

In Jordan refugees need help more than ever. With no prospect of hope at home, some Syrians are pushing on to Europe. Most having made it to Jordan are refining survival skills now their savings have been spent. There is not enough support to go around.

The Department of Service to Palestinian Refugees in Jordan is doing what it can to fill the gap.

This year donations to the Syria Appeal have been matched by the New Zealand government with a NZ\$70,000 grant. Thankfully DSPR will be able to help many more families to get the medical care they need.

When International Programmes Coordinator, Trish Murray visited Souf camp located 42 kilometres out of Amman, she noticed how the issues refugees faced had compounded over time.

Palestinian refugees living in the camp long before the collapse of Syria continue to seek justice, some since 1948.

"The refugees have deep respect for DSPR Jordan and very much see them as important advocates and protectors," she said.

Home to 550 Syrian refugee families plus many more Palestinian refugees, the camp provides minimal services. Unemployment is high and residents suffer from chronic diseases.

Donations to CWS funded a second Free Specialised Medical Day using volunteer



A pediatrician talks to refugee sisters at a Free Medical Day funded by CWS.

doctors and specialists from Jordan Hospital who also helped with free medicine.

"I was impressed with what they could do with so few resources. DSPR staff said every time they met with women in the camps

new issues emerged. For example, two women revealed they had disabled children. It is a constant scramble to find what they need - sometimes costs are so high they cannot help," she said.

Climate Summit

Concern about the effects of climate change on poor and vulnerable people has motivated much of the advocacy by ACT Alliance (Action by Churches Together). In November cyclists rode through nine countries in Africa, encouraging support for climate justice.

In New Zealand CWS supported the People's Climate Marches, gathered signatures on the international petition and promoted the Fast for the Climate. An ACT Alliance delegation is participating in final negotiations at the UN Summit being held in Paris, November 30 - December 11.

As a global alliance of faith-based development and humanitarian organisations, ACT Alliance says it has some experience with communities suffering from challenges related to global warming and the future is frightening. Many CWS partners have been forced to focus on helping rural families cope with drought and unpredictable weather.

Pakistan Partner helps with earthquake relief

CWS launched an appeal after October's magnitude 7.5 earthquake devastated parts of Afghanistan and Pakistan.

Local partner Community World Service is delivering monthly food parcels and winterisation kits to families affected while its mobile health clinic has already provided care to thousands of people.

Reaching Rural Young People

Fifteen year old Giselle (featured in this year's Christmas Appeal) is determined to help her community in rural Nicaragua, Central America. She is training to be a Peace Community Mentor with CWS partner CEPAD (the Council of Protestant Churches in Nicaragua). Along with trainees Marcos and Lea, she has plans for the small village where they live.

The three want to help young people, especially those struggling with substance abuse, domestic violence, low self-esteem and depression. "I want the kids to feel like a community and respect each other" says Giselle.

For the isolated village of La Ceiba, the programme will

build peace and self-esteem for young people locked in a cycle of grinding poverty. Giving young people time to talk and play will help release some of the frustration they carry. "People see alcohol as a refuge because they don't feel they have anything else to turn to" she adds. Giselle joined the training because she wanted change in her family, but after the first sessions says, I'm seeing how these skills will enable me to help the whole community.

CEPAD has set up local community groups to provide psychosocial care in rural villages where there is none. They train mentors to provide counselling, stress management and other support to stop violence and to strengthen



Photo credit: CEPAD

Giselle is training to be a Peace Community Mentor for her community.

communities with few resources. CEPAD supervises the trained mentors. In areas where there are no social

services or organised activity, soccer leagues are one way to rebuild lives for young people at risk.

Watch our 70th anniversary messages from partners and friends at <http://christmasappeal.org.nz>

New Zealand Baptists reaffirm ban on same-sex marriages

By Cory Miller

The New Zealand Baptist Church has closed its doors to same-sex marriage in a decision made at its annual hui in November.

New Zealand Baptist Church national leader Rev Craig Vernall says the question whether or not Baptist ministers would perform such ceremonies was a topic of discussion at the hui held in Tauranga.

He says through a democratic

process, 97 percent of delegates affirmed this “traditional and biblical viewpoint” and voted against allowing same sex marriage ceremonies.

While gay marriage was legalised more than two years ago, religious organisations are under no obligation to perform it.

Craig says the decision for the Baptist Church not to allow it was not an easy one to make given it was a sensitive topic.

“Lives and personal identity are what’s being discussed.”

But Craig says there had been a robust process of evaluating what the church’s constituents want.

A working party had been established following the 2013 law change to discuss the issue of gay marriage within the church and gather the opinions of the 240 congregations around the country.

“It concluded the high majority of New Zealand Baptists don’t want to break with the tradition of marriage being only between a man and a woman.”

As part of this decision was also a resolution that could see ministers who chose to go ahead

and perform a same-sex marriage ceremony, lose their license.

Craig says Baptist ministers were subject to a “code of ethics and rulings that have been with the church since time immemorial”.

“So yes that possibility [of losing their license] still remains with us. But it wouldn’t be done lightly.”

The Baptists aren’t alone. Catholics, Ratana, and Mormons have taken a similar stance on the

issue, while the Anglican Church continues to debate it.

On the other hand, the Methodist Church does not object to same-sex marriage and has left it up to local churches to decide whether they would open their doors to same sex marriage and up to individual presbyters as to whether they would conduct a ceremony.

Presbyterians voted in 2013 to uphold marriage as the “loving, faithful union of a man and woman” but allow individual ministers to conduct same-sex marriage if they chose to do so.

Likewise Hindus and Buddhists left it up to each individual to make their own decision.

Craig says the discussion on same sex marriage hadn’t been an easy one for Baptists.

“We are having to lovingly wrestle with the 2000 years of our biblical traditions and the tension of a changing moral and social climate within our society,” he says. “In the midst of this discussion are our family and friends who are of a LGBT persuasion. So this is very personal for all of us.”



Rev Craig Vernall



The 150th anniversary of Bank Street Church provided an opportunity to celebrate Methodism in Timaru.

Timaru’s 150th anniversary a time to celebrate, reflect

By Barry Jones

More than 100 people gathered in Timaru over Labour Day weekend to celebrate the 150th anniversary of the Bank Street Methodist Church.

Many who attended live in Timaru but a significant number came from other parts of the country and five made the journey from Australia to be present.

The old bluestone Church building has not been used for congregational life since 1991. It is currently leased to a firm of funeral directors.

In 2013 a few past members of the congregation felt that it would be fitting to hold a reunion of past members of the church on the occasion of the 150th anniversary of the beginnings of Methodism in Timaru in October 1865.

As there is no longer a congregation associated with the church, the current generation will be the last of those who remember the Bank Street church and all its related activities.

The celebrations began early on the Saturday afternoon with a brief service held outside the church. Past presbyter Rev Dr David Bell conducted the service, during which four people shared how the congregation and its ministers and lay leaders touched their lives.

Following the service there was a display of photos spanning the decades from 1930 through to 1991. One of the photos was of the eight past organists.

A visit was then made to the 1907 Wesley Hall. For many years it was used by the Sunday School, Bible Class, Women’s Fellowship, Girls Brigade, Life Boys, and social activities of the congregation. In 2008 the Timaru Parish sold the hall to the Harlequins Rugby Club.

Afternoon tea was served in the Woodlands Road Methodist Church hall, where memorabilia was displayed. It included photos of weddings, Bible Class

and Easter Camps, church picnics, special events such as Sunday School anniversary services.

In the evening there was a dinner at the Seven Oaks Reception Centre. Greetings were received from Methodist president Rev Tovia Aumua and vice president Dr Arapera Ngaha, Timaru mayor Damon Odey and the Central South Island Methodist Synod.

During the evening there were three toasts. The first was to past members proposed by Beverly du Cloux (nee Withers) a past member who served as a nursing sister in the Solomon Islands.

The second was to past lay and ordained ministers proposed by David Bell. The third was to the future and it was proposed by Rev Barry Jones, who candidated for the ministry from Bank Street Church in 1958.

On Sunday morning an anniversary service was held in the Woodlands Road Methodist Church hall. Past presbyter Rev Norman West conducted the service with the help of current presbyter Rev Bob Sidal.

Barry Jones was the guest preacher. In his sermon he asked three questions: Did the faith community of Bank Street Church help us to take life seriously? Did it help formulate a meaningful view of reality? Did it help people in and out of the congregation get the most out of life?

Several factors contributed to the Timaru Parish’s decision to close Bank Street Church in 1991. They included falling attendance at worship partly due to tensions arising from the Methodist Church’s commitment to become a Bi-cultural Church and an inclusive church that affirmed the place of homosexuals in leadership.

When it closed there was little to celebrate but the 150th anniversary revealed that there was a large body of people for whom the Bank Street Methodist Church was a significant faith community for them.

Kerikeri shows value of rural churches

By Hilaire Campbell

Hosting cake stalls and car boot sales are often seen as good fund raisers for rural churches but Kaeo-Kerikeri Union Church minister Rev Dr Robyn McPhail says the real value lies in building community.

“It’s not about conversion as much as putting the Gospel into practice. As a church and as a body with charitable status, we are here for the sake of others. Though the trickle of funds is helpful too.”

In October Robyn attended the Uniting Congregations Forum in Upper Hutt along with parish council members Diane Paterson and Alan Robinson.

Robyn led a workshop called ‘Raising our Voices for the Good of All’. She discussed rural churches as an example of the role of smaller churches can play in changing communities.

To be healthy, Robyn says is to be outward looking. The questions to ask are: Who is on the fringes? Where are the gaps in livelihood, health and belonging?

Kerikeri Union Church is a congregation of 40 people who have been without a church since 2010, when its old building was demolished to make way for a supermarket. Since then they have worshipped at a chapel in the Kerikeri Retirement Village.

“But it doesn’t matter where we are,” says Robyn. “It is about the people who go.”

A new church building is set to be built. It is not the grand vision the Parish originally planned but it will be comfortable and user friendly for community groups.

“It will be home for us and home for others,” Robyn says.

It will be a hive of activity that might include ukulele groups and yoga, as well as a place for reflection and spiritual uplift.

“It will be an alternative realm to the world we are caught up in; a realm of welcome and belonging in the midst of consumerism and expendability.”

The site was recently blessed by local kaumatua Hirini (Sid) Kingi at an early morning ceremony.

The Kerikeri Church is very involved in the community foodbank which supports people in Kerikeri and Kaeo.

“Many families in these areas are under great pressure,” says Robyn. “Kaeo is one of the most disadvantaged areas in the country but it can be just as hard in Kerikeri for families trying to survive on insufficient income.”

Contact with Maori church people is mostly from in Whangaroa (Kaeo) community. The church there has a regular



Sid Kingi (left) and Robyn McPhail bless the site where Kerikeri Union Church is to build its community facility.

congregation of about 12.

Robyn says the Kaeo-Kerikeri Parish is very proud of its history. She describes Kaeo’s 30 year-old Wesleydale Memorial Church a treasure. It was built for the Methodist Centennial and sits on a flood plain though now banks have been built to mitigate flooding.

At UCANZ Forum Robyn expressed deep concern for rural churches. “The reality is that we are invisible.

Larger Church is mono-lingual, and urban is the norm. Its negative approach to rural churches and smaller churches generally, is a fire fighting approach. It doesn’t recognize their strengths.

“We need solidarity. But what do we say and to whom? Smaller churches are vital to our communities.”

Robyn says it is the Churches’ loss if rural churches are not part of their future.

Young People

Perfectly Pitched Camp

By Filo Tu

Like all youth events, planning the first Lower North Island Synod's (LNIS) began with a blackboard and brainstorming ideas, themes and plans before getting down to the nitty gritty.

Organisers Jessica Schnell, Maumi Taukolo, Sete Kauvaka and Filo Tu laid the groundwork and more than 60 young people gathered from New Plymouth, Wanganui, Napier, Palmerston North, Lower Hutt and Wellington Central over the Labour Day weekend at the El Rancho Campsite in Waikanae.

The programme began on Friday evening. Jessica led the opening service. An assortment of activities for groups and individuals (not to mention dinner and supper) helped break the ice throughout the evening.

Saturday was the first full-on day. Exercises and devotions started off the day, and this was

followed by workshops to educate and encourage the campers.

Methodist Taiwi children and youth co-ordinator Michael-Walter Lemanu spoke on the theme 'Perfect Pitch' based on 1 Timothy 4:12. He talked about ways that biblical messages could be understood and moulded into the context of each person.

The next workshop by Rachel Auva'a honed into Purpose Driven Life asking participants to reflect on their current purposes and the driving factors within these.

We spent the afternoon in outdoor activities and sports to enjoy the spring sunshine, and in the evening Maumi led a cultural night. The talents on display were amazing - especially when they were ill prepared. It was a night to remember as even the adults were called upon to show off their hidden talents!

Sunday was an epic day. It began as Rev Manoa Havea led the Camp in its morning worship service with a focus on the prophet Jeremiah. His presentation encouraged spiritual discussions and engagement.

During the rest of the day participants moved into 'Creative Corners' of dance, music and art. That evening each Creative Corner showed their works of wonder during the Christian rally.

Michael Lemanu was the guest speaker and he continued to encourage people in their Christian journeys.

The Music Corner led praise and worship to start things off, and it gave some of the youth groups a chance to present the songs and dances they had prepared.

The Dance Corner showed off their moves, and the Art Corner concluded the multi-coloured evening. And lo and



Lower North Island's youth camp featured outdoor activities, bible study, art, dance and music.

behold, everyone was blessed!

The worst day is always the last. On Monday, it was back to the beats of Zumba and prayer to start the day. Then we split into men's and women's ministries to tackle issues in gender safe environments.

Before we knew it, it was back to the drawing board with evaluations, acknowledgements and a reflection on how it was all perceived.

You couldn't say it was perfect - but the pitch was. We heard the sounds of engagement, laughter and joy, the silence of listening ears, and the pounding of beating hearts and feet. All these pitches - combining with the beauty of nature and great companionship - these are what made this a Perfectly Pitched Camp.

Kidz Korna!

WELCOME TO KIDZ KORNA - DECEMBER 2015!

Welcome to the last Kidz Korna for the year. I imagine that many of you have been thinking about decorating the Christmas tree and of the gifts you want to open on Christmas morning.

Some of you will have filled a Samaritan's Purse Box to send overseas to the children who have very little.

I've been thinking about why we decorate a tree at Christmas. Where did the tradition come from? This is what I found out.

Long before Jesus was born, fir trees played an important part in people's lives. The Ancient Egyptians and the Hebrews believed they were symbols of eternal life. In Norway and Sweden people decorated their houses with evergreen plants at

New Year to scare the devil away!

The custom of having a decorated tree at Christmas came from Germany, and the person responsible for trees becoming popular in Britain was Prince Albert, the husband of Queen Victoria.

When people left England to live in New Zealand they brought that tradition with them.

What about the decorations? The star represents the bright star that showed the Magi where Jesus was. The candy cane represents the shepherds crook.

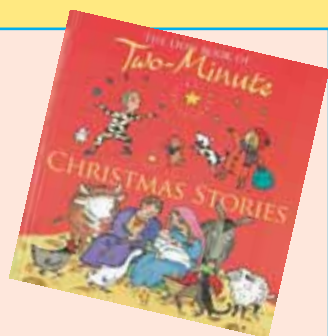


The candles and lights represent the Light that Jesus brought into the world. You can probably have fun find out what other decorations stand for.

I hope you all have a happy Christmas with family and friends and remember why we celebrate this special time of the year. Of course it's the birth of Jesus!



The Lion Book of Two-Minute Christmas Stories



Retold by Elena Pasquali
Illustrated by Nicola Smee
A Lion Children's Book
This is a perfect book for reading at bedtime. The stories are a mixture of nativity stories from the Bible as well as folk stories and legends associated with Christmas around the world. The illustrations are full of humour and are bright and eye-catching. The large print makes it easy for beginning readers to read for themselves. The book is part of Lion's series of Two Minute stories which include parables, animal stories and bedtime stories.

Christmas Wordsearch

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

What are the kids in your church up to?
Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox@xtra.co.nz or to touchstone@paradise.net.nz

When you have found all the words below the remaining letters will spell out a message. ANGELS, BABY, BETHLEHEM, CAROLS, DONKEY, EGYPT, FRANKINCENSE, GIFTS, GOLD, HEROD, JESUS, JOSEPH, KINGS, LOVE, MANGER, MARY, MOTHER, MYRRH, NAZARETH, NOEL, SHEEP, SHEPHERDS, STAR

ON SCREEN

A Film Review by Steve Taylor

Together we approach Christmas. For many the story is about a homeless family being relocated at the whim of an oppressive regime.

It is an understanding shaped by the Christmas story in Luke in which a census is legislated and a family finds "no place for them in the inn" (Luke 2:7).

99 Homes is thus a



contemporary Christmas Eve story. Recently unemployed builder, Dennis Nash (Andrew Garfield) and his family are evicted from their home in Orlando, Florida. The man representing their bank, Rick Carver (Michael Shannon), feigns sympathy, insisting he is simply following legislative decree.

Director Ramin Bahrani's film becomes a biting commentary on the post-2008 US housing market crash. Bahrani spent hours in foreclosure courts watching the legislative moves that caused families to lose their homes in snap judgements.

His research is put to use as Nash, returning to his home to protest, finds himself employed by Carver. As Nash explains to Carver, "America is a culture for

winners, by winners."

There is more money in eviction than construction. This is the central tension around which the plot revolves.

The film asks: Is home a place of safety, community and memory? Or is home a commodity to be bought and sold?

99 Homes is wonderfully shot by veteran cinematographer, Bobby Bukowski. A highlight is a lingering shot of Nash, panning from gun and whiskey bottle to Nash sleeping by a swimming pool. As the ringing phone disturbs his drunken slumber, we realize we are seeing not Nash's floating body but his reflection.

It captures the helpless, lonely reality of one man drowning in what director Bahrani calls the

'devil', the system of scams in which government and banking rules are manipulated at the expense of struggling home owners.

So where is Emmanuel, the God with us of the Christian Christmas story? The only direct reference to Christian faith in 99 Homes occurs when Carver justifies his work of eviction to Nash. Carver applies the lens of church-as-building to Christian faith.

There is, Carver practically notes, only room for a limited number of people inside the building that is a church. Those left outside, i.e., those made homeless from the house of God, are thus required to help themselves. It is a survival-of-the-fittest doctrine of election.

Another place to locate Emmanuel, God with us, is in the scene where Nash receives his first payment from Carver. It is cash to clean up a house the departing tenants have sabotaged

by destroying the sewer pipes.

This is a baptism of excrement, a welcome to the real world. It represents another place to find Emmanuel, God with us, on the side of Nash as he adjusts his face mask and begins to clean up the worst of human the condition.

It is a reminder that those inside the church buildings must refuse to abandon justice and economics to those with a survival-of-the-fittest theology. The world of evictions and economics needs people of faith.

The One who so loved the World is Emmanuel, God with us in acts of initial mercy and the restorative acts of justice.

Rev Dr Steve Taylor is principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *Built for Change (Mediacom: forthcoming)* and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.



Christmas Journeys, Christmas Gifts

In our time and culture Christmas often involves journeys, visits and gifts. At this time of the year people travel across town, to other towns, to other regions and even to other countries. It is interesting to reflect that the very first Christmas also involved journeys and visits. It entailed people travelling across town, to other towns, to other regions and even to other countries to visit and to celebrate. This month's Bible Challenge looks at the Christmas Story with a focus particularly on travellers, places, and gifts. Wishing you happy puzzling and blessed Christmas journeys.

Bible Challenge

In the time of Herod a man travelled from Galilee to	J _____	Lk 2:4
The man was a carpenter and his name was	O _____	Lk 2:4
The journey was decreed by Caesar	U _____	Lk 2:1
It was when _____ was governor of Syria	R _____	Lk 2:2
Tradition says the man's partner rode a	N _____	
They travelled to the town of _____	E _____	Lk 2:4
The woman _____, had some months earlier...	Y _____	Lk 1:39
...travelled this way to visit her cousin	I _____	Lk 1:40
Both women were unexpectedly	N _____	Lk 1:36
And both had been visited by the angel	G _____	Lk 1:26
Mary and Joseph took their baby to _____	A _____	Lk 2:22
At the temple they received a prophecy from _____	N _____	Lk 2:36
And a blessing from a _____ man named Simeon	D _____	Lk 2:25
The Holy Family was visited by wise men who _____	C _____	Mt 2:10
...and gave gifts of gold, frankincense and _____	H _____	Mt 2:11
Tradition names them Balthazar, and _____	R _____	
...and _____	I _____	
They had travelled from afar following a _____	S _____	Mt 2:9
Warned of danger the Holy Family fled to _____	T _____	Mt 2:14
Joseph followed travel advice received in _____	M _____	Mt 2:19
The family returned to Galilee and the city of _____	A _____	Mt 2:23
Other visitors in the Christmas story were _____	S _____	Lk 2:15

Answers: Judea, Joseph, Augustus, Quirinius, donkey, Bethlehem, Mary, Elizabeth, Gabriel, Jerusalem, pregnant, Nazareth, shepherds
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Latest Church property leaflet available on-line

The Methodist Connexional Property Committee has placed the latest information churches need to know about their properties on the Methodist Church of NZ website.

The information leaflet 'The Church and Building Law' has now been updated and translated into Fijian, Tongan and Samoan.

The information leaflet is to assist in the stewardship and the appropriate use of property.

As advised in the information leaflet, it is very important for the Church to ensure we live, worship and work in quality buildings that are safe, healthy and free of defects.

The information leaflet is a guide that will help parishes understand the ramifications of legislation that covers the obligations and duties of building owners, managers and employers of staff within buildings.

It is important for those dealing with property to take the time to understand the laws and requirements and use the Church's resources to the best advantage.

To find the leaflet, click the Information Leaflets tab on the home page of the Methodist Church website, then scroll down to Property.



Being Open, Being Faithful - The Journey of Interreligious Dialogue

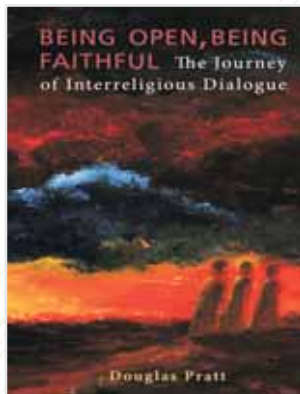
This comprehensive work provides a sound historical justification and guidance for anyone who is involved or wants to be involved in interreligious dialogue and interfaith community building.

A central question Douglas Pratt addresses is: What does Christian identity mean in the face of religious pluralism?

This challenge for all people today, Christians included, is to be open to encounter and value others who are different to us. How can we remain faithful to who we are and to what we believe, whilst being open to the insights and spiritual experiences of others?

Not everyone is open to the challenge. Doug's survey of interreligious dialogue makes this clear. Reading this book will help you analyse where you stand on the broad spectrum of willingness to join this journey, or not.

Douglas helpfully surveys the attitudes of Christians to people of other faiths, along a spectrum which ranges from intolerance to total affirmation and inclusiveness. Historically the World Council of Churches held fluctuating attitudes - from affirming the "uniqueness of Christ's lordship on the one



hand" to being willing to accept "syncretism/relativism on the other". This spectrum of attitudes exists today.

Douglas identifies three types of exclusivism: open, closed and rejectionist. Some people go so far as to actively undermine interfaith engagement. Some fundamentalist perspectives are held that there is only one truth, one authority, one authentic narrative that accounts for all, and therefore one right way to be.

Among groups with more inclusive attitudes (the Roman Catholic Church since Vatican 2 and most Protestants) there exist various "paradigms of plurality".

Some advocate making allowances for other religions but assume that Christians are members of the only fully right one.

Mutual co-inherence is a form of inclusivism which believes that different religions participate equally yet differently in the greater outworking of God's active presence in the world.

Douglas highlights ideological tension between mission and dialogue. He notes that "missionary motifs tend to triumph over dialogical détente". Traditional forms of mission have

been antithetical to dialogue.

He gives examples of religious groups that have worked hard for mutual respect and better understanding between religions for the sake of a more peaceful world.

The fear of syncretism has persisted throughout the history of interfaith engagement, and is still a reason some choose to avoid the interfaith movement. Some people only engage in interfaith dialogue as a precursor for evangelisation, and ideally conversion of their dialogue partner.

Challenges ahead include creating mutual trust between people of different faiths at the grassroots level, paying more attention to worship among those in the dialogue, and more active interfaith engagement in the cause of peace.

The book includes a helpful Bible study on the significance and interpretation of John 14:6 where Jesus declares "I am the way and the truth and the life. No one comes to the Father except through me."

The book includes a comprehensive bibliography. A list of theological terms would also have been made this work more accessible to enable a wider audience. It is not an easy read but it is highly recommended given the crucial importance of interreligious dialogue in the 21st century.

Douglas Pratt

2014, World Council of Churches Publications, 162 pages
Reviewer: Greg Hughson

Making a Real Difference - Christian Movers and Shakers

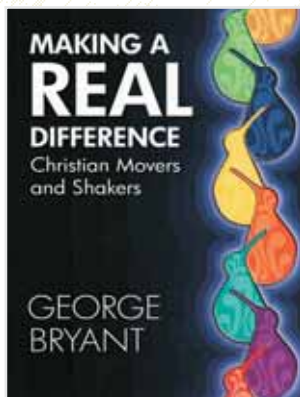
A real difference, the author argues, is one that transforms character and society with lasting effect. He focuses specifically on New Zealanders who see a need and are motivated by their Christian faith to respond in practical ways.

They are bringing hope to people on the edge of despair as they seek to overcome indifference, injustice, disadvantage and prejudice in ways that contribute to societal health and wellbeing.

George states that the difference any of us may make may be small or great depending on how inspired we are, the talents and skills we have, and the opportunities that come our way.

The book contains stories of 22 people who, in the author's view, have made and continue to make a real difference by their wholehearted commitment and genuine compassion. Some of these people are well-known, others have received little or no publicity.

There is Melanie Hillier who, aware of deprivation and homelessness in her community, set about providing food for



hungry children. Mel and her team of volunteers moved on to teach children practical home skills and self-care. They help children and young people break through the cycle of poverty and build self-esteem.

There is Henare O'Keefe who has worked to prevent family violence by mentoring at-risk parents and children, helping prisoners reintegrate into the community, and encouraging those trapped by poverty to help themselves.

There is Theresa Christie who has assisted her local community to obtain the facilities it needs for childcare and family recreation.

There is Keith Stanton. Successful in business, Keith has established two trusts that support people in need. A major focus is on projects that provide water for communities in Africa and Asia.

Keith and his trusts have built schools and established mini dairy farms for deserted and widowed women in Tanzania who have children to support. Along with financial support they

provide hands-on help and advice.

There are Cheryl and Malcolm Bollen, doctors who provide quality medical care for poor and underprivileged people. They do so without thought of the financial recompense they might earn elsewhere. They provide holiday camps for needy children and a clinic that offers free medical help and counselling for teenagers.

This is just a small sample of the kinds of stories the book contains. In one way or another, those whose stories are told challenge the cultural divides of old and young, rich and poor, law-abiding and law-offending.

They are people who bridge the occupational and educational spectrum, who lead by example, and who are creative and committed. As George Bryant says, they are getting on with making a difference without fuss and they do so without any desire for acknowledgement or reward.

Readers may find that they do not share the theological perspectives of all the people in the book but there is no doubt that these people are making a real difference.

Their stories are an inspiration and an encouragement to consider what we may do to make a difference in our own situation and circumstances.

George Bryant

2015, Daystar Books, 189 pages
Reviewer: John Meredith

Ventures of Faith and Community - The development of Churches on the North Shore, Auckland

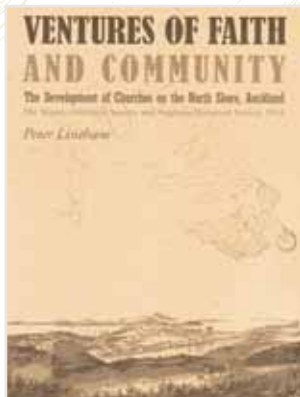
The story of the growth of churches on the North Shore in the 19th and early 20th centuries is a mixture of pragmatism, inter-church co-operation, sectarian rivalry and individual aspirations.

Peter Lineham points out that despite its proximity to Auckland, the North Shore was not fully suburbanised until after the opening of the Harbour Bridge in 1959.

Soon after European settlement, and within the limits of their resources, denominations already established in Auckland looked at extending outreach northwards.

Residents on the North Shore, however, did not sit around waiting. They took the initiative and set up community churches where services were led by visiting clergy and lay preachers. Even after denominational churches were built sometimes these churches were available for use by other religious groups.

Devonport was the centre. When the Anglicans built a church there this motivated the Wesleyan Methodists to build a smaller church for their own use. The Presbyterians followed. There was no regular Catholic presence until the appointment of a priest to Puhoi in 1877.



The Anglicans also built a church at Northcote but as Anglican services were fortnightly this church was also used by Wesleyans and Presbyterians.

A community church was built at Takapuna but, as Peter writes, in the longer term people wanted to worship in buildings that reflected their idea of church: Anglicans wanted an altar and reverence; Presbyterians valued a plain church with a large pulpit; Methodists wanted singing and exhorting.

Peter writes that changing patterns of worship over the next few years made these needs more acute and, while the growing number churches probably increased attendance, it also weakened links between church and community.

Fifty years after initial settlement, denominations had spread. The Anglican Parochial District and Presbyterian Home Mission District were expanding. The Wesleyans decided to build new churches in Devonport and Northcote, the Anglicans built in Takapuna as did eventually the Wesleyans and Presbyterians.

The Catholics had a makeshift arrangement in Devonport

and would later build new churches there and at Takapuna. The late 19th and early 20th century was also a time of denominational fragmentation as Congregationalists, Baptists, Churches of Christ and the Salvation Army moved into the suburbs.

By the 1970s energy for new development seemed to be diminishing in Anglican, Methodist and Presbyterian Churches and, over the next few years there was a rationalising of parishes in places such as Beach Haven, Birkdale, Glenfield, East Coast Bays and Albany.

At the same time there was a flourishing of Pentecostal and conservative or fundamentalist churches. Some of these belonged to larger movements and some were individual ventures of faith. The Baptist Church has growing congregations. The Catholic Church has seen growth throughout the North Shore particularly in its ministry to migrants. There are also Korean and Chinese churches.

The publication contains a mass of detail and many photographs. While it is of particular relevance to those who live on the North Shore it may stir all readers to think about the changing pattern of church life and what is happening in the places where they live.

Peter Lineham

2014, Wesley Historical Society and Anglican Historical Society, 96 pages
Reviewer: John Meredith

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Epworth BOOKS

Unsung Methodists

By Donald Phillipps

HENRY FLAMANK - 1835-1887

ONE THOUSAND SQUARE MILES ON FOUR LEGS

At the 1875 Conference in Auckland it was proposed that the names of Home Missionaries be included on the Stationing Sheet. A laudable innovation, surely, but of the four people concerned there was a quibble about one of them - Henry Flamank - and in the time-honoured way, more information was required.

By then Henry had already been in active service for over 10 years. Why couldn't Conference decide there and then?

Henry Flamank is a hero. There's never been a 'missionary' quite like him, certainly in the service of settler Methodism in this country.

He was born in Newlyn, Cornwall, on May 10th, 1835, a younger son of John Flamank and Catherine Edean. He was brought up in humble circumstances. His father died in the local Union Workhouse, having been a farm labourer all his life.

In the 1851 census, Henry was recorded as a servant, and not too long after, like others of his siblings, he made his way to Victoria during the gold-rush. He spent nearly seven years there, and married Elizabeth Davis at Sandhurst (Bendigo) in 1860.

Whether he was born a Methodist or became one in Victoria, Henry spent the rest of his life in the service of his denomination. He may even have had the idea of becoming a minister. It was recorded that he had preached a trial sermon before

Joseph Dare, the minister at Sandhurst from 1857-1860.

Nothing came of it at the time but Henry would have brought his credentials as a local preacher with him when he crossed the Tasman on the Hydra in April 1863, to try out his shovel in Central Otago.

The minister responsible for the whole of Otago at that time was Isaac Harding, who had been a minister in Melbourne when Henry was at Bendigo. Knowing the way information circulates among Methodists it is possible that Isaac Harding knew of Henry Flamank, and his years as a miner would have commended him as having the experience to help with the establishment of Methodism in North Otago.

Henry was initially based on Stotfold (1863-1864), and then spent a year at Oamaru in the very earliest years of that town's establishment. The next five years were based on Goodwood/Waikouaiti, where he has had oversight of the Dunstan goldfields.

It is hard to imagine one man managing so wide a Circuit - travelling up through the Maniototo and Ida Valley to the



Henry Flamank

Dunstan, and back. The trip was 120 miles each way, with little if any public accommodation on the way.

It is hardly surprising that in March 1870 the Dunedin Quarterly Meeting reported that Henry Flamank "now retires to Hyde".

In fact, he didn't retire. For the next 17 years, until 1887, he appears on the stationing sheet as a home missionary. What made this 'officially' possible was the support of district chairman Alexander Reid, an independent man, who was prepared to bend the rules to meet the needs of people.

There were virtually no churches in the Maniototo at that time, although at Hamiltons and at Sowburn (now Naseby) there were 'Union Churches' erected by a local committee and available to whoever wished to conduct worship.

Henry never really had a Methodist church of his own. The spiritual needs of the people were provided in their homes, or a local hall, or a school, or, maybe, even, a room in the pub. Just as likely, the preacher stood on an empty box, sang a hymn, and the curious came along.

He was perfectly willing to do all or any of these things for the sake of the Gospel. He had taken up farming at Hyde, but not too successfully.

Normally this would have meant giving up his work as a preacher but Alexander Reid thought otherwise. That's why the 1875 Conference was in two minds. But Henry was a man with a mission and there was the Lord's work to be done. So he offered Sunday worship and made pastoral visits.

He rode everywhere, conducting services at Waihemo, Woolshed, Macraes Flat, Moonlight, St Bathans, Gladbrook, and Cottesbrook Station, all of which were quite some distance from his farm at Hyde. This was in addition to the more regular services at Hamiltons, Naseby and Kyeburn Diggings. Altogether these places cover about 1000 square miles.

At his death, the Otago Witness obituary said: "He was always ready and willing to cheer and comfort the afflicted, to share the sorrows and joys of his charge, to speak a word in season, and no matter what denomination or sect a man belonged to, to extend to him the right hand of fellowship."

What more need be said? He died at Hamiltons on February 1st 1887 of a lung complaint brought about, so his tributes said, to the rigours of his high calling. Let's light a candle to Henry Flamank's memory.

Rev Rugby Pratt versus the cyclists

By Jo Smith, Archivist

METHODIST ARCHIVES

In 1930 the New Zealand Methodist Church Supernumerary Fund purchased the Gravenor Buildings on the corner of Manchester and Hereford Streets in Christchurch.

After two extra floors were added, the Connexion had four rooms for its own use, which included the Connexional office, and an additional 42 rooms to let out.

On 14 January 1931, the building was re-opened as Epworth Chambers and this was to be the home of the Connexional Office until 1986 when we moved to Morley House in Latimer Square.

Rev Rugby Pratt was appointed Connexional Secretary in 1927. Rugby was a man of exceptional organisational skills and vision.

He set about modernising the way office work was done, which included updating equipment such as typewriters, eliminating needless duplication, and recording information in the most-up-to-date form of ledgers. He had an intriguing filing system which used three different colours of paper.

When asked about his work as Connexional Secretary soon before Epworth House was opened, he replied,



Epworth Chambers, which housed the Methodist Connexional offices and a number of vexing cyclists.

"I could easily live three lives - first the life of the circuit minister, next a life spent

in historical research, and then the life of a business administrator.

"But the first two lives I must lose that I may find my real life in fulfilling the task to which the Church has called me and to which the finger of the Christ appears to point."

One task of the business administrator was to oversee the leasing of the rooms in Epworth Chambers, and ensure tenants behaved in an appropriate way.

In January 1944, the behaviour of the tenants who cycled to the office came to a head. State Coal refused to make deliveries for fear of their delivery men being knocked over. This coal was needed to fire the furnace in the basement which heated the radiators throughout the building.

Rugby had previously issued verbal warnings about cycling behaviour but this time he wrote a memo to all tenants about collisions with pedestrians and the danger of riding in and out of the passageway across the public footpath.

A note on the file says that there were 94 bicycles around the back of the building one day when he counted them, so the number of bicycles in the vicinity was not

inconsiderable. The tenants were mainly respectable firms of accountants and insurance workers.

Rugby's solution was to require all tenants to sign a bicycling behaviour pledge. They agreed "to undertake that we will not on any occasion ride on the saddle or the pedal of our cycles in the yard at the back of Epworth Chambers, or along the passageway or across the public footpath."

It must have been a cold summer, because within two weeks, all tenants had signed this pledge, and State Coal resumed deliveries.

A footnote: One of the other modern efficiencies Rugby Pratt introduced was the use of a Post Office Box to receive mail. The amount of mail received was significant. In 1930 the Connexional Office sent out 1406 letters a month, and presumably received a large number in reply.

Now, 85 years later, the Connexional Office has the same PO Box number it was assigned in 1930 - PO Box 931, Christchurch.



Malo le Fa'atamasoalii

Ua tatou I luga o le gaga e pei o lea maagagana, aua ua toe tasi nei le masina ona tatou taunuu lea I le faaiuga o lenei tausaga. Ua umi ma mamao le ala na tatou savalia mai, ae talitonu lava o le aao faaloaloa o lo tatou Matai ua mafai ai ona tatou taunuu I lenei vaitau o le tausaga, faamalo le malaga, faamalo foi le onosa'i, faamalo le folau manuia.

Tatou te faapea ane ai faatasi ma le taule'ale'a Eperu: 'lo'u agaga e, ia e faamanu atu ia Ieova, o mea uma foi o I totonu ia te a'u ia faamanuina ai lona suafa paia'.

I le agaga faaloaloa oute faatalofa atu ai I lau afioga I le Peresetene susuga Tovia Aumua ma le faletua ia Leotele, faapea foi le susuga I le Faatonu malolo manumalo Aso Samoa Saleupolu ma le faletua ia Vaotane. Faatalofa atu I susuga I Taitai Itumalo ma faletua, le paia o le Aufaigaluega ma faletua ma alii, lau afioga I le Peresetene o le Mafutaga Tamaitai Niu Sila, faapea foi le afioga I le Peresetene o le Mafutaga Tamaitai o le Sinoti Samoa ae maise foi o le Teuolola a le Mafutaga Tamaitai o le lalolagi, faletua ia Leu Pupulu.

Taitai o Tupulaga, ma le mamalu o le Sinoti Samoa I ona tulaga faalupelupeina. Talofa, Talofa lava! Faamalo lava le soifua maua ma le lagi e mama. Faamalo le tauatai mo le Atua ma lona finagalo.

I lona masina ua tuanai atu na usuia ai le Koneferenisi a le tatou Ekalesia Metotisi Niu Sila I le motu I saute, ma e momoli atu

lava le faafetai tele I le afioga I le Peresetene e tusa ma le tapenaga aua le fonotaga o lenei tausaga.

E lei faigofie ona o le tele o fita o le galuega, peitai, na matou molimauina le alofa o le Atua I lau afioga I le Peresetene, susuga Tovia. I lou tulai I le foe ma le faafoeina o le koneferenisi o le nei tausaga, se ua malo fai o le faiva, faafetai tele le faatamasoalii. E ui ina pisi ma tau le maua se avanoa e te mapu teisi ane ai, ae sa vaaia lou loto tele ma le filemu o le Alii ia te oe. Faafetai le matau I le Atua.

Matou te momoli foi le faafetai tele I le afioga I le Faatonu malolo manumalo, I le onosa'i I fonotaga, e ui lava foi ina faigata le gasegase ae sa le mafai ona faatafa ae ua naunau pea e tuli le 'ai mo le Atua.

Viia le Atua Tovia ma Aso I lo oulua soifua auauna. Faafetai foi I le tapuaiga a Leotele ma Vaotane ma nofoalo ae maise o aiga ma le tatou Sinoti. E momoli foi le faafetai tele I le paia o le Aufaigaluega ma usufono taitasi ona o le fonotaga o lenei tausaga, faamalo le onosa'i ma le lava papale I mataupu talanoaina o le fonotaga. Faafetai I le afioga I le Peresetene o le Mafutaga Tamaitai Niu Sila ma lona soatau faapea le siapelini Alisa Lasi e tusa ma le taitaiina o le Koneferenisi I le faiga lotu e tapunia ai le afiafi o fonotaga.

Ae maise o le susuga ia Jeremia ma fanau aua le taitaiina o le koneferenisi e pesega na feagai ai, ae maise foi o le aufaipese mai

Hastings mole pese matagofie na saunia aua le lotu o le Koneferenisi ma le valaau faaloaloa a le Ekalesia ise pese a le Sinoti. Tau lava ina ia viia le Atua I mea uma lava ua tatou faia mo Ia.

Ao lenei tausaga ma ona mataupu talanoaina I le Koneferenisi, atonu o lona ua lipoti atu e sui usufono o e na auai atu I le koneferenisi. Manaia ma matagofie fonotaga o lenei tausaga. Na auai mai foi le afioga I le Peresetene o Samoa ma le fofoga o le Koneferenisi ma lona faletua I le tatalaina o le koneferenisi o lenei tausaga ona faia lea iai faaloaloga a le tatou Sinoti Samoa.

Nao le tasi le aso ae toe tuumuli ona o le toe taliu atu I Samoa mo nisi o tuagia o le latou foi galuega.

Ae viia ma faafetaia le Atua ona ua faaiiui galuega o lenei tausaga ae maise o usuga fono I lea fonotaga ma lea fonotaga e feagai ai pea ma le paia o le Aufaigaluega ae maise o konevina o komiti eseese ma le paia o le tatou Sinoti. Malo fai o le faiva, malo le onosa'i, e leai lava se galuega e le iai sona taunuuga lelei. Ia viia le Atua I lo outou soifua auauna ma le soifua tautua.

Faamanuia atu le Kerisimasi I lo outou paia ma lo outou mamalu o e uma lava e faitauina la tatou nusipepa ma le itulau a le Sinoti Samoa. Ia maua se Kerisimasi fiafia ma se Tausaga Fou manuia I le alofa ma le mafuta mai o le ALii o le filemu ia I tatou uma.

Afioga i le Sea o le Sinoti: Rev Suivaia Te'o.

This is a brief reflection on Conference 2015 that highlights some key moments in the life of Sinoti Samoa.

The retirement of Rev Aso Samoa Saleupolu was an emotional and moving moment for the Church. Aso addressed us officially for the last time. His commitment and love for the Church evident in his work and he will be missed.

The day after Aso retired, Rev Jeremia Amani was ordained. Retirement age blankets over our formidable soldier yet we gain another in Jeremia Amani Amituana'i. God be praised.

Sinoti had a moment with the president of the Samoan Methodist Church of Samoa and his travelling party. On behalf of Conference Sinoti Samoa offered customary gifts to the official party from Samoa.



Susuga i le faifeau fa'au'u ia Jeremia ma lona faletua ia Matila ma le usugafono.



O le talanoaga a le susuga ia David McGeorge ma le susuga ia Aso ma Vaotane i le sauniga o le au-litaea.



Sui o le Sinoti ma le malaga mamalu a le Peresetene ma Fofoga o le Koneferenisi Metotisi Samoa.



Nisi o aiga o le susuga ia Jeremia Amanai sa auai atu i le sauniga o le fa'auuga o faifeau a le Ekalesia.



Tamaitai'i lalelei o le usugafono a le Sinoti Samoa.



Aufaipese matagofie a Hawkes Bay i le peseina o pese fa'apitoa o le sauniga o le fa'au'uga.

Na Gauna Ni Kakaburaki Tale Kei Na Veivakatuburi Tale

Sa vura na Vula I Nuqa ka sa gauna rekitaki kinai Wasewase Ko Viti kei Rotuma ena cavu i sausau ena loma ni Koniveredi Ni Lotu Wesele e Niu Siladi ni rau sa mai tabaki tale e rua na na noda I Talatala ko Talatala Alivereti Uludole kei Talatala Joeli Ducivaki.

Era mai tiko talega kina na Qase Levu ni Lotu Wesele mai Viti ko Talatala Dr Tevita Nawadra Bainivanua me ratou qarava na cakacaka bibi ni veitabaki vei rau na I Talatala yaco oqo.

E veivakadeitaki vei ira na tabaki ko Talatala Dr Trevor Horggard ena bibi ni duavata kei na toso ni lotu. ka kaya. "Kevaka eda sega ni duavata ena I vakarau ni vakasama ia me da bau duvata ena I vakarau loloma."

E ra tiko kina na Matasere totoka mai Moraia me ra vaka "selotaka" na waqa vou ni lotu sa qai vura, ni vakarau me tomani na cakacaka ni veiqaravi vakaitalatala.

E rau sa mai digitaki talega me rau na vei liutaki ena lotu Wesele e Niu Siladi ko

Prince Devanandan kei na nonai vukevuke ko Viv Whimster ka na tekivi tiko ena yabaki mai oqo Okotova 2016 na nodrau veiqaravi.

Sa na vakatovototaki talega na kena qaravi vaka rua na yabaki na Koniveredi e Niu Siladi na Te Hahi Weteriana O Aotearoa. Me na sevutaki ena Wesley College 2016.

Na nodra I vaqa vakayalo na I Talatala Qase Peni Tikoinaka e koto ena lesone Luke 13 : 8-9 ena mataka ni siga ni Bose mai Blenheim Conventional Center.

8 Sa qai sauma vua na dauteitei, 'Ni laiva saka me bau dua tale mada ga na yabaki, me'u se tei cukiraka vakavolivolita mada, ka biuta kina na i vakabulabula ni qele.

9 Kevaka ena mani vua ena yabaki vou, ena daumaka sara o ya; ia kevaka e sega, mo ni qai taya laivi."

"Na gauna me teivaki tale kei na gauna me vakatuburi tale" (A Time to Resow and a time to Regrow).

E da rawa ni kaya ni sa tubu tiko nai Wasewase ko Viti ena veiyabaki ena lotu, veiwekani kei na bolebole sa tu me qaravi.

Sa gauna ni marau ni sa voleka ni cava na yabaki, ka me maroroi vinaka na bula. Me da gumatua ka yadrava na noda bula ena veika vakayalo me da vakatuburi kina. Me dua na Siga Ni Sucu ni vakasinaiti



Ko ira na lewe ni vuvala kei na lewe ni bose ni Wasewase Ko Viti ni oti na lotu ni veitabaki.

Vakayalo ka kua so nai yau vakayago.

Me gauna ni noda veivotai ni sa gauna me vakavinavinakataki na Kalou ena veika sa rawata nai Wasewase Ko Viti Kei Rotuma.

Me Noda Vata Na Marau Ni Siga Ni Sucu Kei Na Tawase Ni Yabaki Vou. 2015/2016.

Me da kaukauwa ka qaqa na lewe ni Wasewase Ko Viti Kei Rotuma Ni Sa Noda I To Na Kalou ko Cei ena keda meca?

Akuila Bale, Waikato/Wairiki.



Talatala Joeli Ducivaki, e dua vei rau na noda i Talatala ka tabaki ena Bose Ni Koniveredi e Niu Siladi.

Leo o le Sinoti

THE VOICE OF SINOTI SAMOA



ASO O LE AGANU'U A LE MATAGALUEGA METOTISI I HASTINGS HASTINGS METHODIST PARISH CULTURAL DAY EKALLESIA METOTISI NIU SILA

By Rev Iakopo Fa'afuata
E mavae atu atumauga ua solo i lea tupulaga ma lea tupulaga. E 'aia fo'i ma'a iloga sa la'ei ma ufitia i le mamalu o le Atua Silisili'ese.

A'o Samoa le atunu'u pele, e taofiofi mamau i ana tu ma aga ua masani ai.

E ui fo'i ina aumau i atunu'u 'ese, peita'i, e lele lava le toloa 'ae ma'au i le vaivai, fa'apea fo'i ona mamae o le tava'e i ona fulu. O lagona fa'aosofia ia na fafau ai le fa'amoemoe o le "Aso o le Aganu'u a le Matagaluega" o le Ekalesia Metotisi Niu Sila i Hastings, na fa'ataunu'uina i le aso To'ona'i, 7 Novema 2015.

O lenei fuafuaga sa 'amatamea ai le mafutaga a le Tofa Liuliu (Mafutaga a tama ma ali'i o le Matagaluega), ae na galulue fa'atasi ai ma le Mafutaga a Tama'itai fa'apea le Tatupu Fou o le Vine Moni (Mafutaga a Tupulaga) a le Matagaluega.

O le fa'amoemoe maualuga o lenei fuafuaga, o se polokalame fa'aa'oa'oga mo tupulaga lalovaoa a le Matagaluega, latou te a'oa'oina ai le tautua fa'a-Samoa, e ala i le

va'ai ma le fa'atinoina o le faiga o le suavai.

O le Vaega Muamua lea o le Polokalame, sa fa'atinoina i le maota o se tasi o tina matua o le Matagaluega, le susuga ia Fetika Mikasa, sa fa'apea fo'i ona fa'aaogaina ai ma lona tunoa mo le fa'atinoina ai o le suavai. Sa 'amataina lenei polokalame i le sauniga Lotu pu'upu'u na saunia e le Faife'au (Iakopo Fa'afuata), ona soso'o ai lea ma le a'oa'oina o tupulaga i le fa'atinoina o nisi o vaega nei:

- *Talaina o le fa-talo, ugaina 'ese o le tiapula, faiga o le 'asi valu talo mai le ipu popo e fa'aaoga ai le atigifagu-ta'e, o le faia o le valusaga ma le tava o le pulu popo o lo'o fusi ai le tumutumumu o le valusaga. A'oa'oina i taimiti le vavaluina o talo.*
- *Fofo'eina o fa'i - fisiina o le fofo'e ma le a'oa'oina o tamaiti i le fofo'eina o fa'i.*
- *A'oa'oina o tamaiti i le ta'eina o le popo, le valuina o le popo ma le tatauina o le niu. O igoa fa'a-Samoa e 'ave i mea na fa'aaogaina e pei o le 'ausa'alo (tuai) e valu ai popo, matatuai,*

o le tanoa, o peni, tuatua, tauaga e tatau ai le niu, o le pe'epe'e. (sa fa'amoemoe e 'ofu ni lu'au peita'i e le'i maua ni lau lu'au).

- *O le fa'amamaina o mea'itua'olo e ala i le toloina i luga o le umu (tulou). O le fa'amama i le vai ma salusalu i le naifi (tulou). O le ave'eseina o le tautua ma totoga fa'apea ma le lava'ina o mea'itua'olo.*
- *Saunia o tau e fa'aaogaina mo le pulouina o le suavai e ala i le fa'avaiina o niusi pepa.*
- *O le pusaina o le umu (tulou) ma le fetuina o ma'a.*
- *O le sasa'eina o le suavai ma le pulouina, tainane lona susu'eina po'o le fu'eina o le suavai, ma le teuina o le otaota.*

O le Vaega Lua o le Polokalame, o le fa'atinoina lea o le 'Ava o le Feiloa'iga o le malaga mai a le autalavou a Uesele Ueligitone na fa'atinoina e le Mafutaga a Tamaitai, a'o le usu a le autalavou a Uesele Heisitini na fa'atinoina lea e le Tofa Liuliu. O le Tatupu Fou o le Vine Moni (Tupulaga) sa faatinoina le paluina ma le tufaina o le 'ava.

O le fetalaiga ia Tupa'i Williams

sa sufi'ava a'o le tofa ia Leaula Pio sa faia le Lauga Usu. O le tautua ia Fulisia Pio sa fai ma Folafofa'ava a'o le tautua ia Litia Sali sa faia le Lauga Tali. O Sienitione Faafuata sa paluina le 'ava, o Latu Amani sa taina le fau, o Ioane Sali sa alagaina le agatonu (solo'ava), a'o Tanielu Pio sa tautuina le 'ava.

Sa fa'ai'uina le 'Ava o le Feiloa'iga i le tau'a'oina e le Mafutaga a Tama'itai o lafo o le Usu e ala i seleni ina ia malamalama ai tupulaga i vaega uma e a'afia i le faiga o le 'Ava o le Feiloa'iga.

O le Vaega Tolu o le Polokalame, o le folafolaina lea o taumafa e sui o le tupulaga. O Patrick Lasei Faitaua sa folafolaina le malu taeao i le maota o Fetika, o Jay Levi sa folafolaina taumafa i le hall ina ua uma le 'Ava o le Feiloa'iga.

O le vaega mulimuli o le fa'amoemoe, o le taliga o le sua a le Matagaluega i taumafa mai le suavai sa fai ai le a'oa'oga mo tupulaga, fa'atasi ai ma isi kuka felanulanua'i na saunia e le Tofa Liuliu. O le tautua ia Kueni Sali na faia le Lauga Fa'afetai e fai ma sui o le Mafutaga a Tamaitai ma

Tupulaga aua le taumafataga na saunia e le Tofa Liuliu. O le fetalaiga ia Malaefono Lasei Faitaua na talifaitau e fai ma sui o le Tofa Liuliu, ona fa'ai'u ai lea i le tautalaga a le Faifeau ma fa'aiu ai le tatalo.

O se aso matagofe tele lea aso. Sa lagona e tupulaga fa'apea foi le 'au matutua le olioli ma le fiafia tele i le taua ma le aoga o lea aso. O lagona na maua i lea fa'amoemoe, o lagona fa'aosofia ia faia pea i tausaga ta'itasi se aso faaleaganuu a le Matagaluega.

Hastings Samoan Parish held a Cultural Day that focused on educational activities for young people. It was a day that saw the whole Parish - young and old - unite around a commitment to ensure that the day was a success, and a success it was!

It was an opportunity to teach our NZ-born young people how to prepare Samoan food for cooking. They witnessed how a pig is prepared and cooked the Samoan way.

Most of the cooking and educational activities relating to cooking took place in backyard of one our parishioner in Flaxmere.

This fun day concluded at the church hall where the youth took part in the ava ceremony, and then we all sat down to enjoy the feast that was cooked earlier.



O le aumaga ma le Tausala i le latou galuega -ali'itaeao o le Matagaluega Heisitigi. Young men flank the young lady (Sieni F'afuata) who sits behind the ava bowl, her task is to mix kava in water for the official gathering.



O le taule'ale'a Saleaula o Tanielu Pio o lo'o tautu aua le alofi o le Matagaluega. This young man (Tanielu Pio) is under clear instruction from the tufa/fa'asoa-'ava/distributor to deliver the ava cup to the necessary matai/chief or faifeau/presbyter.

Ko e kau ma'u lakanga ki he Vahefonua Tonga 'O Aotearoa ne fakapapau'i he miniti 'a e Konifelenisi

Sea 'o e Vahefonua Tonga – Rev Tevita Makovina Finau
Sekelitali Vahefonua – Edwin Talakai
Sekelitali Pa'anga – Paula Taumoepeau
Sekelitali Komiti Koloa – Mafua Lolohea

Stationing – Fehikitaki

Ko e fehikitaki 'eni 'a e kau Faifekau Tonga 'i he Vahefonua Tonga 'O Aotearoa:

Ministry Of Education – Trinity Pule Ako – Rev Dr Nasili Vaka'uta

- 7520 Otara Tongan Parish – Holakitu'akolo Paea
- Huli Ma'oni'oni (Papakura Tongan) – Holakitu'akolo Paea
- 7630 Papatoetoe Tongan Parish – 'Ikilifi Pope
- 7750 Gisborne Tongan Parish – Sunia Ha'unga
- 7900 Christchurch Tongan Parish – Moi Kaufononga
- 7800 Wesley Wellington Tongan Parish – Simote Taunga
- 7810 Ututa'u Tongan Parish – Hiueni Nuku
- 7760 Palmerston North Tongan Parish – Tevita Finau
- Lotofale'ia Parish – Mangere – Goll Fan Manukia
- 7510 Auckland - Manukau Tongan – Vaikoloa Kilikiti

Ponsonby – Siutaisa Tukutau (Probationer)

Dominion – Vaikoloa Kilikiti

Northcote – Tevita Finau

Ellerslie – Vaikoloa Kilikiti

Henderson – Finau Halaleva

New Lynn – Molia Tu'itupou

Onhunga – Mosese Manukia

Epsom – Makeleta Lute Pole Tu'uhoko

Pukekohe/Waiuku – Viliami Finau

Panmure – Tisileli Taufa (Probationer)

Glen Innes – Sione Lea'aetoa

Manurewa – Vaikoloa Kilikiti

Otahuhu – Kalolo Fihaki

Papatoetoe – Nehilofi 'E-Moala 'Aholelei

Lotu Hufia – East Tamaki – Mele Foeata Tu'ipulotu

Ko e ngaahi siasi he sinoti Siokalafi (Geographical Syond)

Tawa Union Parish – Hiueni Nuku

Oamaru – Tevita Finau

Dunedin – Siosifa Pole

Blenheim – Rev Ian Boddy

Levin – Tevita Finau

Hamilton St Paul – Tevita Finau / Metuisela Tafuna

Hamilton St John – Tevita Finau / Metuisela Tafuna

Mt Maunganui – Tevita Finau

Avalon – Hiueni Nuku

Upper Hutt – Hiueni Nuku

Lower Hutt – Hiueni Nuku

Kau Faifekau Tonga ngaue ki he kau Palangi

Siosifa Pole – Dunedin

Motekiai Fakatou – Wellington Parish

'Alifeleti Vaitu'ulala Ngahe – Manurewa

Saikolone Taufa – Waitakere

Tevita Taufalele – Ashburton

'Alipate 'Uhila – Mangere/Otahuhu

Kalo Kaisa – Hutt City

Metuisela Tafuna – Hamilton

Kuli Fisi'iahi – Wesley Dargaville

'Ilaisaane Langi – Auckland Central Parish

Manoa Havea – North Taranaki (New Plymouth)

Melema'u Molitika – Beckenham Christchurch

Matafonua Langi – Matamata

Hosea Tupou – Waitakere

Kau Faifekau Chaplaincies mo e other Ministries

Tavake Manu, – Ecumenical Chaplain, Burnham Military Camp

'Eveli Taungapeau – Northshore Hospital Chaplain

Other

Hausia 'i moana Taufu'i

Siosaia Tamata'ane Tupou

Faifekau Malolo:

Taniela Moala

Lisiate Manu'atu

Samiuela Taufa

Kepu Moa

Faka'ilonga'i 'a e Faifekau Malolo 'a Rev Kepu Moa

'Oku tau tuku ha Fakafeta'i 'I he kau 'a e Faifekau Kepu Moa 'I he Kau Faifekau Malolo na'e faka'ilonga'i 'I he Konifelenisi 'aho Tokonaki 14 Novema 'i Blenheim. Na'e fakataha 'a e famili 'a e Faifekau, hono hoa Ma'aimoa Moa, fanau 'e 3; Soi Vehikite, Taniela Moa, Carol Moa mo e fanga mokopuna 'i Blenheim 'o Poupou ki he Faifekau.

Na'e faka'eke'eke 'e David McGeorge 'a e Faifekau fekau'aki mo 'ene halafononga ki he Faifekau 'a ia na'e fakamalola 'e Kepu Moa 'a e Palesiteni Malolo, Rev Dr. 'Alifeleti Mone 'I he 'ene fokotu'u ia ke hoko ko ha faifekau lolotonga 'ene Faifekau Pule 'i Niu Sila ni.

Na'e Sekelitali pea toe tauhi pa'anga, 'a Rev Kepu Moa 'I he Vahenga Ngaue 'Aokalani mo Manukau mei he kamata mai

'a e Vahenga Ngaue 'i he o e taimi na'e fuofua Faifekau Pule ai 'a Rev. Taniela Moala.

Na'e kau 'a Faifekau Rev. Kepu Moa mo hono famili 'I he langa 'a e Falemaama 'i Pule La'a, New Lynn, Auckland.

Na'e kamata e ngaue fehikitaki fakafaifekau 'a Rev Kepu Moa pea ne Faifekau Pule 'I Gisborne pea faka'osi 'ene ngaue ki Christchurch. Ko e ta'u 'eni 'e tolu ngofulu tupu 'a e ngaue 'a Rev. Kepu Moa ma'ae Siasi.

'Oku 'oatu 'a e Fakamaloto loto hounga mei he Vahefonua Tonga o Aotearoa mo e Te Hahi Weteriana o Aotearoa ki he Tamai Mafimafi 'I he ngaahi taleniti kotoa pe 'a e Faifekau 'a ia na'e tokoni 'I he fai 'a e ngaue 'a e Siasi.



Ko e taha 'eni 'a e ngaue lelei 'oku fakahoko he ngaahi Kulupu 'Evangelio 'a e ngaahi siasi ki he ngaahi maketi. Ko e kulupu 'Evangelio 'eni 'a Dominion he maketi 'i Avondale mo e malanga na'a nau fakahoko ai. 'Oku lolotonga tauhi he vahe kolo 'a e fatongia ki he maketi ko 'eni. Taki 'o e potungau ko 'Epalahame Vanisi Finau pea mo Samiuela Fifita.



Tisileli Taufa pea mo lka Vea lolotonga fakahoko 'a e houa lotu na'e fakahoko 'ehe 'apitako Trinity.

“A time to re-sow and a time to re-grow” “Ko e taimi ki he to pea mo e taimi ki he fakaili / fakatupu”

Kuo lava lelei e Konifelenisi 'a e siasi Metotisi 'a Niu Sila ni ki he 2015 'aia na'e fai ki Marlborough Westcoast, Blenheim he 'aho 14-18 Novema 2015.

Na'e tokolahi 'aupito 'a e kau fakafongamei he Vahefonua na'e kau atu ki he konifelenisi.

Na'e fakakoloa ki he Konifelenisi 'a NZ koe me'a mai 'a e 'Eiki Palesiteni mei he Siasi Uesiliana Tau'atina 'O Tonga, Rev Dr 'Ahio pea mo Loukinikini. Na'e talitali lelei 'e he Palesiteni NZ 'a e me'a mai 'a Rev Dr 'Ahio ko e tauhi 'o e va fengau'e'aki 'a e ongo konifelenisi.

Na'e kamata 'a e konifelenisi he Pongipongi Tokonaki 'aki 'a e Powhiri, Kau e setuata lahi 'o Blenheim, Piutau Moli pea mo hono foha 'Atunaisa Moli he kau kaumatua 'o e fonua mei Blenheim. Na'e hoko atu aipe ki he fakamanatu 'o kinautolu ne to tau he vaha' konifelenisi.

'I he houa efiaki na'e faka'ilonga'i ai e kau ngaue kuo nau ma'u honau ta'u malolo, Na'e kau heni 'a Faifekau Kepu Moa 'i he kau tangata kuo kakato 'enau ta'u ngaue. Na'e kau mai foki 'a e fanau, Soi, Kalo pea mo Taniela he poupuo kia Maa'imoa. Na'e fakahoko 'a e lea fakamalo ki he fu'u ta'u ngaue ma'ongo'onga kuo fakahoko ki he siasi 'e Kepu Moa mo e famili.

Ko e houa efiaki na'e fakahoko ai e Dinner 'a e konifelenisi pea ne fakahoko pe he convention centre.

Ko e 'aho Sapate na'e teuteu 'a e konifelenisi ki he hilifakinima 'a e kau faifekau.

Ko e toko nima Tonga na'e kau atu ki he hilifakinima.

Ko e tokotaha, Ko Falanisesi Hafoka na'e hilifakinima ia ki he Tikoni.

Ko e toko 2 'oku faifekau he Vahenga Ngaue 'Aokalani mo Manukau pea ko e toko 2 'oku nau ngaue ki he ngaahi siasi papalangi.

Ko e ongo faifekau 'eni lolotonga ngaue ki he Vahenga Ngaue 'Aokalani

1. Finau Halaleva
2. Moimoiu 'Ahu Kaufononga

Ko e ongo faifekau lolotonga ngaue ki he sinoti papalangi

1. Hosea Tupou
2. Melema'u Molitika

Hili 'a e hilifakinima 'a e kau faifekau na'e fai e sakalameniti pea na'e tufa 'ehe kau faifekau mo honau ngaahi hoa 'a e sakalameniti.

Ko kinautolu 'eni kau kanititeiti kuo tali ke nau hoko atu ki he ako.

1. Keith Moala
2. Lopisoni Fungalei

Ko kinautolu 'eni kau faifekau Tonga kuo kau he fehikitaki faifekau akoako Tisileli Taufu (First Year, Tongan Ministry)

Matafonua Langi (Second Year, English Ministry)

Siutaisa Tukutau (Second Year, Tongan Ministry)

Na'e fili e Palesiteni mo e tokoni Palesiteni ki he ta'u 'e 2 ka hoko mai;

- Prince Devanadan ki he Palesiteni

- Viv Whimster ki he Tokoni Palesiteni

Ko e konifelenisi ki he ta'u fo'ou 2016 'e fai ia ki Auckland, Wesley College.

Na'e tali e banner 'o e konifelenisi 'e he Trinity Theological College pea mo e Te Taha Maori pea mo e Vahefonua te nau host 'a e Konifelenisi ki he ta'u fo'ou.

Na'e fakahoko 'e he Sekelitali lahi 'a e fehu'i 1-24 'a e konifelenisi ki hono tali 'e he konifelenisi. Ko e fehu'i ki he kau ngaue mo e kau faifekau mo e tikoni, faifekau akoako, kanititeiti mo e kau lay pastor ki he ta'u ngaue ka hoko mai.



Ko Moimoi 'Ahu Kaufononga mo e famili hili 'a e hilifakinima.



Ko e kau Hilifakinima 'oku nau fiefia he kuo kakato pea lava mo e fakatapu kinautolu.



Ko e kau ako 'I Trinity mo 'enau fakkahoko fatongia he houa lotu pongipongi. 'Ofa Taukolo pea mo Makelesi Ngata 'oku nau taki mai.



Ko e talitali 'e he Palesiteni Rev Tovia Aumua 'a e Palesiteni 'o Tonga Rev Dr 'Ahio.



Ko Falanisesi Hafoka teuteu ki he 'ene hilifakinima ko e Tikoni.



Ko Kepu Moa, hili 'a e Polokalama ki he faka'ilonga'i 'o e kau faifekau malolo.



Hilifakinima 'o Hosea Tupou.



Hilifakinima 'o Melema'u Molitika.



Hilifakinima 'o Finau Halaleva



Hilifakinima 'o Moi Kaufononga.