

TOUCHSTONE

E whaia ana te putaketanga... tapano mo tenei ao hurihuri
EXPLORING ISSUES FOR TODAY



'God of life, lead us to justice and peace'

During their pilgrimage for peace, WCC delegates attached prayers for peace on the iron fence near the border between South and North Korea.

By Paul Titus

A t a time when the world faces economic, ecological, and spiritual challenges Christians should be communities of compassion and healing.

This is the message that the World Council of Churches (WCC) offered congregations around the world after its 10th Assembly in Busan, South Korea.

The theme of this Assembly was 'God of life, lead us to justice and peace' and in its final statement it also reaffirmed that, despite their differences, the 345 churches that make up the WCC intend to continue moving forward together. Acknowledging the host country, the Assembly held up the difficult search for unity and peace in Korea as a model and a sign of hope.

"We are not allowed to close our eyes to harsh realities or to rest our hands from God's transforming work. As a

fellowship, the World Council of Churches stands in solidarity with the people and the churches in the Korean peninsula, and with all who strive for justice and peace," the Assembly stated in its summary.

The Assembly is the highest governing body of the WCC, and it meets every seven years. The 10th Assembly ran from Oct 30th to Nov 8th and a number of New Zealand church people, including seven members of Te Hahi Weteriana, attended the event.

Te Taha Maori tumuaki Rev Diana Tana was the official representative of Methodist Church of NZ. Diana says the Assembly was a wonderful experience and extremely well organised.

"It is an incredible opportunity to gather with Christians from all over the world, make friends, and learn about what is happening at the coal face in communities and ecumenical organisations around the world.

"One of the exciting things about the WCC Assembly is the way that business is conducted

alongside Bible study, workshops and social activities," Diana says.

All members of the Assembly took part in large plenary sessions focused on the global challenges that churches have to face together - mission, unity, peace and justice. There were also smaller ecumenical conversations that provided in-depth discussion on critical issues. Other topics were explored through exhibitions and workshops, referred to with the Korean word 'madang'.

Before the main Assembly, Diana joined fellow Te Taha Maori members Bella Ngaha and Lana Lazarus at a Pre Assembly gathering that put forward resolutions to the Assembly on issues facing indigenous people in the Church and around the world.

Methodist Church of NZ Mission and Ecumenical secretary Rev Prince Devanadan also attended a Pre Assembly on Mission, migration and multicultural ministry.

Among the ecumenical

conversations Lana attended was one on children's rights which explored how to expand children's role in the Church and how to keep children safe both in the Church and the community.

Other conversations focused on prayer, mission in changing contexts, contemporary evangelism, climate change, overcoming poverty, and the Middle East. Madang focused on more specific topics such as post-conflict reconciliation in Sri Lanka, politicisation of religion, South Sudan, nuclear energy, the 100th anniversary of the Armenian genocide, and the rights of stateless people.

Delegates spent the weekend in the middle of the Assembly time away from the conference venue exploring the contemporary history of Korea.

Several NZ Methodists including Prince, Rev Tony Franklin-Ross, and Soana Muimuiheata were part of a group that went to Seoul and then on an ecumenical pilgrimage of peace to the demilitarised zone between South and North Korea. Prince

says while it is called the demilitarised zone, it is a highly militarised space where missiles are poised and new bunkers are still being built.

"Though it is 60 years since the ceasefire there is still a palpable sense of fear in the demilitarised zone," Tony says. "Now there is a new generation growing up who have no personal experience of the war so it will be interesting to see what progress they can make. The opportunity to be hosted by the Korean Methodist Church also enabled our team to learn more about Korean churches and build relationships between MCNZ and KMC."

Lana was with a section of the delegates that remained in Busan over the weekend. They looked at the modern history of South Korea, including the democratisation of the political system during the 1970s and 1980s, and they visited a nuclear plant and Buddhist-Confucian temple.

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Building bridges in Rome

By Cory Miller
New Zealand's own Anglican knight is making it his mission to help forge a centuries-old rift between two of the world's oldest groups of Christians.

Archbishop Sir David Moxon, named in this year's New Year Honours list as a Knight Companion of the New Zealand Order of Merit for his services to the New Zealand Anglican Church, will soon become the Anglican Church's representative to the Vatican.

David's appointment to Rome

is a world away from the Waikato region, where he served as bishop for more than 20 years. Nevertheless, inside this enclosed ecclesiastical state of the Vatican, David continues his work for the church as an ambassador, for the world's 84-million Anglicans to the Roman Catholic Church.

In his role as the Archbishop of Canterbury's Representative to the Holy See and as director of the Anglican Centre in Rome, David is responsible for building bridges between the Roman Catholics and the Anglicans.

He sees it as a largely

diplomatic role, in which he helps to strengthen the links between the two churches. He will welcome people to the Vatican and offer support to the many pilgrims who make their way into the ancient city.

David says Anglicans must take the initiative in reaching out to the Roman Catholic Church.

"Because the Anglican Church split from the Catholics in the 16th century, we believe it is our responsibility to try and close this rift and join forces when we can, to tackle today's challenges and issues."

For David, unity is key to achieving the Christian vision.

"We are meant to build Christ's vision together. We can't fight injustice effectively when we are separated."

However, David admits ecumenism is not always popular. At present the only other church body to have a formal presence in Rome, is the Methodist Church.

"People feel it's too hard," David says. But he hopes by living an ecumenical example, things will soon change.

"To those who challenge ecumenism, we say look more closely and see just how it is

working. If churches would join with God, in peace, we would be more credible and more effective," he says.

His willingness to work in unity with others undoubtedly helped David earn his New Zealand knighthood, and it led him to pause for thought before accepting the hefty title.

David's family was with him in Rome, when he received the news of his honour. However David says he didn't say yes straight away. "I thought about it for sometime, talking it over with my family before I decided it was the right thing to do. We decided accepting it was the right way to recognise the Church, and its purpose in New Zealand.

"I am not a lone stranger. I represent the people of my congregations. This award honours them."

In Rome, David uses this passion to help others in his fight against injustice. Alongside the other churches he finds strategies and develops action plans to help achieve the common vision of a more just world.

"My most important task in this job is playing a part in the justice, development and peace projects and initiatives. It's the

biggest highlight of the job, being able to fight for justice."

One of the critical projects on the agenda is modern-day slavery or human trafficking. David says there are estimated to be over 20-million people enslaved across the world.

"Together, at the Vatican, we are developing an action plan that tackles and deconstructs this underground world of human trafficking. We are providing those stuck in this world with a way to exit slavery."

It's an invigorating but tough job, especially when you consider that every second month David has to make the long commute to New Zealand to spend time with his family.

And despite the challenges, David says he is enjoying his role. "It's inspiring to be able to be a part of this moment in the church's history and to have a chance to work alongside the Pope and the people around him.

"The Pope is proving to be a remarkable transformation agent for the church, truly living what he preaches. He is big on solidarity with the poorest of the poor. It's invigorating to be involved in the fight for justice."



Archbishop Sir David Moxon.

Defrocked US minister praises MCNZ's stance on gay marriage

By David Hill
A 'defrocked' US Methodist minister says his church could learn from its New Zealand counterpart.

The United Methodist Church in Pennsylvania ordered Rev Frank Schaefer to hand over his clergy credentials on December 19 following a complaint that he conducted a same sex marriage service for his gay son in 2007. Frank was surprised to learn New Zealand Methodist ministers could follow their own conscience on the matter.

"That's amazing! That's the way it should be. Why can't we do that here in the US?" he says.

Frank has been a United Methodist Church minister for 20 years. He was serving at the Zion of Iona parish in Lebanon, Pennsylvania. He says he was surprised that his "act of compassion" in supporting his own son six years earlier would lead to him being defrocked.

"I informed my Bishop at the time of the marriage and I never heard from him or my superintendent. So needless to say I was not expecting anything to happen. It was so long ago.

"I felt like I had been rejected by the Church. It was a much more of a traumatic experience than I thought it would be. After 20 years of ministry, it is a big commitment. It becomes a part of your life."

Frank says the United Methodist Church first passed its statement of belief on homosexuality in 1972 at its General Conference, which is held every four years. It later added a statement about same sex

marriage. Several State Conferences do not enforce the policy, however.

The next General Conference will be held in 2016 and homosexuality is sure to be on the agenda.

At his trial Frank used the parable of the Good Samaritan as part of his defence.

"I saw that my son was like the man who had been beaten and robbed. I couldn't pass by on the road for the sake of church cleanliness. It was an act of compassion."

Frank says his son grew up in the United Methodist Church, and felt that the message conveyed by the church "made him feel like a freak and not normal". He suffered from depression and considered committing suicide as a teenager.

"The church needs to stop the hurtful language and discrimination. We need to recognise that all people are of sacred worth and have a right to be at the Lord's table. They talk about Jesus being the one who dined with sinners. Jesus never called them sinners, the Pharisees did. Jesus called them his friends."

The day after being defrocked, Frank says he received a phone call from California United Methodist Bishop Minerva Carcano inviting him to join the California-Pacific Conference.

"She said 'we affirm you and what you did'. I told her 'you just made my day, you made my life'.

It was very emotional." In her statement to the Conference, Minerva called on



The Schaefer family: Brigitte and Frank with their son Tim and daughter Debbie.

United Methodists to "stand on the side of Jesus" and declare that the United Methodist Church's position on homosexuality is wrong, as is "its incessant demand to determine through political processes who can be fully members of the body of Christ".

Following the Conference, Frank preached at Hollywood United Methodist Church on the theme 'Compassion Trumps Doctrine'. He shared his experience and his reflection on the parable of the Good Samaritan.

Frank's new high profile means he has several job offers to consider from parishes and bishops in the United Methodist Church, Episcopal Church, and the United Church of Christ. In the meantime Frank has speaking engagements lined up for the next six months where he will deliver his message of compassion.

"If you are considering leaving the church, then don't. We need you. If you have already left the church, then come back. We need you. We need all of you to fight against discrimination," he says.

High profile retired minister Rev Dr Tom Ogletree, former dean at Yale Divinity School, is also set to face trial by the United Methodist Church in March, for conducting a same sex marriage for his gay son. Tom describes the wedding as one of the most meaningful ritual acts of his life.

"It is a shame that the church is choosing to prosecute me for this act of love, which is entirely in keeping with my ordination vows to 'seek peace, justice, and freedom for all people' and with Methodism's historic commitment to inclusive ministry embodied in its slogan 'open hearts, open minds, open doors.'"

Gospel manifesto for election year

By Brian Turner
Looking for a strong lead in 2014? How about five priorities that a concerned group of church people have entitled a Gospel Manifesto for 2014.

The five priorities are 1) Every child counts; 2) Healthy homes leads to healthy lives; 3) Gross inequality costs everyone; 4) Correcting a punitive society; 5) Being a better world neighbour.

Underpinning all five priorities is the teaching of Jesus and its application to the local and global situation in which we live.

Each of the priorities has been researched and written up by experts in their field. This material will be released progressively in Touchstone throughout 2014 with the last material available no later than September 2014.

The planning group has deliberately called the priorities a 'Gospel Manifesto' as this underlines the importance of the teaching and way of Jesus as life enhancing (ka ora) as opposed to life defeating (ka mate).

In this election year, a Gospel Manifesto holds out the vision of what life should be for all in Aotearoa NZ not just a privileged few. It also mirrors the equality that should prevail globally as well as locally.

May the Spirit that gave rise to this manifesto fuel and fire your resolve also.

Written by Rev Brian Turner on behalf of the Gospel Manifesto Planning Group.

Census paints daunting future for NZ churches

By David Hill

The Methodist Church came off lightly compared to other denominations in the latest New Zealand census figures but the Church has some questions to answer as it looks to the future.

Massachusetts University (Albany) religious history Associate Professor Peter Lineham says 103,000 New Zealanders identified themselves as Methodist in last year's census, or 2.4 percent of the population. This was down from around the 120,000 mark in the censuses of 1996, 2001 and 2006.

"This is quite a significant drop. But the Methodists have little to complain about in comparison to other denominations," Peter says.

The 2012 census was the first in which the majority of New Zealanders did not identify themselves as Christian. About 46 percent ticked the Christian box this time, compared to 52 percent in 2006. The Anglican Church took the biggest hit, losing nearly 100,000 members since 2006 and falling to 459,000.

This means the Catholic Church is now New Zealand's largest denomination with 492,000 members, though it too experienced a drop of 16,000.

"The Catholics overtaking the Anglicans has been coming for a long time. It has already happened in other countries and I've been predicting it

here," Peter says.

He observes that a significant factor shaping Christian memberships is migration.

"The Anglicans have never benefited from new migration, it is very much a white and Maori grouping. The Methodists have benefited from Pasifika and Korean migrants, Presbyterians from Samoans and Congregationalists and the Catholics from Pasifika, Filipino and Indian migrants."

Filipino migration alone has contributed 20,000 to the Catholic Church's numbers.

Another factor is the "cash value" of being Catholic, compared to other denominations, Peter says.

"The numbers of people getting married are right down and people are living longer. People are less concerned about who will bury them, so they feel they have no reason to be connected with a church.

"Identifying yourself as Catholic still has cash value as people want their kids to go to Catholic schools and there is a lot of pressure on the Catholic school rolls in Auckland. It is a major issue in Howick and Orewa where there are two new Catholic schools."

The Methodist Church has a number of issues to consider as it looks to the future. Not only is the Pasifika community in the church getting older but increasing numbers were born in New Zealand. The census figures show there 60,000 New Zealanders identified as Tongan but

only 22,000 were born in Tonga.

"So two-thirds of Tongans in New Zealand were not born in Tonga and the chances are they are English speaking. Will they want to go to a Tongan speaking church and sing Tongan hymns in an environment that they find very strict and very formal?"

"One of the simplest ways to get away from family pressures is to go to a different church or stop going altogether."

Peter acknowledges the success church youth groups have had in engaging a wide range of young people and particularly Pasifika youth.

These problems are more pronounced in the Pakeha sections of the church, where congregations often have few, if any, young active families.

"The critical problem is how do you pass faith on to the next generation?"

A whopping 206,000 people ticked the Christian box, but did not choose a denomination. Peter suspects many choose not to be part of a formal religion, while others may float between churches, seeking the best fit.

Peter says he worships regularly with three different churches: Anglican, Baptist and a community church.

The challenge in this environment is for churches to be more flexible and to offer something their community actually needs. The earthquakes have forced Christchurch churches to ask 'do we need church buildings now' and 'how can we properly resource our communities'?

Peter would like to see Methodist Churches "restore power to active lay people".

"If it could only be like that it would be a wonderful thing.



Peter Lineham

Churches join community to provide cyclone relief to Tonga

Members of the Methodist Church of New Zealand's Vahefonua Tonga are working with the wider Tongan community in Auckland to provide relief for the people on the Ha'apai Islands affected by cyclone.

Christian World Service (CWS) has also launched a fundraising appeal to support clean-up work in the wake of Cyclone Ian.

Tropical Cyclone Ian struck Tonga's northern Ha'apai Islands on January 11th. Nearly 85 percent of the houses on the stricken islands were destroyed or had major damage. Infrastructure including water, telecommunications and the sole hospital were badly damaged.

In Auckland, a Tongan community group, the Ha'apai Relief Committee was set up to co-ordinate the shipment of non-perishable food, water and emergency supplies to the Islands. Vahefonua Tonga's Lotofale'ia Church in Mangere has been used as the collection site for the supplies.

Lotofale'ia administrator Moi Kaufononga says that by January 18th three 20ft shipping containers had already been filled and dispatched and another three were full and waiting to be sent.

"We received funds from the Auckland City Council's and the Department of Pacific Island Affairs to cover the shipping costs," Moi says. "We could quickly fill another four containers but we are not certain how we would cover the cost of shipping them."

Vahefonua Tonga is also collecting cash donations to provide relief aid. By January 20th they had collected \$22,500. It will be donated to the Free Wesleyan Church of Tonga's relief fund.

CWS works closely with its partner, Ama Takiloa, the Tonga



Volunteers from Lotofale'ia Tongan Methodist Church load food and emergency supplies for the Ha'apai Islands.

Community Development Trust's network of women's groups throughout Tonga who help communities prepare for natural disasters and the effects of climate change.

"These women have been training for many years to respond after disasters strike. They are strong women who know what needs to be done now and in the months ahead as they rebuild their communities. They need funds to make it happen," says CWS international programmes coordinator Trish Murray.

Ama Takiloa has run workshops on how to deal with storms and tsunamis, and they support women throughout Tonga to improve their livelihoods. One of their projects is to repair and maintain water tanks to make sure water is safe.

In the days after Cyclone Ian, Ama Takiloa helped supply food and water to Ha'apai. Long term they plan to give financial support to more than 800 households, repair water systems, distribute seeds and plants, and

establish village community gardens.

CWS has worked with Ama Takiloa for a decade. They know their communities well and can help them organise to do what is necessary to rebuild and care for the most vulnerable people.

Auckland's Ha'apai Relief Committee is also led by women. Chairperson Jennifer Latu Salesa, deputy chair Amelia Schaaf, and secretary Makalita Kolo are all from the Ha'apai Islands.

Contributions to Vahefonua Tonga's relief efforts can be sent to: Methodist Church of NZ, PO Box 931, Christchurch 8140. Please mark as 'Tongan Cyclone Fund'.

Donations to the CWS Tonga Cyclone Appeal can be made by direct deposit online at www.cws.org.nz/donate or by post to CWS, PO Box 22652, Christchurch 8140.

PUBLIC ISSUES NETWORK

Public Issues on the move in 2014

The Christian Conference of Asia's 'People on the Move' roundtable in Auckland on migrants, refugees and asylum seekers launched the 2014 for the Public Issues Network (PIN). The justice orientation of the roundtable addressed public issues that are local and global in scale.

The abstract issues of international boundaries, sustainable development, climate and free trade have to be countered by practical and achievable care for people and nature at home. We live in a woven universe and contributing to the healthy fabric of our own communities is one of the most important expressions of solidarity and compassion. It is ultimately the most likely cure for the destructiveness of climate change and economic exploitation.

As the effects of climate change disrupt us, we can see the looming tragedies of displacement that come from food shortages and poverty. The effects of this are grossly uneven given the unequal distribution of income in our world and our own society.

New Zealand's 'rock star' economy is measured on economic activity alone, mainly the Christchurch rebuild and dairy export, with no accounting for the fact that benefits go to relatively few or for the environmental costs. New Zealand has dismal ratings on inequality and this is one of the key challenges for sustainable development.

Inequality and child poverty will be important for PIN in this election year.

Global interdependence is evident in neoliberal economic policies that drive the flow of human labour. These policies dictate the need for large numbers of migrants to control labour supply and keep wages down. The CCA conference underscored the global scale of migration as well as its local impact, including that on indigenous peoples.

Te Taha Maori tumuaki Rev Diana Tana and Dr Arapera Ngaha oriented participants to tangata whenua protocols of hospitality as the spiritual ground for welcome to those who come as manuhiri. Early migrants to Aotearoa became part of the community by respecting and abiding by customary law and tikanga.

In stark contrast to the ideal of hospitality migrant people often face exploitative working conditions in

New Zealand today. Some Filipino construction workers employed in the Christchurch rebuild are required to work on Saturdays for no pay, or are not being paid for their first month of employment. Delayed pay is common.

The 90 day trial period is being used to 'employ' migrant workers below the minimum wage and they are then dismissed. Migrant workers who make a complaint face the threat of dismissal or punitive work conditions.

PARISH ACTIONS TO SUPPORT MIGRANTS AND REFUGEES

Advocacy for the Living Wage campaign will be beneficial to migrant workers who are on the lowest incomes although it won't address exploitative practices.

The CCA conference suggested parishes can help by joining existing migrant and refugee organizations.

Extending an invitation to host a refugee or migrant person or family to settle is another practical action for parishes. It is important to have guidelines, such as respect for different faiths and understanding how to support people who have been traumatized. Rev Prince Devanandan can provide guidance prince@methodist.org.nz.

CLIMATE CHANGE

PIN, Methodist Mission & Ecumenical and the Methodist Trust Association are working together on the Conference 2013 decision for the church to move toward low carbon economies. We will make practical recommendations on steps the Church can take.

There is a growing worldwide movement among churches on 'divestment' from investments in fossil fuels, and we will include a briefing on this.

WATER

Some parishes have plans for water seminars early in the year. Submissions on National Standards for Freshwater are due at the beginning of February. For a poster for notice boards and background briefing see the Public Issues page on the Methodist Church website. We will circulate a submission before February 4th.

CHILD POVERTY

Remember the PIN resources, covering Income, health and housing. Hard copies available from bitsan@publicquestions.org.nz or through Public Issues page on the Methodist Church website.



Methodist Trust Association

Results to 31 December 2013

	6 Mths to	12 Mths to
Income Fund	30.6.13	31.12.13
Growth and Income Fund	5.52%	5.91%
	4.28%	4.39%

Income Distributions for the quarter totalled \$3,439,308

Contact email: info@methodist.org.nz

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Behind the headlines after Nelson Mandela's death

To the editor,
Nelson Mandela's passing late last year led to reflection on our New Zealand's history and the deep division within our nation over the 1981 Springbok tour.

NZ Herald columnists and letter writers wrote justifying the stand they took at that time. A significant convert on the issue was Ross Meurant. In 1981 he was second in command of the notorious Police Red Squad. He now acknowledges that at the time he was captive of the police culture.

After Mandela's death television newscasts showed black and white South Africans standing together in honour of his passing. Along with their grieving in song and dance Africans expressed their pride in his achievements.

No man is an island, however. Had not both former President De Klerk and Nelson Mandela each possessed the maturity to negotiate and reconcile 20 years ago there would have been nothing to celebrate.



Des Webb

Some who sang and danced would have been the children and grandchildren of 60,000 Africans who in 1956 were forcibly removed from their homes in dawn raids to be transported and dumped in what we now know as Soweto. In that same year 200 brave women demonstrated against pass laws and apartheid. That was the year before Nelson Mandela was tried for high treason.

In the coverage of Mandela's death we did not learn from the media that in 1958 the Methodist Church joined others in the campaign against All Black teams selected on racial lines touring South Africa.

Nor were we reminded of a Methodist man of character who halted his All Black career after playing one test against the 1959 British Lions in Wellington. Des Webb refused selection for the 1960 All Black tour of South Africa. He worked as a practicing solicitor until he died prematurely at the age of 52 in 1987.

Laurie Michie, North Shore

Geering response nails it

To the editor,
Your response to the critics of your interview with Lloyd Geering was spot on. Nothing more really needs to be said.

It is very sad to think that there are still so

many who feel threatened by his scholarship.

If, at his age they still have a 10th of his passion, I will be very surprised.

Elizabeth Duncan, Nelson

Evolution is all around us

To the editor,
Thank you for your Lloyd Geering interview in the October issue of Touchstone.

One of your correspondents in the December issue stated that "we haven't seen anything evolving yet." I, on the other hand, watch evolution with amazement.

Take just two examples of evolution in living organisms: One is intestinal worms in sheep. They have evolved strains which have now defeated the most advanced of pharmaceutical vermifuges. Another is 'super bugs' in hospitals, which have evolved antibiotic resistance in much the same way.

We could look at the evolution of the human brain to deal with complex processes that were considered extremely difficult 50 years ago.

One example is the typewriter keyboard. Young children today quickly master the keyboard when people of my mother's generation went through long periods of training and constant practice to achieve the same results. Tell me that's not evolution.

My God has evolved immensely. From the

God who had a male gender, existed, disembodied 'out there', and intervened on request, in human affairs we now conceive of a God present in all of creation always and intimately involved in all affairs as more of a caring, challenging, loving partner than a wrathful judge.

I could not understand a God who demanded payment for forgiveness.

For me, this evolution began when the old image of God was no longer sustainable. It began with hearing Lloyd Geering and recognising a common awakening of new spiritual vigour.

The likes of John Spong, Marcus Borg and others added to this as did our Church study series 'Living the Questions'. I have also been greatly challenged by presbyters who are inspired by progressive theology and modern knowledge.

Ian Harris's article in the December Touchstone is an example of evolution of Biblical understanding.

Keep it up! We will learn much more from thinkers who challenge us than we will from 'yes' men.

Brian Kendrick, Nelson

Vision of ecumenical unity lives on

To the editor,
It was encouraging during the course of 2013 to see positive reflections on Christian ecumenism in Touchstone.

As someone brought up in a CV parish that draws largely on two denominational traditions, I understand that different faith heritages can both stimulate and create tensions.

Where this enriches one's understanding of Christianity's diversity, it was to be welcomed. Where it promotes exclusive understandings of church and denigrates other perspectives, one starts to doubt the commitment of those involved to the nature of CVs and to Christian unity.

Christ's church, like wider society, contains different personalities and perspectives. Many find this challenging but it is still something to be embraced.

Society includes the healthy and sick, the employed and unemployed, the higher-income and lower-income worker, the senior manager and the junior entrant, the introverted and extroverted.

All have legitimate places within society and, in principle, so they also should within the church of whatever type. This likewise applies to denominational affiliation.

When relationships break down, people may insist their understanding of faith and/or church is the only proper way to follow Christ.

This goes beyond testifying to one's Christian

faith and providing spiritual guidance, into dictating another believer's relationship with God on one's own terms.

Few more understandable grievances against some churches exist, despite the inherent worth of their mission.

I recall one national gathering where a church leader compared two denominations' processes. "That is not to say one is better or worse than another," he said, "they are just different".

This was a refreshing contrast to times where people have shown disdain toward individuals or denominations because their approach was different.

As the Rev Tony Bell observed in his April 2013 Touchstone column (for which I thank him) there are reasons why a national Uniting Church did not emerge out of the ecumenical drive of the 1970s.

There are also reasons why this frustrated many CV members and left its legacy, including for myself.

There may even be, as Tony suggests, opportunities that situation has provided for our era. Perhaps by understanding these differing perspectives, renewed progress may be made on this issue in the future.

I, for one, sincerely hope that will prove to be the case.

Jed Baker, Wellington



FROM THE BACKYARD

Made of memories

Gillian Watkin

Memories are fickle things. We can have a very clear idea of what has happened, only to find someone else has a completely different view.

As people get older or if someone special dies there is a danger that memory will disappear. It is a real worry and it is important to take good stewardship of what should be remembered.

Just after New Year we decided to go and find Porangahau. It is a small beach settlement well south of Cape Kidnappers. Nearly 20 years ago I attended a Rural Ministry Conference at Waipawa hosted by the Hawkes Bay Rural Ministry Group. Never in my wildest imagination did I think I would end up living in this part of the world.

From that time I remembered windy country roads with hills and dips. We were welcomed onto the marae and we saw a wilderness beach. This trip showed how my memory had fooled me.

The drive on the Porangahau Road out from Waipukurau takes 40 minutes and is quite a smooth road for this part of the world. Porangahau has a broad, white sandy beach. It was busy with people, traffic, boats, dogs and people fishing.

Like so many small towns, there is a church, a pub, a school, a small shop and a mix of bachs, camping grounds and permanent houses. Along with all those at the beach, children and dads were fishing off the bridge.

The day was windy and cold, and

our friend who came with us from Waipukurau went to find shelter. By the car park overlooking the beach was a shelter shed, just like the ones we used to have at school. So now my memories of Porangahau have been updated.

It was my memories of being at Porangahau that called me to go there. Memories are fickle. They make us who we are. They call us back to the past and on to the future, often beyond pain and suffering.

They can loom large and almost stifle us but at times they make our hearts sing. Memories are more about feelings than facts, and, like feelings, they just are.

I can be amazed by how the words of a long forgotten song or line of poetry can just appear at the right moment. How wonderfully are we made. (Psalm 139).

What a wonderful organ our brain is. Among the joys of being older (and there are some, contrary to those who think they will wither and die after 50), are the new discoveries that we make when we take the time to reflect and ponder.

I have always loved those passages in the gospels where Mary pondered. Thinking deeply doesn't come easily when you are young and in a hurry but even then, memories and patterns are being laid down that you will understand much later in your life.

Memories are fickle but they are the footprints of our journey.

Apologies Helen

In the December edition of Touchstone, we neglected to include the name of the author who wrote the well-researched 'From the Archives' article on Auckland street names with Methodist connections. The author was Helen Laurenson. Kindly accept our apologies, Helen.



We trust you were able to have some quality time with family and friends over the Christmas and New Year period.

Two interesting matters caught our attention during the Christmas New Year period.

Both involved prominent news media headlines. One announced retailers' record sales with queues trailing out into the streets, supermarket aisles packed with shoppers, car parks full and overflowing. Business owners were smiling because their profits were up substantially. Shoppers becoming frustrated not able to find a car park, or having to wait hours for someone to move out. Parents with young ones encountering stressful moments.

It has been some several years since the business community has enjoyed a busy and profitable period that this most recent one has been.

Greetings all as we begin another year of activities

After the surge and the rush of shoppers subsided, Christmas Day and Boxing Day came and went. We can now sit back, reflect and analyse just what exactly took place, why and what were the reasons for the increase in business activities.

However, let us remind ourselves the very reason there is a Christmas Day.

This from Luke Chapter 2: The angels said to the Shepherds, "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."

From Matthew Chapter 2: The three wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we have come to pay him homage." On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.

Did the increase in sales result from: a return to the business confidence of the good old days, or perhaps was it the influence of

Santa Claus, or did the Three Wise Men and the gifts they carried still have some significance today?

We would like to believe it was the third suggestion but in reality we think not. What we certainly can be assured of is that the giving and receiving of gifts still has a prominent stance in the life of Christmas celebrations although we are very much aware that some poor families were not so fortunate to be part of the celebrations.

The second and most interesting headline was the road deaths in New Zealand during 2013. On the one hand good news but on the other hand, not so good.

Last year's road toll resulted in 254 deaths on NZ roads, the lowest it has been in 60 years. This was certainly an achievement to take note of in that the result is a reduction of road deaths by 35 percent in the last five years.

What is not good news is that those 254 deaths resulted in an equal number of families - if not - more being affected. We can imagine the traumatic scenes that devastated families and friends had to endure during their time

of tragedy

One death on our roads is one too many, often caused by someone making a mistake. When you study the causes, every one of those accidents was avoidable.

As well as the death toll resulting from those accidents, there were a significant number of injuries with people being hospitalised and some being maimed for the rest of their lives.

What is concerning at present is the significant number of road deaths that have occurred since the beginning of 2014. Already the number of deceased has exceeded the equivalent period for last year. Not a very good omen considering the authorities have reduced the speed tolerance rate from 10 kph to 4 kph during December and January.

All we can say is take care on the roads and be ever vigilant for anything untoward that may happen during your travels.

May God bless you all as you prepare for another year of activities within your synods, parishes, congregations, boards and committees.

President Rex Nathan and vice president Jan Tasker

Trans Pacific Partnership Agreement an opportunity for New Zealand

By Brian Chamberlin
We Methodists are good at pointing out what is wrong in society. We are not as good, however, at putting forward ideas to solve those problems.

The campaigns we are running to 'Let the Children Live' and pay a living wage have merit. We may be able to make some progress by adjusting salaries and tax rates but those two mechanisms can only take us so far.

The only way to make real progress is to grow the economy. The best way to do this is to increase exports, an area where we have made great advances over the last 20 years. The GATT Uruguay agreement and the trade agreement with China have both been very important.

The Uruguay Round enabled us to make huge progress, especially in dairy exports. In return for being able to set high internal prices for their milk, the Europeans accepted curbs on production, so we faced much less unfair competition from subsidized dumped products in the rapidly growing Asian markets.

After GATT became the World Trade Organisation (WTO) in 1993, further negotiations for an enhanced global agreement were put in place. Since then no agreement has been reached, mainly because wealthy countries are not prepared to make concessions to poorer countries.

The intractability of the debt-ridden Europeans has forced the countries in the Pacific to look elsewhere. The proposed TPPA agreement is not as significant as a WTO agreement would be but it could be a useful second prize. It is surprising to see the US in the discussions because

neither the Democrats nor the Republicans have been particularly helpful in the WTO.

I believe that the current US Administration is back in the ring because its influence in the Pacific is being overtaken by the Chinese. The US cannot afford to be left out of any agreement that frees up trade in the region.

The potential gains for New Zealand and the poorer countries in the region would come through better access to wealthy markets and lower tariffs on the products we export. For example, eliminating tariffs on meat we export to Japan could save NZ \$90m a year.

Consumers in importing countries would be able to buy better products at lower prices. Alan Bollard (former NZ Reserve Bank Governor and now an APEC official), described a TPP agreement as an opportunity for people in poorer countries to be four times better off than their parents were.

I was very distressed when I read the suggested resolution to Methodist Conference 2013 that stated "Conference supports the ongoing involvement of Public Issues Network (PIN) in a network of organisations expressing deep concern about the TPPA and its implications for Aotearoa New Zealand; and that PIN continues to raise issues regarding the TPPA for Conference."

I presented an amendment that added the words: "That PIN also considers the advantages that could come from a TPP settlement for New Zealand, and especially for poorer countries in the region." The amendment was carried without dissent.

Concessions have to be made in trade negotiations. The

aim is to achieve a solution that benefits the majority of people. Dire predictions were made by opponents of trade liberalisation before the Uruguay Round. These proved groundless, as the gains made far outweighed losses.

Critics make much of the fact that draft agreements are not released to the public for debate. This is simply not possible, as drafts change constantly. No agreement would ever be made if each draft had to be approved by the public in every country involved.

New Zealand has been well served by outstanding trade ministers from across the political spectrum and very talented officials over the past three decades. Present minister Tim Groser and his team are experienced and competent. They will not let New Zealand down.

The New Zealand public has the ultimate protection in that any agreement made has to be approved by our Parliament. No politician is going to vote for an agreement that does not improve our economy.

I am convinced that a successful TPPA has the potential to help our government and businesses to provide the resources necessary to reduce poverty. It has even greater potential to lift the standard of living in the poorer countries in the Pacific.

Brian Chamberlin is a parish steward in Whangaparaoa Parish. He has represented New Zealand in trade negotiations as a member of Federated Farmers, as special agricultural trade envoy, and as agricultural counsellor at the New Zealand High Commission in London.

Why our children need the Bible

By Joohong Kim

I was born in a rural town in 1962 nine years after the Korean War. At that time most families in Korea were struggling with poverty, particularly in rural areas.

Statistics show the average annual family wage was US\$87, equivalent to US\$22,400 in 2011. Worse, however was people's spiritual well-being as superstitious thoughts, ideas and beliefs prevailed.

There was a shaman and fortune teller in my town who was the mother of my friend and they lived a block away from our place over a hill. She used to have a ritual that included her shamanistic dance performed with the help of a drummer. She did it always at night because it was believed that the spirits move in darkness. Many nights I fell into sleep with the sound of the drum coming in over the hill.

My mother went to the shaman at times and asked to hear her fortune. Sitting on mother's lap I watched the shaman as she grabbed a handful of rice and scattered them on a small table, and counted grains one by one, two by two, or three by three. She repeated the weird process a couple more times which, I thought, was quite boring. Then she gave mother some words but I don't remember what they were.

Another time Mother went to see the shaman, and she did a liturgy to call the spirit of my father, who had died a year earlier. As I sat by my mother's side the shaman danced and shook a bamboo stick with green leaves and tiny bells on it. I still remember her powerful jumps and thumps. Eventually she delivered some words to Mother, presumably from the spirit of my father, though I was too young to remember them. One day Mother piggybacked

me to a Buddhist temple near our town. There she made an offering and prayed. I couldn't understand what she was praying for but now I know she prayed for the family, for a good harvest, and for her children and their prosperous future.

Looking back on this time, I conclude that, like the other townspeople, my mother's religion was syncretic and superstitious. They took whatever looked helpful.

No wonder, my own spirituality was confused. I saw Mother pray and watched her listen to a shaman who appeared to have authority and power. I heard and read stories of a world under the sea, of the kingdom above the mountain, of the noble with supernatural power living in the mountain, of three-grandmother goddess, of cruel punishment in Hell, and all sorts of scary stories of witchcraft, dark spirits, bad spirits, and the messengers in black from Hell.

I was not only confused, I was scared. I had lots of nightmares - being chased by wild geese that kill people, for example - until I began to attend church, listened to Bible stories at Sunday school, and found peace in Jesus Christ who is the Saviour.

This is the reason I am keen to encourage children's ministry. Today children are exposed to all sorts of weird, horrible and dreadful images and stories.

Teaching our children the Bible is very important. If we don't teach our children the Bible, something else that we don't know and don't want, might occupy their minds. Let the children live, spiritually as well.

Rev Joohong Kim is presbyter at Crossway Community Church, Christchurch.

Atheists believe in community service

Three atheists joined members of Pitt Street Methodist Church on Saturday to serve a community Christmas meal for about 100 local street people and residents of local flats.

They were members of the Secular Education Network and the Association of Rationalists and Humanists. David Hines belongs to both groups and is also a member of the Pitt Street church, and he invited the secularists and humanists to join the Christmas celebration.

David says many atheists would like to take a more visible, community-supportive role. The dinner, in the church basement, is a twice-yearly event, and several church members were delighted to have the atheists joining them this time, making a record team of 39 helpers.

Peter Harrison posted the event on the Secular Education Network Facebook page. He says "This was an excellent opportunity to exhibit many of the values we should be teaching



Friendly atheists (from left) David Hines, Peter Harrison and Paul Bennett serving Christmas dinner at Pitt St Methodist Church.

our children. The Rationalists were welcomed. Similarly I welcome people of religion here.

"We are about equality and ensuring that people are able to hold their own beliefs without pressure or coercion. We promote a tolerant and multicultural perspective in which all are welcome."

David designed the 'Just

another friendly atheist' T-shirt that some of the rationalists wore. He says it was inspired by the 'Just another friendly Aucklander' promoted by former All-Black John Kirwan (as reported in the NZ Herald)

David hopes to print more of them, for future use by the Association of Rationalists and Humanists and other atheists.

Theology shines through student drama

By Rev Ikilifi Pope
Wesley College is not Trinity College so it is not generally associated with theologising or with 'talanoa' (dialoguing theology) but delegates to Methodist Conference 2013 were able to appreciate an inspirational piece of theologising in form of the Wesley students' drama Shine.

In many aspects Wesley College is like a 'younger brother' to Trinity College within our Te Haahi Weteriana family. The two colleges share the same blood and values in their veins. I believe they could work more closely in preparing inspirational church leaders and theologians for the Church.

My experience viewing Shine has led me to this perspective. In my opinion Shine is a sensational piece of art work. It binds together sociological issues, cultural values and the way of life of young people today.

It identifies with the social and work experiences of young people in the Church and it highlights their strengths and struggles. Shine speaks from the heart to share honestly the struggles facing young people in the contexts of the church and their families.

It encourages the Church to view young people as treasures and to invest in them for the future benefit of their families, the Church and the community as a whole.

I have been a student of theology, and I am convinced that Shine producer Michelle Johansson uses the tools of theologizing to articulate her art work. It carries biblical materials and delivers 'akonaki' (disciplinary message) and practical faith.

For instance, the gospel



Wesley College drama students perform Shine during Methodist Conference 2013.

metaphor of building life on strong foundation rather than weak one like sand was contextualized as a challenge and inspiration for both young people and church leaders. This was one of Shine's vital messages.

I imagine that Michelle is neither a lay preacher nor a theological student, and I presume she does not have formal training in theology or preaching. However, she was educated at Wesley College where she was nurtured with biblical foundation and the ethos of Methodist Church.

Therefore, her life foundation and work philosophy I suggest was shaped within the Christian context of Wesley College. Moreover, she has enough knowledge of biblical and theological writings to convey a message that is capable of changing the lives of young people and the Church's way of doing things.

Michelle is now a PhD student in drama at Auckland University and drama teacher for Wesley College. She uses her expertise in drama to preach informally the good news of the Bible and help young people to stand tall, or

'shine' in biblical terms to share the love of Christ with others.

Shine and drama theology enable us to consider seriously our orders of service and ways of worshipping on Sunday morning. Shine is also hints at the way of 'churching' we should attempt in contemporary society and new ways to share and preach the good news in creative ways that can effectively touch and attract young people.

Shine won the hearts of around 200 Methodist Conference members who watched it. I have heard a lot of positive feedback from friends and others who saw the play, and I encouraged them to include the drama on their conference report to their local church.

The Methodist Church and Wesley College should be very proud of themselves for producing a PhD student in drama. Hopefully Michelle opens the door for drama theology to be part of modern church liturgy and order of service for Sunday morning. This would give energy to the sermon and a practical means to do serious outreach for the congregation.

HONEST TO GOD *By Ian Harris*

Heaven for cats, dogs and budgies

'Do pets go to heaven?' a newsroom colleague asked one day. The question came out of left field.

In the daily routine of a secular newspaper, journalists are not normally given to speculating about life in a world beyond, and especially not for pet cats, dogs and budgies.

The question would be easier to answer if there were a heaven to go to. But physically speaking, there is not. Nor hell. Nor purgatory. Nor limbo. One by one, and in reverse order, during the past 500 years their credibility as parking lots or eternal rest homes somewhere out in the vast blue yonder has crumbled, though they still have imaginative power in the minds of many people.

That has not always been so. Till comparatively recently, heaven and hell were the ultimate choices and ultimate destinies confronting people. They were convinced both were as real as Earth itself. That was readily accepted because the pre-scientific understanding of the universe and its representation in religion dovetailed neatly one with the other.

The biblical story of creation, for example, describes the world as it was conceived to be before and during the time of Jesus. Earth was a flat disc enveloped above and below by a watery universe. What kept everything from being inundated was the firmament, a solid arch much like an upturned mixing bowl, holding back the waters above the earth. Mountains around the rim of the earth held the firmament up, and into it were set the sun, moon and stars. The firmament had windows, which occasionally opened to let in a deluge of water from above it, causing floods. There were also chambers from which the wind and snow were occasionally let loose.

Pillars supported the Earth from below, and located among them was Sheol, the abode of the dead. Above the firmament was heaven, the dwelling place of God. This was the reality as Jesus understood it to be, so naturally he began his distinctive prayer: "Our father in heaven..."

In the second century after Christ, Ptolemy put forward a quite different model of the universe and it became standard in the church for 1500 years. But it still had the Earth at the

centre, the sun and planets revolving around it, and heaven above them all.

One big question for the church was how to relate Jesus to the world as they conceived it. The answer was to have him come from heaven (which

made him divine), be born as a baby (which made him human), fulfil his ministry, be crucified, rise from the dead and return to heaven. That completes the circle, and in the church's teaching he blazes the trail for all

Christians to follow. But not for dogs, cats and budgies.

Today, that neat scheme of things has disintegrated. In the 16th century the Protestant reformers dismissed both purgatory, where the naughty but not damnable could be purified by suffering before going on to heaven, and limbo, where unbaptised babies and those who had no knowledge of Christ could sit out eternity outside hell.

By the end of the 19th century hell had lost most of its terrors, and the word is used today mostly metaphorically or in jokes. Heaven as a real place lingered longest. But in 1999 Pope John Paul II finally relegated that, too, to the realm of metaphor, announcing that it had no physical location but was a state. Most Westerners had reached that conclusion decades before he did.

That was inevitable. Old representations of the universe have been superseded by discoveries that show the universe to be steadily expanding. Earth is a speck of dust in a galaxy of 100 billion stars, which itself is a speck in myriad galaxies.

As a result, heaven, in the way it was once imagined, has collapsed into earth and the divine into the human. Today the pivotal issue for the church is how to re-imagine its traditional message, centred on Jesus the man who also somehow conveyed Godness, in terms that make sense to people of the 21st century.

That will not happen as long as it clings to the imagery, world view and paraphernalia of a world that has gone for ever, as is implicit in liturgies, prayers and much preaching every Sunday. Jesus' followers could start by teasing out what it means for them that, for Jesus, the kingdom of heaven was a vision for the Earth - where, incidentally, cats, dogs and budgies do belong.



Ian Harris

Called to practice restorative justice

SYLVIA AKAUOLA TONGOTONGO
REFLECTS ON MATTHEW 5

Blessed are the 'restorative justice practitioners' for they see Christ in everyone.

Blessed are you who help restore people's well-being and relationships for you are Christ-like.

We are welcomed to the journey of 2014 and the month of February with readings from Matthew Chapter 5. We start with the teaching of the Beatitudes that spells out God's blessings for humanity.

To be blessed is to be guaranteed strength, well-being and prosperity, not in material wealth but in character and in faith.

Created in the likeness of God, we

have the capacity and ability to live out the values and virtues of God's steadfast love, goodness, justice and mercy. And because we can, we are called to respond to each other with grace, mercy and love.

In the words of the Prophet Micah, "For we have been shown what is good. And what does the Lord require of us? To act justly to love mercy and to walk humbly with our God" (Micah 6:8).

This calls us to live out and be the gospel: to be on the side of the weak; to value the dispossessed; to be justice seekers; to give voice to the voiceless; to be peace makers; to be forgiving;

and to keep his commands, decrees and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess."

Again, we are called not to pervert justice, that is, not to show partiality to the poor or favouritism to the great. We are called to be fair to all, without seeking revenge or holding a grudge.

Arise and shine, for your light has come, and the glory of the Lord rises upon you (Isaiah 60:1). Let your light shine so others may see your good works. Let your actions build justice in the world.

The blessings of the Lord and our call are echoed in Deuteronomy 30:6 "For I command you today to love the Lord your God, to walk in his ways,

and to show mercy; to embrace and respect those who are different.

In so doing, we are light that rises in the darkness (Isaiah 58:10) and salt that gives flavour and makes a difference in the world.

We are called to practice restorative justice and be disciples of the gospel, committed to engage in practices that humanise and enhance life. In this way we bring hope for all people. Failing to do so is like salt that has lost its taste.

The pleasure of an unexpected conversation

CONNECTIONS

By Jim Stuart

My dog Milo ensures that he gets walked at least three times a day in spite of rain, snow and howling winds.

Yesterday was no exception. A gale force nor'wester was blowing through, and I was not too keen to go outside. I finally gave into Milo's persistent pleas for his afternoon walk. However I decided to take a different, shorter walk.

As we approached the traffic light around the corner, we came upon an old man huddled on the low wall in front of a neighbour's property. He had just left the local dairy and was enjoying a hot pie before embarking on the return journey to his flat battling the wind.

Attracted to the smell of pie, Milo immediately went up to his new friend in high hope of a treat. The man greeted us, patted the wall where he was sitting

and invited me to join him. "Giddy mate," he said, "have a seat and take a break from the bloody wind."

He introduced himself as Michael, originally from Ireland. I sat down, told him my name, introduced him to Milo and said I couldn't stay long. Thus began a long and fascinating conversation covering everything from where we lived to bits and pieces from our life stories as the wind continued to howl.

Michael was a professional wrestler in Ireland before travelling to and settling in New Zealand. He came from County Cork as did my grandfather on my mother's side. He was in his mid-80s, his wife had died many years ago and he had lost touch with his son who had married an English lass and now lived over there.

He has two grandchildren but never

sees them. He said 2013 was the worst year ever in his life. Most of his close friends had passed away during the year. The earthquakes had not only damaged his home but also his life. He said he is determined to keep going on in spite of it.

I told him one of my mother's favourite sayings which I find myself repeating more often these days, 'Old age isn't for wusses'. He laughed out loud and agreed. We continued talking for the rest of the hour.

There we sat, two old codgers on a wall watching the traffic tackle the bridge across the Avon River and sharing some of life's challenges.

At the end he invited me to stop by his flat every now and then for a coffee. He lives a few streets away so I plan to honour his invitation. We shook hands, and then Milo, who had been

very patient, and I headed home. Michael gathered his loaf of bread and headed the other way.

John Lennon of Beatles fame, once observed, "Life is what happens while you are busy making other plans". How true this is.

We are told we won't get anywhere if we don't have a plan and priorities. From time to time, however our lives are interrupted by something we don't expect. These moments can be quite revelatory if we take the time to be present and open ourselves to what they can teach us.

This pattern of providence is deeply embedded in the Methodist tradition. It is hard to imagine Methodism if John Wesley had not gone unwillingly to Aldersgate Street where he "felt his heart strangely warmed".

SHARING THE ORANGE

By Peter MacKenzie, UCANZ executive officer.

Two sisters entered the kitchen at the same time looking for an orange. There was only one orange left in the bowl and a robust discussion was held.

After a prolonged debate they reached the logical, equitable solution - they cut the orange in half and took their share to different parts of the kitchen. One sister took her half and squeezed a small glass of juice from it to drink. The other sister grated the rind from her half and used it in an orange cake mix. (From a story attributed to Mary Parker Follett).

Churches are not immune from conflict (and no doubt most readers will be furiously nodding their heads to that statement), and unfortunately they can often deal with it in a very un-Christian manner. The conflicts can either be between individuals or between

groups but generally the outcome will depend on whether the parties are contentious or collaborative as they look for solution.

In the Gospels we hear stories of Jesus dealing with conflict in the community, between Jewish factions and even among his own disciples. He seldom contends with the opposing parties, although he does so with Peter. Instead he chooses to collaborate and find win-win solutions.

So how can we address church conflicts collaboratively and find solutions that allow all parties to share in the precious resources that are being contested?

A beginning point is to ask about the power structure of the conflict. When one party to the conflict holds the power it can be hard to work together. At the heart of the Christian Gospel are

concepts like the servant model, the meek shall inherit, the least shall be greatest. The ceding of power is the beginning of a collaborative solution.

A second element is found in the cognitive groove that channels conflict thinking. In conflict we often close our minds to alternative ideas and shut down imagination. A collaborative solution will generally be innovative and surprising.

The third element has to do with personalities. People all respond differently to the stress of conflict, and ironically it is often our strengths of character that trip us up when tensions rise. The much-appreciated, details-oriented person can become buried in those details under stress, or the loving, caring person can become overly emotional in response to a conflict.

Understanding our own personality and response to conflict is a start but we also have to accept that others will react differently and try to avoid pushing their buttons.

A fourth question to ask is about the conflict script. Individuals and organisations tend to be creatures of habit. We often follow similar patterns of behaviour in similar situations. If you ask how previous conflicts have been resolved, you can often diagnose what is happening in the current conflict.

Disputes and conflicts are a natural part of being an organisation, including church. What should set the church apart is our ability to work collaboratively toward win-win solutions that honour all parties and use the God-given resources we have with the best results.

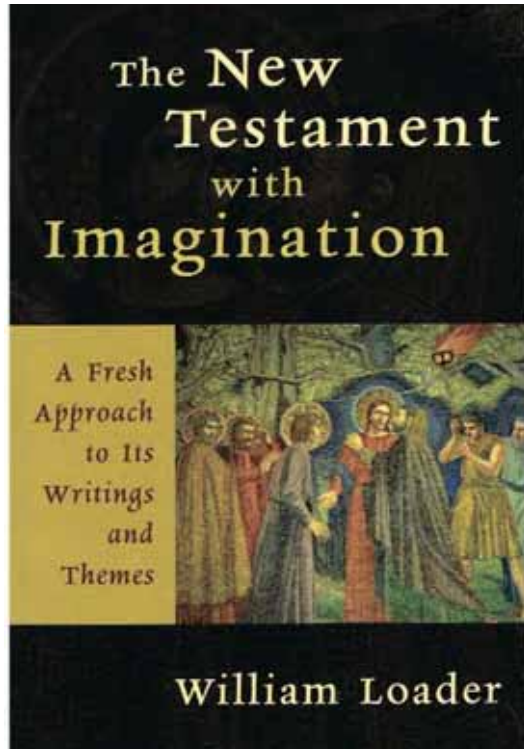
Preaching course LW102 — changes ahead!

Preaching WL102

Rev Dr David Bell and guest tutors as an online course

1. Part A: First things first: planning for excellent communication
Part B: What is the Bible?
2. Part A: Know yourself: Sermon types
Part B: The Old Testament and the Significance of the Septuagint
3. Part A: Know your subject: basic exegesis and how to present it
Part B: the synoptic Gospels
4. Part A: Communicate with confidence: understand the audience
Part B: Paul's Letters
5. Part A: Seek feedback: putting the preaching event into contemporary contexts
Part B: John's Gospel, Revelation and the significance of closing the Canon

The course consists of one 20-credit practical paper. To complete: 10 critiqued sermons, 5 in the parish, 5 in tcol at the agreed level.



The author, Rev Dr Bill Loader, was a presbyter in the New Zealand Methodist Connexion who subsequently became Professor of New Testament at Murdoch University in Perth and serves as a Uniting Church minister.

Kindle version delivered for the course: download a kindle reader for PC now if you do not already have it. The book will be supplied as part of the enrolment fee in kindle format only.

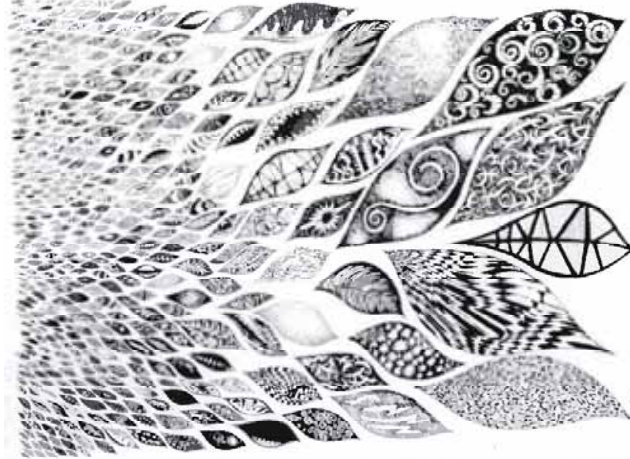
Trinity College is increasingly using kindle books for its course resources.

Given the vast amount of information on the internet, the hard copy and kindle books used by the College provide welcome focal points for serious students. Trinity College course books provide a reliable guide through the massive amounts of available information.

Equipping folk for the tasks of ministry in the 21st century is complex. Trinity College aims to simplify it as much as possible through its online suite.

To read/preach the New Testament with understanding requires imagination and sustained effort. LW102 shows how it can be done.

David Bell (ed.)
Trinity Methodist Theological College Ministry Development Programmes



Lead Worship Year Two Speaking & Preaching with Confidence in Church

2014 brings changes to a key LiMS programme component, WL102, the preaching course for intending lay preachers to register with NZLPA.

After extensive discussion, course structure and outline was agreed: 5 units spread over a 10 month online course.

The aim was to maximize participation with interesting, relevant topics found at the intersection of pastoral concerns with biblical studies.

Participants will require both textbooks, *The New Testament with Imagination* and *Lead Worship Year Two*.

Please note that both Lead Worship WL101 and Preaching WL102 require prior approval by a local congregation to enrol because of the contextual basis of the assignments. Also, enrolment in the College Lead Worship programme is mandatory for those intending to candidate who are not already qualified lay preachers.

Although every man necessarily believes that every particular opinion which he holds is true ... yet can no man be assured that all his own opinions, taken together, are true. Nay, every thinking man is assured they are not... To be ignorant of many things, and to mistake in some, is the necessary condition of humanity."
John Wesley



HUB
with
your
phone

Magic!

New LiMS course — Spirituality & Mysticism

Andrea Williamson and Rev Dr David Bell, Saturday classes @ Wellspring-at-Waiake

Selected readings from:

- Mystical and spiritual language: the nature of visions, ecstasy, states of perception
- Writings on mystical and spiritual experience from women's perspectives
- Celtic Spirituality: historical and contemporary perspectives
- Creation Spirituality: historical and contemporary perspectives

- The Personal Spiritual Journey

The course consists of one semester paper CS101 and is worth 10 credits in LiMS.

Reading ahead is required.

"Some people want to look upon God with their eyes, as they look upon a cow, and want to love God as they love a cow...foolish people deem that they should look upon God as though He stood there and they here. It is not thus. God and I are one in the act of knowing."

(Meister Eckhart, 13th century, cited Jonathan Stedall, *Where on Earth is Heaven*, Hawthorn Press, 2010.)

New online course: Methodist Studies

Rev Dr David Bell and guest tutors on Sunday evenings - appointment@7

- Introduction to the Wesley Brothers
- John Wesley's Sermons in the 18th century social context
- John Wesley's theology in the Enlightenment context
- Ecclesiology: From Movement to Church
- Wesleyan Missionaries in New Zealand
- Methodists and Social Issues: 19th, 20th and 21st

century New Zealand contexts

- Contemporary Methodist Praxis: constructing a theological response to Wesley today
- Redefining Connexion: developing on-going best practice learning communities based on Wesleyan theology.

The course consists of two semester papers MTH201 and MTH202 each worth 10 credits in LiMS.

Active participation in online forums, workshops is required.

appointment@7



Here's an exciting new way to learn: Sunday nights online with tcol.

You join a live Connect meeting with Rev Dr David Bell and a variety of guest tutors.

Enrol to qualify for Lay Preachers Certification or gain credits and Open Badges in the Trinity College LiMS.

Each course consists of a semester 101 and semester 102 paper, covering a total of 8,10 or 12 topics .

During the month

- First Sunday
Lead Worship LW101
- Second Sunday
Preaching LW102
- Third Sunday
Night School NS series
- Fourth Sunday
Methodist Studies MTH201 and MTH202

David says, "@7 highlights what's happening in HUB. What does that mean?"

"HUB is a very convenient, fast and safe way of being involved and up-to-date.

"It follows books, controversies, courses, resources of all kinds, trends and updates on educational, ministry and leadership issues from around the Connexion and beyond.

"HUB gives you something to think about, talk about and provides a supported platform for you to follow through ideas. In educational terms, it's Trinity College's virtual Connexion."

1900 hrs. Login to join appointment@7

Lectionary and theological insights and updates for the week ahead. Overview of forums, feeds, dialogues, Coursera news, and HUB activities including Touchstone news.

1930 hrs. Participate !

Class for the evening 60-70 minutes duration. Closes with 10 minute reflection. Appointment@7 uses the Adobe Connect meetings, very familiar to tcol online participants.

Month ahead

tcolnow classrooms are open 24/7 for the month ahead for online resourcing through assignments, webinars, workshops. Most assignment work in tcolnow classes has to be displayed in mahara for credits and open badges.

Worship Leading	Effective Church Leadership	Practical Theological Reflection	Biblical Hebrew	Beginner's Guide to Theology
<p>Rev Dr David Bell and guest tutors</p> <ul style="list-style-type: none"> • Introduction, resources, profile of a worship leader • Leadership and worship • Theology, language and images of God • Prayer in worship • Music in worship • Creative worship, the arts and drama • Young people at worship • Pastoral Care and worship <p>The course consists of a 20-credit practical paper WL101</p>	<p>Rev Andrew Gamman and Rev Val Nicholls.</p> <ul style="list-style-type: none"> • Belonging • Bible knowledge • Communication • Creativity • Faith • Faith-sharing • Inclusion • Innovation • Leadership • Service • Vision • Worship <p>The course consists of two 10-credit semester papers ECL101 and ECL102.</p>	<p>Rev Dr Lynne Frith and Rev Kalo Kaisa.</p> <ul style="list-style-type: none"> • Introduction to Practical Theology • Theological reflection and Practical Theology • Groups, facilitation and the reflection process • Methods for Practical Theological Reflection • Theological reflection and systematic theology • Theological reflection and personality • Theological reflection and spirituality • Using the model: happiness, ethics and piety <p>The course consists of two 10-credit semester papers PTR201 and PTR202.</p>	<p>Rev Dr Nasili Vaka'uta introduces Biblical Hebrew.</p> <ul style="list-style-type: none"> • Alefbet • Vowels • Syllabification & Pronunciation • Nouns • Definite Articles & Conjunction • Prepositions • Adjectives • Pronouns • Pronominal Suffixes • Construct Chain <p>The course consists of two 10-credit semester papers MD104 and MD105.</p>	<p>Dr Rohan Bandara and Dr Robert Myles.</p> <ul style="list-style-type: none"> • Reading Jonah - understanding the word 'Text' • Theology and the word 'God' • Theology begins with Humanity • Creation Myths in the Bible, Creation Facts in Science • Theology and the words 'Sin' and 'Salvation' • Prayer and Spirituality, common theological themes • Theologies of Church • Theology and Faith <p>The course consists of two 10-credit semester papers ITS101 and ITS102</p>

People on the move in....

Australia

Australia has quota of 20,000 people that it accepts as refugees every year. At the same time the Australian government has taken a hard line against boat people arriving in the country outside of that quota.

Adelaide Archbishop Jeff Driver said people who work with refugees in Australia recognize that arrivals can't be limitless but they feel that the way the government is trying to control asylum seekers further victimises victims.

Refugees and asylum seekers are often in desperate situations and flee their homelands fearing for their lives, whereas migrants choose to leave their country. Refugees cannot return to their homes unless the situation that forced them to leave improves.

As the government in Australia tightens its laws, asylum seekers are not able to reunite with their families.

Jeff said Australia, wants to end the outflow of people from 'sending countries' by working with them to address poverty and injustices and ease the pressure on people to leave.

New Zealand

New Zealand accepts 750 refugees each year. Refugees receive automatic residency and aid from Housing New Zealand and other organizations such as the Mangere Refugee Resettlement Centre, Auckland Regional Migrant Services Charitable Trust (ARMS), and the New Zealand Red Cross to help settle here.

All refugees accepted into New Zealand go through a six week resettlement program to get housing, health services, benefits and help finding employment.

Mangere Resettlement Immigration manager Noor Parker said churches that want to be involved with refugees should contact the Ministry of Immigration.

University of Auckland Senior Lecturer of Maori Studies Dr Arapera Ngaha recalled the early arrival of Chinese people in Aotearoa, brought here as indentured labour in the 1820s, and later Indian labourers arrived to work primarily in Auckland during 1890s.

"Maori engaged with them, worked with them and married them. They had Maori-Chinese and Maori-Indian children. These migrants learned our customary practices, and experienced the same racism from Pakeha New Zealanders."

After the Treaty of Waitangi, migration to Aotearoa became the main instrument of colonisation. Even today Maori do not have a say in immigration policy, a Treaty issue still to be addressed.

Arapera said that Maori today are concerned about the new migrants who are here. Some are here for education or are young, upwardly mobile and are here without parental controls, while others are refugees, or dependent on the New Zealand system. For Maori the major concern is that new immigrants have no interest in Tiriti o Waitangi.

"We see Chinese gaining more influence because of money. Our major concern is that the new Asian migrants have no idea of our place in our country and they don't seem to care," she said.

She thinks churches could help bridge the gap between the new immigrants and tangata whenua.

South and Southeast Asia

The Philippines has become a significant exporter of workers to Australia and New Zealand. Many are in caring professions such as nursing and others are in construction or agriculture.

Individuals and families who face poverty at home will go into deep debt to emigrate. Often they are unable

to earn enough to repay the loans, or cannot find work and must return home.

Methodist Church of Sri Lanka president Albert Jebanesan described the 'amputation of the dream'.

The 100,000 Tamil Sri Lankans who are in India as asylum seekers face loneliness and no hope of a promised land. The alien context means loss of a spiritual centre and cultural orientation.

Asian migrants here and in Australia can also face harsh work conditions or inadequate wages and housing. Some migrants sign contracts before they leave their country only to find the contract is not honoured. The use of migrants for cheap labour or is a growing concern in India and many Asian countries.

National Council of Churches in India general secretary Rev Dr Roger Gaikwad said India is now the biggest source of migrants to Australia. Many skilled migrants help boost the economy and enjoy a better quality of life. Many young Indians study in New Zealand and then seek residency, which is positive for the national economy.

The Pacific

The Pacific Islands are already experiencing real effects of climate change and natural disasters are leaving people with no options but to move. Council for World Mission's Pacific regional secretary Fei Taule'ale'ausumai-Davis said churches and communities have to begin a dialogue about this.

Concern about the way 'migrant' is a term of separation, was expressed by Anglican archbishop Winston Halapua. He suggested 'newcomer' is a better term to enable welcome and adjustment to the new community. It deepens the spiritual dimension of assisting newcomers to belong and become at home.



A banner welcoming refugees on St Paul's Cathedral, Melbourne.

What is a Christian response to refugees and migrants?

By Sophie Parish with Betsan Martin

People constantly move around the world as tourists, workers, migrants and refugees.

While we welcome some to our shores, others face discrimination or worse. Churches want to see a more accepting attitude toward people seeking a better life for themselves and their families as well as better peace-making in war-torn countries so fewer people are forced to flee their homes.

These were some of the conclusions from a Christian Conference of Asia conference held in Auckland last month.

On January 10th-15th, 30 leaders from around the Asia-Pacific and Aotearoa took part in the roundtable discussion on migrants, refugees and asylum seekers.

They discussed the experience of the modern day movement of people and drafted a plan to help mitigate the effects of migration.

They addressed ways to improve communication with countries such as Indonesia that experience a 'bottleneck' of people arriving there seeking to take dangerous journeys to other countries, namely Australia.

Church ministries in Australia and New Zealand want to be part of the solution to help those who have fled their countries and develop strategies to meet the needs of current and future populations.

Australian Anglican Bishop Philip Huggins said, "In a world with something like 43 million displaced people, it is extremely hard for any country to know how best to respond to the level of the need in a way that is going to be manageable. We have lots of debate in our country with regards to this and the churches' role is to show the human face of the asylum seeker and the refugee."

Becoming 'the Church for the nations' is something we can work towards.

Rev Philip Huggins spoke about

the decision to put up a large banner on the St. Paul's Cathedral in Melbourne right across from a train station as a way to raise awareness about the many refugees in Australia.

"A lot of refugees and asylum seekers come to the church. It has transformed the church, so now they run English as a second language classes. It has taken a whole lot of resourcing to help people move through to education and find durable employment," he said.

In their concluding statement, the church leaders called on the churches to help create favourable, just and sustainable conditions for citizens in their countries of origin, so that they can remain rather than leave and migrate.

They urged churches to cultivate a culture of hospitality for migrants, refugees and asylum seekers so people can share their stories. Solidarity between churches of Asia and Africa and those in destination countries will help bridge the gap.

It is important to make education and resource materials available in churches. The leaders said it is vital to protect the dignity and rights of people on the move. It is necessary to establish advocacy and assistance services for migrants and refugees.

Lobbying New Zealand and Australia governments to ratify the United Nation's International Convention on the Rights of Migrants and their Families, is an important step towards ensuring rights for the 'global family'. To do this, churches should look at ways to partner with existing networks, other churches and migrants and refugees themselves.

The CCA said it wants to widen the support network and partnerships with other churches and countries and create a staff position which would co-ordinate and help with advocacy for the justice issues surrounding people on the move.

A place to call Home

Everyone should have a decent home at a price they can afford.

Everyone needs to feel safe, loved and cared for in their home.

A culture of service and a commitment to social justice is at the heart of what it means to be Methodist.

Methodist social services live out this commitment through social housing, residential aged care, housing advocacy and home-based support.

A donation or bequest can help Methodist Mission 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



Members of the Indigenous Peoples Pre-Assembly offered prayers in their own cultural style.

WCC Pre Assembly advances cause of indigenous people

By Arapera Ngaha

The Indigenous Peoples Pre Assembly met just prior to the World Council of Churches' 10th Assembly in South Korea. It provided a forum for indigenous people to share their concerns and present serious issues about their plight to the Assembly.

Among the problems facing indigenous people around the world is disempowerment by extractive industries that harm the environment through mining the land and the sea. Often linked to mining is deforestation and military occupation. In Indonesia, for example, this is happening to the indigenous people of West Papua and it is a matter of extreme concern.

For the Pacific nations global warming is a very real and imminent threat.

Attending the Pre Assembly were representatives from as far north as Norway and Denmark and as far south as Aotearoa and everywhere in between including native people from Hawaii, North and South America Africa, Korea, Indonesia, the Philippines, West Papua New Guinea, Samoa, and Australia.

Some delegates shared celebratory song and dance. One was a very moving drama depicting progress in the name of Christianity in the Philippines.

The Doctrine of Discovery and the church's role in it was a focus for discussion. Short videos, one from a Queensland Aboriginal church community and another that showed the conflicts that have riddled the historical landscape of Taiwan and its people were also shared.

There was considerable discussion about what indigenous people have to offer WCC and, in turn, how WCC might aid indigenous people address their concerns.

These discussions culminated in the production of a 'message' for the WCC that outlines indigenous people's concerns. Participants in the Pre Assembly carried these concerns into their activities during the Assembly to seek support for WCC to commit to a seven-year programme focussed on justice for indigenous people.

The Public Issues Committee of WCC agreed to pick up this issue and develop it. A small team drawn from Pre Assembly members

will provide a baseline strategy on how to progress this work.

During the Assembly itself a memorable day for me was Sunday Nov 3rd when I was hosted by one of Busan's social services organisations. I went with them to a tarpaulin on the street near one of the larger railway stations, where I helped serve a meal to around 200 street people. They were just a few of the homeless people who occupy the warm and often hidden spaces in this modern, bustling city.

We all joined together in worship in the tent church, and, as they left, each person received a food parcel. I was able to share a little about the work of our Methodist missions, and despite the differences in contexts it seems so much remains the same. It was a privilege to serve and share.

This was my first experience with the WCC, and I am in awe of the work that so many of our Methodist people have done with the WCC since its first Assembly in Amsterdam, 1948. I am proud to be a part of this global whanau of Christians praying "God of life, lead us to justice and peace".

Indigenous people's minute to the WCC

Calls on member churches to:

- respect indigenous peoples' spiritualities and support the aspirations of self-determination of indigenous communities around the world;
- reflect upon their own histories and seek greater understanding of the plights of indigenous peoples in different contexts;
- provide assistance to indigenous peoples' delegations to participate in advocacy efforts at the United Nations;
- support and strengthen the efforts of indigenous communities working to dismantle oppressive laws and policies that legitimize continued colonial practices on their lands; and
- coordinate communications among the member churches of the WCC and ecumenical actors working for indigenous peoples' rights.



WCC 10th Assembly

From Page 1

"A major concern for Koreans is the plight of the 'comfort' women and children who were forced to provide sexual services to Japanese soldiers during the colonial period and World War II. Many were severely traumatised and have mental health issues," Lana says.

In addition to the delegates at the Assembly the South Pacific was represented by a cultural group of 30 young people from the Pacific Conference of Churches. They shared their stories through a drama that depicted what is happening in their countries, notably the effects of climate change that is causing rising sea levels and more frequent cyclones.

WCC's new call to mission

By Rev Tony Franklin-Ross

The World Council of Churches 10th Assembly was an intense and fulfilling experience.

One of the key documents presented at the Assembly was 'Together Towards Life: Mission and Evangelism in Changing Landscapes'. The Commission on World Mission and Evangelism prepared this new call to mission and it presents an exciting discussion point for ecumenical endeavours and for local churches.

Together Towards Life will be the focus of a workshop at the Lower North Island Synod's School of Theology in May; and the Napier Inner City Covenanted churches will use it as a resource for their joint Lent services under the broader theme of 'building communities'.

It is encouraging from a theological and well as missional perspective. It disrupts perceptions that ecumenism is concerned only with issues of unity and division such as of mutuality of ministries, baptism, sharing in prayer and Holy Communion (important as they are).

It is refreshing because it speaks of engaged Christian mission and ministry centred on a

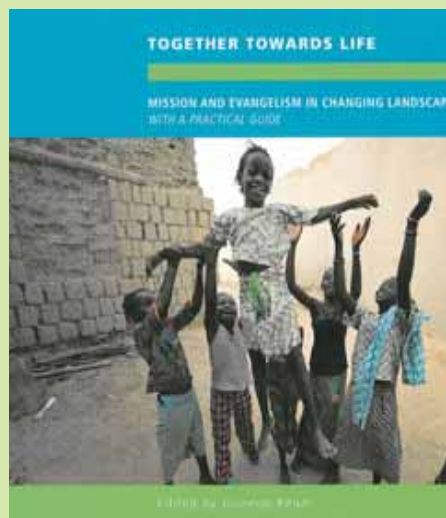
theology of the Spirit in the world and creation, and of the need to listen to voices on the margins.

The Church must move toward mission focused on the marginalised rather than the powerful. This is a counter-cultural expression of church.

One of those who presented the document, Rev Prof Stephen Bevans (Catholic Theological Union, Chicago) reminds us that the Holy Spirit is the principal agent in the church's action. Mission is about finding where the Spirit is at work and journeying there. Mission is not confined to the church community. It is where the Spirit moves in all cultures.

Another plenary speaker, Metropolitan Dr Geevarghese Coorilos (Syrian Orthodox, India) said the heartbeat of the document is its call to mission from the margins. It challenges conventional understandings that mission is always done by the powerful to the powerless, by the rich to the poor, by the healthy to the sick, and by the 'global north' to the 'global south'.

"People on the margins know what exclusionary forces are threatening their survival. Through the pain and battles of daily experiences of life-denying forces, the



marginalised come to know their God of life.

"Mission from the margins claims active agency of mission from the marginalised: God chooses those from the margins to fulfil God's mission of establishing justice and peace. The purpose of mission is not simply to move people from the margins to the centre but to challenge those who remain at the centre by keeping people at the margins.

"This is a challenge that the church needs to address urgently. Churches are called to meet the triune God of life at the margins of life."

Rev Cecilia Castillo Nanjari (Pentecostal Mission Church, Chile) said evangelism is about being very close to other people and we might even evangelise ourselves as we look into the eyes of others with Jesus' eyes. People and churches who feel they are at the centre, might find themselves changed through encountering peoples on the margin.

Mission is integral to the ecumenical story, and one of the four goals of the WCC is to promote common witness. Together Towards Life declares that the church is commissioned to celebrate life and to transform all life-destroying forces in the power of the Holy Spirit to bring about justice and peace.

It focuses on working with God to bring life to creation. Mission is rooted in the overflowing love and word and embracing communion of the triune God. God is mission and that mission is to create, protect and redeem of all creation.

The core document can be found at: www.oikoumene.org.

Refugees flee civil unrest in South Sudan



This refugee centre in Uganda was built for 400 people but now houses 20,000 South Sudanese.

When the world's newest country, South Sudan became independent in 2011, hopes were high for a better future.

Instead hardship continues and fighting that was once confined to a few areas has spread. This time the conflict is not from neighbouring Sudan with whom the south had to negotiate for independence.

Now the fighting is between South Sudanese factions but once again it has caused major dislocation. For a bitterly poor country, where one in seven children dies before their fifth birthday, and one in three

doesn't have access to water, it is the people who carry the load.

Rachel, aged 25, and her sister Ajah, 24, fled from Bor, where fighting is intense. Like more than 86,000 people they have crossed the border to escape the violence, in their case to Uganda.

The Ugandan government has allocated them a small piece of land and humanitarian agencies like Action by Churches Together (ACT) Alliance of which Christian World Service is a member are assisting with non-food items and shelter.



Rachel and her sister Ajah fled the conflict in South Sudan.

Rachel and Ajah arrived with little but are grateful for the safety. "At least we don't have to hear the sound of a gun," says Rachel. "Here we are settled and can have a life," she adds.

The fighting flared up on December 15th when President Salva Kiir accused former deputy Riek Machar of plotting a coup. Church leaders tried to mediate and urged for a national dialogue.

"We are heartbroken to see that a purely political problem in the ruling SPLM party quickly has slid into an ethnic one on a rapid

and escalating scale," the church leaders said in a joint statement.

Talks continue and so does the humanitarian effort of South Sudanese in other states and agencies including the ACT Alliance providing shelter for the nearly half a million internally displaced people.

At the request of ACT Alliance CWS wrote to Foreign Affairs minister Murray McCully asking him to use the influence he has to pressure those who can to make a difference.

Executive director of CWS partner the Maridi Service Agency Wadalla Peter was in Juba in December. Now safely back in Maridi Wadalla thanks CWS and ACT Alliance for their advocacy efforts.

"Maridi County is fine, and in fact the whole of Western Equatoria state is calm and peaceful. People have fled Juba but are mostly being hosted by their relatives. The radio (Maridi FM) is operating normally and updating the community on the current situation in country," he continues. Many of those caught in the fighting do not have the benefit of reliable news.

CWS TONGA CYCLONE APPEAL



Photo: Pesi Fouma/Malangitonga

**PLEASE
DONATE NOW**

Cyclone Ian has badly damaged or destroyed more than 70% of homes in the Ha'apai islands. The people need food, water, shelter and support. Help local Ama Takiloa groups respond. Give so the women can do what they do best.

CWS TONGA APPEAL

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Reference: Tonga Cyclone

Email postal details to cws@cws.org.nz
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PO Box 22652 Christchurch 8140.



Villagers carry roofing iron home on a motorcycle while the rain continues to fall.

Roofing still needed after Philippines super typhoon

Food, water and emergency supplies were the first priority for the Eastern Visayas after Super Typhoon Haiyan hit the Philippines in November.

Christian World Service partner the National Council of Churches in the Philippines in coordination with other members of the Action by Churches Together (ACT) Alliance organised a swift response.

Typhoon Haiyan affected more than 14 million people, and the relief effort has been huge. Support is likely to be needed until at least May when the next rice crop will be ready to harvest and fishing boats have been replaced.

So far CWS has sent \$212,000 including \$100,000 from the New Zealand government to help in relief efforts. One instalment went to CWS partner Developers Foundation working in fishing villages in Aklan province. Initially Developers Foundation requested tarpaulins but on further discussions with the villages where they worked, found they wanted corrugated iron roofing.

Director Tet Naraval reports that it has been raining continuously since the typhoon hit and that most of the tarpaulin sheets that were distributed are torn to pieces or weakened from the wind and rain.

Using the funds CWS provided, Developers Foundation distributed three or four sheets of roofing per household in six coastal villages at Christmas. Recipients were deeply grateful for this help.

Altogether nearly 2000 households were helped in villages where 90 to 100 percent

of homes were badly damaged or destroyed.

"Although our sheets could not cover the entire house of the families who received them, they did provide valuable protection to important sections of the house, and in some cases the families built small shed-type houses. House repairs are usually makeshift at first but they are essential because it then families can then begin to look for sources of income," Tet says.

CWS national director Pauline McKay says Developers Foundation is an excellent example of the difference CWS partners make.

"They know the local situation and how to get the right help to those who need it," Pauline says. "They are asking for funds to provide roofing material to another 2,957 households in eight villages. We need your help to give them what they need."

Tet says communities face huge challenges and this is especially true of fishing communities who have lost all their equipment.

"Some more fortunate barangays (villages) received more relief goods than others. We have seen that advocacy efforts especially by the municipal and barangay government officials had a bearing on this."

In her area most of the debris has been removed but electricity has still not been restored to inland areas.

Donations can be sent to CWS PO Box, 22652, Christchurch 8140 or at www.cws.org.nz.

Young People

Camp ignites passion for change

By Filo Tu

There is something about a flame that always intrigues me - something about the colours within and the aura around it.

When created, that flame stirs up, re-awakens, enkindles and arouses heat. This is what I felt and this is how I was empowered during a refreshing start to a brand new year.

January 10th to 13th saw me invited to the Wesleyan Methodist Church of New Zealand 'Ignite 2014' camp held at Ngaruawahia Christian Youth Camp.

Prior to the camp I was excited to be heading to another youth event to engage with young people and add to my limited networks. What I didn't prepare for was the fact that I knew no-one, other than Wesleyan Methodist national youth consultant Rev Amber Livmore.

So Friday came and went like the wind, and I was even more shy than normal (if you can imagine that!). I spent most of

my time thinking, 'Why am I here?'

After some reflections, it dawned on me - I had been a leader so long that I had forgotten what it meant to be a camper, a newbie, a stranger. So I challenged myself, to get out there and engage.

Like most youth events there were games and activities that stirred the mind and pumped the blood. From quiet games of pool table and table tennis in the lounge, to swimming in the outdoor pool or kayaking on the lake, or going to the extremes of the hydroslide, mudslide or flying fox.

The group was parcelled in four colours: Yellow Mellow, Blue Smurfs, Green House Gases and the Orange Tigers. This saw many team challenges and many more competitions put in place to keep spirits alive.

But two things set this apart as both unique and important for me.

Firstly, a partnership between Ignite 2014 and The Evangelical Alliance Relief (TEAR) Fund saw an amazing feeding of the more than 200 participants.

How the overarching theme of 'justice' was pieced together by paper planes, rocks and post-it notes is unimaginable but it was POWERFUL The Camp looked at how stuffed up our world is, how Jesus loves us, and how we can be agents of change in the world wherever we are.

Second to this, I was engulfed with Methodism so strong, that I was overwhelmed. I was reminded of Jesus' teaching on the Final Judgement in Matthew 25: 31-46 (NLT):

"Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the creation of the world. For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your



Ignite 2014 youth camp was all about fun, food, and justice for God's world.

home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me."

The flame that intrigued me at Ignite 2014 was the amount of hospitality, the pastoral and physical care, the structures and organisation, the passion and enthusiasm to develop the Kingdom of God here on earth.

It is impossible to hide the

glow of a flame when it stirs up, re-awakens, enkindles and arouses heat within.

It was the refreshing start to a brand new year. The Maori proverb rings true: He aha te mea nui o te ao? He tangata! He tangata! He tangata! What is the most important thing in the world?

It is people! It is people! It is people!

Kidz Korna!

WELCOME TO THE FIRST KIDS CORNER FOR 2014!

Welcome to the first Kidz Korna for 2014. I hope you all had an enjoyable Christmas with family and friends. Many of you will be back at school now, catching up with friends and getting to know your

new teachers.

This month we hear from kids from Chartwell Cooperating Parish, St David's Methodist Church Timaru and St John's Methodist Church Hamilton

East. All have celebrated Christmas in different ways. It is not too late for others to let me know what you did in your church to celebrate.

KIDZ CELEBRATE CHRISTMAS



Chartwell, Hamilton

When Chartwell Sunday School and Youth Group led the Sunday morning service on December 15th, they presented the Christmas story in a different way.

The parish's youth leaders in training, called the 'Transformers', used the script of the detective story 'When Worlds Collide', to present a drama. They had help from other youth leaders and family youth worker Amanda Bowcott. Everyone enjoyed this fresh approach to the nativity story.

St John's, Hamilton East

St John's children and young people also presented a play. Theirs was called 'God's Angels' and it was based on the TV show Charley's Angels.

The angels all had missions to perform, namely to visit Mary, Joseph, the shepherds and wise men to give them messages from God. The congregation really enjoyed the play saying it was one of the best they had seen!

St David's, Timaru

At the children and youth service on December 15th the Timaru St David's Union Church dedicated a banner that will hang in its host church, Woodlands Road Methodist. It reminds people about 'Let the Children Live', the Methodist Church's 10-year focus on child abuse, poverty and teen suicide.

St David's children and young people with members of the committee who spent many hours making the banner.



Angels in the Chartwell Transformers' Christmas play.



St John's children performed the Christmas play 'God's Angels'



KIDZ KORNA QUIZ

Select the best answer:

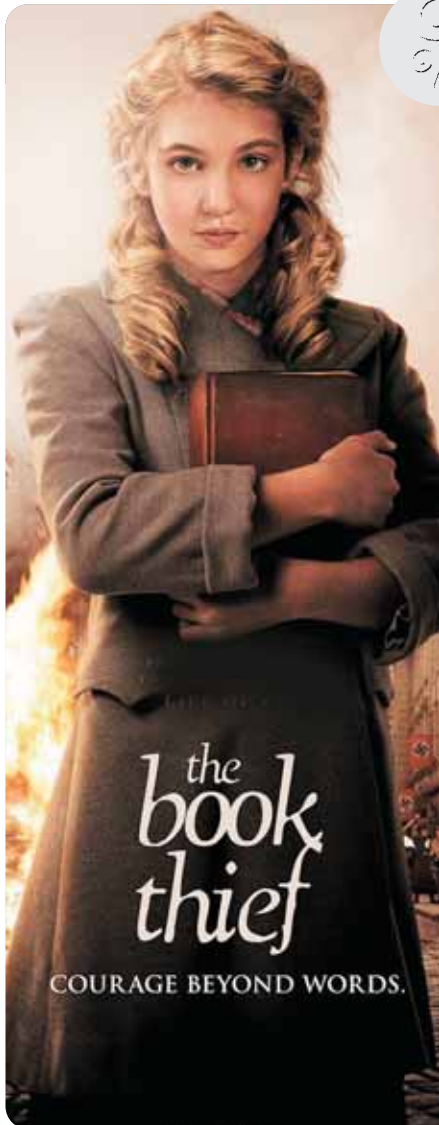
- 1) The angel (Cherub, Gabriel, Angelica) visited Mary.
- 2) Joseph was a (carpenter, builder, painter).
- 3) Jesus was born in (Nazareth, Bethlehem, Jerusalem).
- 4) The shepherds were (happy, sad, afraid) when the angels visited them.
- 5) The Wise men came from (the West, the North, the East).

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

ON SCREEN

A film review by Steve Taylor



I stole away from work to watch The Book Thief. With temperatures touching 45 degrees in Adelaide, I found myself stepping into a somewhat chilling cinematic meditation on imagination in dark times.

The words of death (the voice of Roger Allam) begin and end The Book Thief. A constant presence, they serve as a chilling reminder of life in Germany during World War II.

Leisel (Sophie Nelisse) is an orphaned child growing up during Germany's descent into darkness. Adopted by a family living in a small German town, she witnesses the smashing of Jewish shop fronts, the conscription of German neighbours and the helpless fear palpable in night time bomb shelters.

The Book Thief is based on a novel of the same name by

Markus Zusak. I live in a house of admirers of the book. Unable to thief their precious copy, I cannot provide a sustained comparison between the original text and its cinematic portrayal.

While the acting is solid, the faux-German accents present a stumbling block. Geoffrey Rush plays Hans, a playful father and strong moral centre in Liesel's growing world. Emily Watson plays Rosa, a mother sternly covering her fear. Nico Liersch plays Rudy, a loyal childhood friend.

A central metaphor holding together The Book Thief is that of words. Words inhabit the books that fascinate Liesel and cover the walls of the cellar in which her imagination is nurtured. Words painted out of an old book, Hitler's Mein Kampf and given as a gift to Liesel, invite her to be a writer, as well as a reader, of fine

words.

All of which sets up an interesting philosophical dilemma. What is the place of words - poetic, imaginative - in war? Are they actually a way to avoid reality, a book that is something to clutch while Jews sadly shuffle through your town?

Or are words a pattern of resistance? A way to cultivate a world more beautiful, a humanity more noble, no matter how meanly pragmatic and helpless your times?

Intriguingly, similar questions are often pointed at church. Are our churches, like the cellar in The Book Thief, a place to retreat in order to listen to words as other worldly as the ghost stories Liesel creates in the night shelter as Allied bombs fall?

The Church has a limited role in The Book Thief. By way

of introduction, we see an anonymous minister burying Liesel's brother. He too speaks words from a book. Later in the movie, a panoramic shot of the German town in which Liesel lived includes a spire, dominant and centre.

It raises the inevitable question regarding the words uttered by the church as Nazi Germany rose to power. What happened to such words as 'Blessed are the peace makers' or phrases such as 'Love your enemies'?

Perhaps sometimes, in some place, words, no matter how powerful, simply fail.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Bible firsts and lasts

A new year spreads before us. Inevitably we will be exposed to firsts and lasts as new doors open and old doors close. Normally we pay more attention to firsts than lasts as we anticipate new experiences, whereas at the time of happening we may not know an experience is a last. Some advocate living every day as if it was your last to get the most out of each day. Giving attention to the moment is life enriching. How much attention do you pay to Bible readings? Draw on your knowledge of Bible stories to make an informed guess at a range of Bible firsts and lasts. Note: it is possible for the word to be the same for both first and last mention.

Bible Challenge

- | | | |
|--|----------------|---------------------|
| City: last, <i>New Jerusalem</i> ; 1st, _____ | B _____ | Gn 11:9; Rv 21:10 |
| Woman: 1st, <i>Eve</i> ; last (with story), _____ | I _____ | Gn 3:20; 2 Tim 1:4 |
| Musician: last, <i>7th Angel</i> ; 1st, _____ | B _____ | Gn 4:21; Rv 11:15 |
| Musical instrument: last, <i>Trumpet</i> ; 1st, _____ | L _____ | Gn 4:21; Rv 11:15 |
| Murdered: 1st, <i>Abel</i> ; last, _____ | E _____ | Gn 4:8; Acts 7:59 |
| Tree: 1st, <i>Tree (of) Life</i> ; last, _____ | F _____ | Gn 2:9; Rv 22:2 |
| Flower: 1st, <i>Rose</i> ; last, _____ | I _____ | SgSol 2:1; Lk 12:27 |
| Bird: last, <i>Eagle</i> ; 1st, _____ | R _____ | Gn 8:7; Rv 8:13 |
| Named baby: 1st, <i>Cain</i> ; last, _____ | S _____ | Gn 4:1; Lk 2:21 |
| Mountain: last, <i>Zion</i> ; 1st, _____ | T _____ | Gn 8:4; Rv 14:1 |
| Weapon: 1st, <i>Sword</i> ; last, _____ | S _____ | Gn 3:24; Rv 19:21 |
| Word: 1st, <i>In</i> , last, _____ | A _____ | Gn 1:1; Rv 22:21 |
| Man: 1st, <i>Adam</i> ; last, _____ | N _____ | Gn 3:17; Rv 22:8 |
| River (of) last, <i>Life</i> ; _____ | D _____ | Gn 2:10; Rv 22:1 |
| Book: 1st, <i>Genesis</i> ; last, _____ | L _____ | Rv 1:8; Rv 22:13 |
| Greek letter: 1st, <i>Alpha</i> ; last, _____ | A _____ | Ex 10:4; Rv 9:7 |
| Insects: 1st, <i>locusts</i> ; last, _____ | S _____ | Gn 1:24; Rv 22:15 |
| Mammals: last, <i>dogs</i> ; 1st, _____ | T _____ | Gn 3:1; Rv 20:2 |
| Reptile: last, <i>dragon</i> ; 1st, _____ | S _____ | |

Babel, Eunice, Jubel, Lyre, Stephen, Life, Lilies, Raven, Jesus, Ararat, Sword, Amen, John, Eden, Revelation, Omega, Locusts, Cattle, Serpent © RMS

Egypt focus of World Day of Prayer 2014

About 220 ecumenical World Day of Prayer (WDP) services will be held throughout New Zealand on Friday March 7th, using a service prepared by the World Day of Prayer committee in Egypt with the theme 'Streams in the Desert'.

When the World Day of Prayer's Egypt Committee first met in May 2011, the mass demonstrations at Tahrir Square, Cairo had started. Following an intense period of protests in the Arab world - known as the Arab Spring - Egyptian men and women went to the streets to voice their desire for justice, freedom and equality.

Since then Egypt has been through some turbulent changes. First the resignation of President Hosni Mubarak and the installation of civilian authority brought hope.

Then Egypt and other parts of the Middle East were caught up the violent protests against an anti-Islamic movie made in the US. Early in 2013 there was again violent unrest in Egypt at the failure of the authorities to affect change.

The women behind the World Day of Prayer were touched by the need for prayers and understanding to address the violence in Egypt and the region. As women of faith, they find strength in relationships developed through WDP with others around the globe.

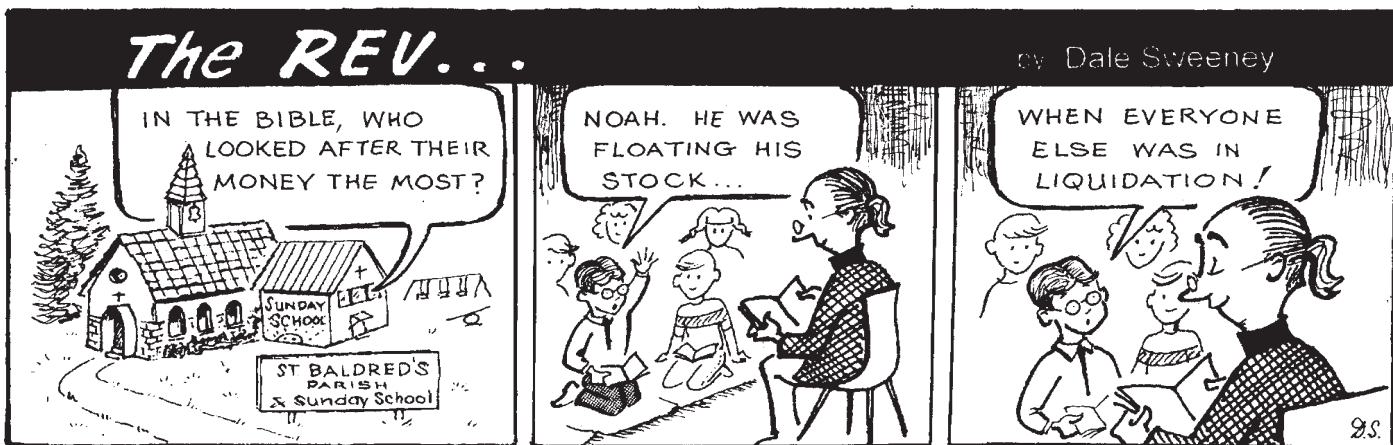
The ability to grow in understanding of the people they get to know through the worship service is one of the gifts of the World Day of Prayer. This year's gift from women in Egypt at a critical time is special.

The long historical and cultural legacy of Egypt begins well before Biblical times. Today Egyptians still seek social and economic justice, peace and security.

The Egyptian church strongly backs reform and is one of God's 'streams in the desert'. World Day of Prayer's 2014 challenge is to stand with them sharing the streams of living water.

Projects to receive support from the offerings received at the services throughout New Zealand will be: emergency relief and vocational training for Palestinian and Syrian refugees through Christian World Service, Bible Society bookshops in Egypt, class sets of Bibles for New Zealand schools through the Bible Society, and NZ Hospital Chaplaincy.

For more information contact WDP NZ national liaison officer, Raewyn Dawson at wdpnz@xtra.co.nz.



Patched - The History of Gangs in New Zealand

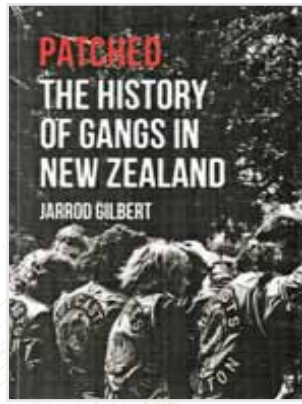
Most New Zealanders have an opinion about gangs. In their many different forms they have been a part of our social landscape since the 1950s.

At various times gangs have featured in the headlines as politicians crafted special legislation to deal with their effects. Despite this high profile there has been a significant gap of informed literature to help us deepen our understanding of them. Jarrod Gilbert's well-researched book changes this.

The challenges Jarrod faced to carry out research and fieldwork with gangs and their commentators would have been many. He spent time 'hanging out' with gangs and researching old government policy documents, media files and interviews with police and politicians to form a comprehensive overview that gets beyond the clichés shaped by media and political hype.

A lack of New Zealand literature on gangs means most of the information is held in an oral tradition of the active players. Diverse views tend to focus on themes of conflict, be it between rival gangs, the gangs and the police, or gangs and the public.

Jarrod captures these many truths to outline a coherent



big picture that doesn't get drawn into any one dominant narrative. There are gaps but the complexity of the topic is too wide to cover in one publication.

There is value in having a thorough understanding of gangs. This book highlights the different outcomes that have come from sensationalised media reports and political grandstanding.

Strong arm approaches to break the gangs have seldom worked and frequently strengthened them. Attempts to address the social and economic realities people in gangs face have fared better. The most recent example is the multi-strand approach to the youth street gangs of South Auckland in 2006.

'Patched' describes the contrasting approaches of Government - from the social and employment policy focus of the Muldoon years to the 'zero tolerance' of the more recent Labour and National Governments.

One key aspect of gangs that is not significantly covered is the gender dynamic. Patched gangs are male phenomena, and they share an oppressive attitude to women. Despite this, the role of women in holding gang members' families

together is an area worthy of more study. My hunch is that initiatives to effectively respond to the negative aspects of gangs will need a sound understanding of this dynamic to support sustainable change.

Importantly the book puts in perspective the dominant view of gangs as organised criminal entities whose members live comfortable lives from their illegal gains. The large majority of gang members are born poor and die poor. They and their families live hard lives and suffer hardship from their poverty.

While some gangs indulge in criminal activity more than others and some individual members do so more than others, they are not organised criminal groups as some of the Police would like people to believe.

The book doesn't gloss over the hard issues or avoid the tricky questions. Parts of it make for challenging reading. It is, however, a book that is essential reading for anyone who wants to understand the history of one social response by people who are angry and alienated from the many strands of society.

Gangs are unlikely to go away soon, so it is important for us all to have an informed understanding to support positive change.

By Eleanor Catton

2013, Victoria University Press, 832 pages
Reviewer: Desmond Cooper

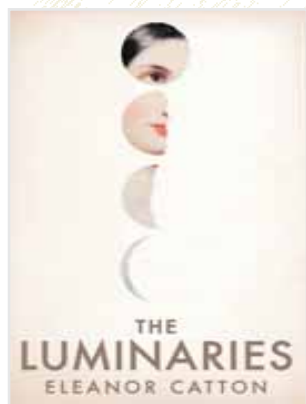
The Luminaries

The Man Booker prize is arguably the most prestigious book prize in the world outside of the Nobel Prize for literature. From the very beginning there was just one criterion- the prize would be for 'the best novel in the opinion of the judges'.

The aim of the prize is to increase the reading of quality fiction and to attract 'an intelligent general audience'. It is important to note that the prize is awarded to a particular book rather than to an author. In short this means the novel must present ideas and create a degree of empathy with the reader. An avant-garde structure is an added bonus.

Eleanor Catton's 'The Luminaries' ticks all these boxes, for it is her core belief that the novel should be both a builder of empathy and a carrier of ideas, as she stated in a review in The Guardian Weekly (25.10.13).

The Luminaries is an astonishing, gripping and glittering novel. It is written in the manner of a Victorian sensation novel but it has an entirely original organising principle.



An astrological chart introduces each chapter and each character is associated with a heavenly body.

Part One of this 12 part book is called a sphere within a sphere. "There is this large world of rolling time and shifting spaces, and that small, stilled world of horror and unease; they fit inside each other, a sphere within a sphere". This 'unease' deeply embedded at the very centre of the plot will accompany you throughout the book such is the empathetic hold it has over the reader.

The flyleaf sets the scene: "It is 1866, and Walter Moody has come to make his fortune upon the West Coast goldfields. On the night of his arrival, he stumbles across a tense gathering of 12 local men, who have met in secret to discuss a series of unsolved crimes. A wealthy man has vanished, a whore has tried to end her life, and an enormous sum of money has been discovered in the home of a luckless drunk. Moody is soon

drawn into the mystery: a network of fates and fortunes that is as complex and exquisitely patterned as the night sky".

Tom Balfour, one of the 12 gathered to try and solve this triple mystery outlines the case to Moody. At the conclusion of his version of events the narrator intervenes to tell us that, "Balfour's narrative was somewhat circuitous" and thereby gives another clue as to the structure of the book. This is especially evident from part four onwards when the story for the most part turns back upon itself.

Eleanor Catton is the youngest author to win the Man Booker and with the longest ever novel. I suspect that any New Zealand reader of this book will get something extra from it being better placed to appreciate both the location, Hokitika and the trials of the characters against their ambitions and the ruggedness of the countryside.

This is an astonishing book. It is gripping, all 832 pages of it. It begs the question, 'How can you on the one hand be master of your own fate and on the other be predetermined by the stars?'

Brake Forth - The organ at Wesley Methodist Church, Hawera

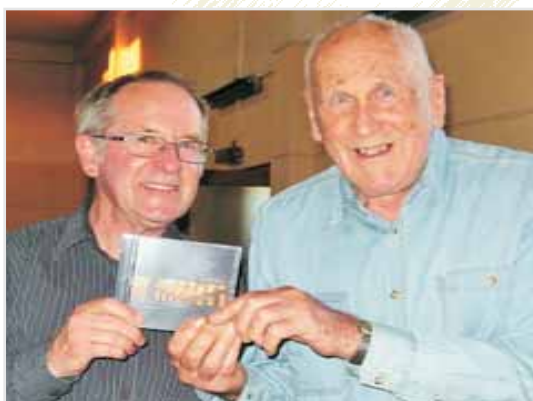
By Roy Tankersley

2013, Organism / Hadfield Studios
Reviewer: John Thornley

This exciting CD of organ music played by Roy Tankersley is both a celebration of a well-loved historic instrument and a fundraiser towards its upkeep and preservation.

Ray is well-known nationally for his contributions to church and civic music making. This CD was launched in December.

The title is a pun, given the instrument featured is the historic 1914-16 Alfred Brake pipe organ in Wesley Methodist Church, Hawera. The NZ Organ Preservation Trust gave the organ a Category One Historic Certificate in 2008, and its importance is recognised and acclaimed in the wider Australasian organ



Roy Tankersley (left) with Rennie Hill, organist of 50 years at Wesley Methodist Church, Hawera at the launch of the 'Brake Forth' CD.

community.

The fuller story behind the making of the organ and the selection of 21 compositions recorded is given in the informative notes included with the CD. The thoroughly professional recording was carried out by Richard Apperley of Hadfield Studios under his 'Organism' label.

Listeners will be delighted and inspired to find both familiar and new tunes. About half of the items played come from the Baroque period from the early 1600s to the mid-1700s. They include works by JS Bach and his finest pupil, Johan Ludwig Krebs.

Later items cover Russian, French, British and Portuguese composers, with the Czech composer Dvorak represented by the Slow Movement (Largo) from his 'New World' Symphony.

One intriguing detail, given in the notes, is that the organ's builder Alfred Brake constructed most of the organ in the church, not in his home workshop. As the late musicologist Allan Thomas writes: "Every hammer blow, every conversation, would have made him thoroughly accustomed to the acoustical properties of the building and allowed him to create an organ voiced precisely for those acoustics."

Brake's skill as a woodworker was outstanding and his kauri wooden pipes are of great beauty.

This is not a cathedral instrument but a chamber-sized one, suited to the more intimate atmosphere of the local parish church. Its tones highlight the stringed and woodwind instruments, not the shrill brass tones of trumpet and horn. It's a very warm and gentle sound, ideally suited to the home CD player.

Copies of this CD can be obtained by contacting Roy Tankersley via email at tanks@paradise.net.nz or via post at 51 Roy Street, Palmerston North 4410. Cost \$29.00 (incl. p&p). Cheques to 'Roy Tankersley' or 'Sound Hound Studio'.

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Epworth
BOOKS

Alan Richards - radio voice and unswerving Methodist

By Laurie Michie

Former soccer and cricket commentator Alan Richards died on December 28th at the age of 91. Alan's wife June predeceased him by a year. They were a team.



Alan Richards

In his younger days Alan scored a record 45 goals in one season. He also represented Auckland in cricket and was captain for a brief period.

In his media career Alan broadcasted from all major cricketing nations. He made the first English language sports broadcast from China to New Zealand during the All Whites 1975 World Cup campaign.

He was on air during the infamous underarm bowling incident against Australia.

Although Alan himself was fiercely competitive in all the sports he played, that underarm event deeply offended his sense of sportsmanship.

At his funeral, former head of sport at Radio NZ Bill Francis and other broadcasters paid tribute to the way Alan's kindly encouraged them at the beginning of their broadcasting careers.

Among the words that were spoken at the funeral were these "The Devonport congregation will miss his sonorous reading of the Scriptures and his thoughtful intercessory prayers".

Internet resource for NZ Methodist history

Methodist Church of NZ webmaster Alec Utting is setting up an on-line directory of any Methodist historical material that is available on Internet.

At present the directory gives access to some of the early Wesley Historical Society publications and has links to other material Alec has found.

It includes material on the early missions, pioneering missionaries, the different branches of Methodism that have been active in Aotearoa, and material from all regions from Northland to Southland.

The directory can be accessed at history.methodist.org.nz (Note that there is no www needed.)

If you have a history of your church online, or have booklets or material telling the story of your church and would like to share them online through this directory, please contact Alec Utting at celeme@paradise.net.nz.

Unsung Methodist Personalities

THE CORNISH MINER *Francis Phillips Kellow 1852 - 1929*

Around a century ago a traveller commented: "Wherever a hole is sunk in the ground today - no matter in what corner of the globe - you



Francis Phillips

will be sure to find a Cornishman at the bottom of it, searching for metal."

One of the reasons for the early growth of Wesleyan Methodism on the Otago goldfields,

at Gabriels Gully, Tuapeka, Dunstan and Maniatoto, was the strong presence of Cornish prospectors. They liked a rousing sermon and their favourite hymns, and they tended to be both public-spirited and law-abiding citizens.

Of the few score Cornishmen who served in the Methodist ministry in New Zealand a dozen or so were either miners themselves or from families in mining - tin, china clay, and ironstone. A few of them were stationed by the Church to West Coast circuits and stations where they understood the miners' life and language, and were in tune with the mind-set of their flock.

Francis Phillips Kellow was the son Joseph Kellow, an ironstone miner of Calstock, and his wife Elizabeth Ann Phillips. Francis was educated at the local Wesleyan day school, and from age 10 until 16 he worked at Calstock as a miner.

For the next few years he moved to the North Country, Yorkshire and Northumberland,

where he studied ironstone mining engineering at the heart of the great ironstone fields at Cleveland and Normanby. His health gave out, however, and he came to New Zealand in 1873.

For a time Francis worked as a roading contractor, and then he took up farming at Carnarvon, near Rongotea. In 1878 he entered the profession of journalism, as bookkeeper and reporter with the Rangitikei Advocate.

He had been involved in his local Wesleyan church, probably as soon as he settled in the Rangitikei, and for one year, 1884-1885, he was the Home Missionary at Feilding. He then returned to journalism and in 1890 became part proprietor, with his brother-in-law Nicholas Andrew, of his newspaper, all the time maintaining his farm, adjacent to the railway station at Marton.

Francis took a keen interest in public affairs, and was a member of the Sandon Highway Board till it was merged into the Manawatu County Council. He continued as a local

preacher in the Wesleyan Church, and, as his wife was vice-president of the local branch of the Women's Christian Temperance Union, he was a prominent prohibition worker in Marton. At the general election of 1896, he unsuccessfully contested the Manawatu seat as an independent.

It would seem that his call to ministry had not been satisfied, and at the age of 56 he again took up Home Mission work. He was at South Road, New Plymouth (1909-1912), at Gonville, Wanganui (1912-1918), and at Mayfield, Canterbury (1918-1922) when he retired at the age of 70.

Considering the pittance that Home Missionaries received, the 13 years of service France gave after a long period in business, was a generous act. He stayed on at Mayfield for a year or so, and then settled in Wanganui, where he died of December 22nd, 1929. He was survived by his wife (his first cousin) Mary Susan Kellow, whom he had married in 1883.

Vogeltown's Sunday school built in a day

METHODIST ARCHIVES

By Jo Smith, Methodist Archives Christchurch

Labour Day, 27 October 1913 saw the Methodist community in Vogeltown, New Plymouth set to and built a Sunday school in a single day.

Around 1910, CA and Alice Benbow started a Sunday school for Vogeltown children in their home. After Mr Benbow's death on March 1912, Victor Griffiths took over his responsibilities.

Victor's home was used for a meeting on 1 August 1912 to establish the Vogeltown Methodist Church Trust. A history of the Vogeltown Methodist Church written by HR Wright, lists the names of the trustees. A handy group of men made up the trustees: Rev John W Burton, minister; Victor Griffiths, architect; CW Hooker, painter and paperhanger; FW Okey, engineer; WF Short, monumental mason; FR Pepperell, joiner; LJ Blanchett, joiner; and AT Moore, secretary.

The Trust bought a section in Hori Street, and organised working bees to clear and tidy the section. The Ladies Guild held a

bazaar to raise funds.

Elizabeth Okey, wife of FW Okey the engineer on the Trust, had read of another congregation that had erected a church in a day and this idea took hold among the Trust members.

As the Dominion newspaper put it "Vogeltown people badly wanted a Sunday school, and, instead of sitting praying for it, started and built one for themselves".

When 27 October dawned, men were waiting to begin work as soon as it was light. About 30 to 40 people worked on the building. They started at 4:30 a.m. by putting the piles into place, and at 5:30 a.m. Mrs Benbow hammered in the first nail. She also led the Ladies Guild members who provided hot rolls and porridge for breakfast at 7:30 a.m. and food throughout the rest of the day.

At 7:00 a.m. the frame was hoisted, then by 9:00 a.m. the rafters were in position, followed by the floor, window frames, and

the rest of the building, completed by the roof which was finished by 4:00 p.m. About midday, as work had gone so well, the decision was made by the trustees to line the building with timber - the many helping hands meant this could also be done within the one day time frame. Electric wiring and plumbing were finished too.

By 7:30 p.m. the building was declared finished, apart from a small patch of lining near the ceiling.

That evening, the new building was packed with those who had worked on it, plus other members of the community, for a thanksgiving service taken by Rev RJ Liddell, followed by a concert.

The Sunday school building went on to be used at the Vogeltown Methodist Church until February 1973 when the few remaining members of the congregation moved to Whiteley Memorial Church and the local Presbyterian church. It was then converted to a play centre, and is still used for this purpose today.



The New Zealand Methodist Times reported on the Vogeltown congregations efforts to build their Sunday school in a day.



The Vogeltown Sunday school lives on as a play centre.

Lone cyclist raises awareness about plight of West Papua

By Hilaire Campbell
For one man on a bike Jeremy Bally is doing a power of good. 'Pedalling for Papua' is his contribution towards raising awareness about human rights and environmental abuse in West Papua.

Since leaving his home in Canada in early 2013, Jeremy travelled nearly 12,000 kilometres through six countries, before arriving in Christchurch in October.

In front of a small but appreciative audience, he presented a multi-media performance, created after he spent time in West Papua, Indonesia. It is a region where, over the last 50 years, more than 100,000 indigenous people have been killed.

Countless others have been forced into exile. Few have had their stories heard, and Jeremy says his performance is an attempt to give a voice to those whose lives have been devastated.

Using animation combined with live recordings, original poetry, and ukulele-based hip hop music, he hopes their stories will reach the global stage.

"I wanted the figures to have a face," says Jeremy. "It's my music and my performance, but the stories belong to the people of West Papua, and I wanted them to tell themselves."

Sipi Samla's story isn't unusual. He and his wife and young son were forced to flee from their home in West Papua many years ago. He tells of seeing members of the military rape and torture his people then of bulldozing their bodies into a pit. He tells of the loss of their ancestral land, and, along with it, a

centuries-old way of life.

"We can't hunt for food anymore," he says. "They've uprooted our forests."

Others talk of the desecration of sacred places.

"There's nothing left for us," says another man. "Even the birds have gone."

Indonesia took over West Papua in 1963. The island has enormous reserves of gold, copper, minerals and oil, and extraction is extremely lucrative for Indonesia. Palm oil plantations - what Jeremy calls 'bogus food' - have replaced large tracts of rainforest. Indonesia's government has also provided incentives to Indonesians to move to West Papua, and this has resulted in low wages and fewer jobs for indigenous people.

Because West Papua is closed to foreign journalists, few outsiders manage to visit, and Jeremy says it's hard to know the extent of the problem.

In West Papua where there are 300 indigenous tribes, each with their own language and culture. Their songs and stories recall happier times when everyone got together to celebrate a good harvest or a new life.

They also form an integral piece of the campaign for independence currently being fought. West Papuan activist and singer Benny Wenda describes them as "our weapon in the fight for freedom."

It's not something that Jeremy feels is likely to happen any time soon. He believes the Indonesian government is out to grab as much cash as it can, while maintaining control through violence. The



Jeremy Bally's minstrel show decries Indonesia's treatment of the people of West Papua.

indigenous West Papuans continue to strive against being made into an underclass in their own land, he says.

In a move that he kept under wraps, once Jeremy Bally left New Zealand, he returned to West Papua in December. There he personally delivered hundreds of postcards collected during his tour and a video bearing messages of solidarity to those who have been imprisoned for peaceful protest and speaking openly about their political beliefs.

"I'd been planning this action for some time," he says, "but due to security concerns I had to keep it pretty hush-hush."

He says visiting the prison was one of the most profound meetings of his life, and a remarkable way to close his tour.

He is distressed by claims attributed to him by the local media about his visit to the prison. For example, he was said to have told

reporters; 'The political detainees and convicts were healthy and there were no problems. I am sure the prison guards treat them very well'.

In fact, he is far from happy about the treatment of prisoners. Many have been severely beaten, and some are serving much longer sentences than those originally imposed.

Filip Karma, who is an Amnesty International Prisoner of Conscience, required a lengthy and difficult campaign to receive critical medical care.

Jeremy says it's vital for those in the know to keep others informed of the true situation. For now, he's just thankful to be home safe and sound.

The web site for those wanting to help support Jeremy and the people of West Papua is: www.pedallingforpapua.com.

Petone Multicultural Church pulls tent pegs to continue its journey

By Diana Roberts
Earthquake risk to church buildings is widespread throughout Aotearoa.

In 2012 Wesley Petone Multicultural Methodist Church was given notice that its buildings were at high risk. They were deemed unsafe and had to be vacated promptly.

Members of the congregation were in shock, saddened and anxious that they would be a homeless congregation, forced out of the place that had housed a Methodist family well over a century.

Wesley Church Petone has been part of the Hutt City Uniting Congregations since 1995, and a sister church in the parish, St Mark's in Lower Hutt, opened its buildings to the Petone people.

Now, a year later, a memorandum of understanding has formalised arrangements between the two congregations to preserve their autonomy and develop ways of working together.

The Petone congregation wanted to make a formal farewell to their much loved former home. At the same time they wished to celebrate 130 years of Methodist family history lived out in the old church.

On Sunday 8th December 2013 about 150 people gathered in the car park opposite the church. President Rev Rex Nathan and Vice President Jan Tasker attended, with members of the Hutt City Council, senior Presbytery and Synod officials, and former presbyters of the Petone Church.



Filo Tu holds the banner and 'Ilisapesi Fifita is at the microphone as members of the Petone congregation get ready to shift St Mark's Church, Lower Hutt.

Tongan and Samoan choirs sang and words of scripture were read. The readings acknowledging God's presence, and focused a sense of adventure, allegiance, compassion, reassurance and thanksgiving.

A Litany of Closing remembered all the people who had been part of the life of Wesley Petone and the special life events that had happened there. A banner was taken from the building to be placed in St Mark's.

After a call to move on in faith, as God's people have always done, there was a blessing, and time for final photos before the group journeyed to St Marks.

Petone congregational secretary Filo Tu organised the day, and supply presbyter to both Petone and St Mark's congregations Rev John Roberts presided over the liturgies.

In the afternoon, more than 200 people filled St Mark's church for a service of commemoration and

celebration. The story of Wesley Petone was told. This included the first Wesleyan services held in Pitoone Pa in 1839, shipboard services for new immigrants, and the services held in Cornish Row for the Cornish Methodist settlers.

Later the focus for settlement shifted to Wellington and the Petone church was not built until 1883, when the town had become home to substantial manufacturing industries including railway workshops, Gear Meat, and woollen mills.

The basic wooden 'box' that was built remained the heart of the church, as it was added to and adapted through the years. The lively, largely working class community was full of young families.

Wesley had flourishing youth groups for many decades, helped by the Rotary Club, who built a youth hall on church land. Girls'

and Boys' Brigades were popular.

A strong choral tradition has been an on-going part Wesley Petone's life. In the 1960s Petone experienced a growing population as rural Maori, Southeast Asian refugees, and most significantly for Wesley, people from the Pacific islands arrived.

Wesley Petone became the focus for Tongan and Samoan language services, fellowship and study, singing and prayer, cultural activities and sports. Change wasn't always easy for the Palangi members, yet many welcomed the renewal.

Change has now come again for the people of Petone Multicultural Church. In the special anniversary service President Rex gave a message of encouragement, calling members to dream dreams of how the future might be for God's church in this place. Vice President Jan urged us to develop the richness of our diversity as we carry out God's mission.

Diversity and dreaming shaped and coloured the brilliant party that followed the service. It was a time of feasting, singing and dancing and sharing memories of the past.

Members of St Mark's experienced the gifts that Wesley Petone members bring and members of Wesley learned of the faithfulness of St Mark's people. Both groups experienced the Spirit of God moving as they came together.

All of us felt that we were making history.

Contemporary carols from the sick bay

Late last year NZ hymn writer Bill Wallace suffered a serious illness that landed him in Christchurch Hospital, where he would remain for five weeks.

Bill says that most of the time he focused on getting well but on some occasions he woke in the middle of the night inspired to write.

The result is two carols that attempt to put the Christmas story in contemporary settings.

One places the Christmas story in a modern New Zealand cowshed and questions our obsession with money. The other attempts to instil a sense of wonder and mystery about the universe as today's astronomers know it.

MARY, JOSEPH, JESUS (The Astronomer's Carol)

*Mary, Joseph, Jesus,
The characters remain.
Shepherds and the angels,
Truth travellers' contain
Shaped in ancient story's
Sweet mystical refrain.*

*Can this dream time wonder
Reshape our lives today
When our night-time wisdom
Is losing all its sway?
Look into the darkness
And watch the stars at play.*

*Listen to the music
Of dancing Cosmic space.
Watch with awe and wonder
Paths galaxies now trace.
See the birth of planets
Displaying their own face.*

*Gazing at the heavens
Expands each earth-bound mind.
Silence in the darkness
Gives space for all to find
Truths each Cosmic process
Contains for humankind.*



JESUS IN A COWSHED

*Jesus in a cowshed,
Birth cries mixed with moos,
Farmers in their gumboots
Chasing money news,
Wise men now predicting
Patterns markets' choose.*

*Why has mystery vanished
Moving far away?
Why have wonder's colours
Changed to lifeless grey,
Silence valued less than
Noises of the day.*

*Reason in its coldness
Kills our inbuilt awe
Placing owning riches
At our inner core.
May Christ's humble birthing
Bond us with Earth's poor*



Colin Gibson world tour of New Zealand continues

For 2014 These Hills Workshops are taking the indefatigable Colin Gibson to the eastern side of the middle North Island, with events in Auckland (May 3rd & 4th), Tokoroa (May 4th), Opoitiki (May 5th), and Thames (May 11th).

Organisers say they are always amazed and grateful for the enthusiasm and helpfulness of all the parishes they invite to host workshops.

These Hills Workshops secretary Gaynor McCarney says it is so very important the group to share the wonderful hymns, songs, and music written by Kiwis for Kiwis.

"They are so relevant in worshipping God within our own experiences of events, landscape, history, language, idiom and culture. A single word can evoke 'Ah God is here, with us!' and our experience of God becomes more real and present."

At these workshops Colin teaches many of the songs from the four books published by the NZ Hymnbook Trust - Alleluia Aotearoa, Carol our Christmas, Faith forever Singing, and Hope is Our Song.

He opens our understanding of their stories, and we have a lot of wonderful singing sessions. The way he teaches makes it so easy, even for those who have never met these songs, to sing them well.

As is so normal for NZ church events, we share a meal at our workshops.

We always want as many people as possible, from all churches in each area, to join us. So we suggest donations of only \$15 to \$20 per person, from which to cover our travelling costs. Even our tutors do their work for the love of serving God and his people. We do not want the donation to cause stress or deprive people from attending. Your seat being empty will not help our finances, so please come along too.

Details can be found on thesehillswrkshops.wordpress.com/workshops website or contact Gaynor McCarney, gaynormcc@xtra.co.nz or 021 167 8171.

Reflections on the 85th anniversary of Girls' Brigade

By Valmai Redhead
The weekend was so worthwhile and I am glad I made the effort. I nearly didn't. It is a long way from Gore to Auckland and the flights seemed too expensive but then I realized we had just enough air points.

Seasons in life change and it is more than 10 years now since Girls Brigade has been part of my life. I didn't know what to expect or who would be there but it was like a family reunion. Meeting and greeting women I knew and others I hadn't met before was a pleasure and a thrill.

On Saturday evening October 19th, guest speaker Jo McKinnell inspired us with her testimony as she shared how God is active, alive and well in Girls' Brigade. Her personal journey of discovering God's unconditional love through her company leaders, responding to His call on her life and the roller coaster ride she has had since, captured us from the beginning.

Jo's challenge is to bring hope to those who are desperately searching, and to be willing to jump scared.

Cameo snippets and reflections by Jill Clarke and Doreen Bateup triggered special memories as did personal conversations with friends our reminiscing spilled right over into Sunday. And if Saturday was excellent, Sunday was superb.

My breath was almost taken away from the moment when I first stepped inside St Mary's-in-Holy Trinity Cathedral for the celebration service. Listening to the deeply resonating and uplifting sound of the pipe organ and marvelling at the magnificently crafted wooden interior of the church stirred my soul.

The glorious gold and blue flower arrangements



The all age choir sang during the service at St Mary's-in-Holy Trinity Cathedral.

flanked by the Girls' Brigade banners inside the entrance were a fitting welcome.

The formality and ceremony as the colours and official party entered created a time-honoured feeling of inspiration, yet our worship was alive with contemporary overtones.

What a treat to listen to the choir, made up of girls of every age, representing several cultures. Girls have not changed, their hearts are the same and I could imagine Jesus being delighted at their enthusiastic rendition of 'Give a Girl a Hope', written especially for the jubilee by Robyn Allen Goudge.

The Dean, Very Rev Jo Kelly-Moore, brought a challenging message affirming and encouraging Girls Brigade to walk with God confidently into the future.

Closing the service with 'Shine Jesus Shine' took my memories straight back to 1993 at Sandymount Church in Dublin. We had sung it there as part of the international centennial celebrations with equal fervour.



As ever Girls' Brigade is a place where girls can be girls.

Margaret Lyttle would have been amazed. She might have been surprised too at how much we talked and lingered over afternoon tea, and pored over the old albums, photos and memorabilia.

The weekend finished

too soon, but I had discovered in new ways just how much God wants to bless us through renewed friendships, restored hope and refreshed vision of the work of Girls' Brigade.

Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

RAI ENA MATA NI KALOU

voli kina. Vakabauti ni ra sa lesu mai ena bula vnaka na noda era gade ka vakacagicagi ki dela ni yavu. Dua na noda I vaqa vakayalo lekakeka ena matai ni lalakai [Touchstone], ena yabaki ogo.

Same 119:18 - 19; "Mo ni vakamataraitaki au, me'u kunea na ka e veivakurabuitaki ena nomuni vunau. Au sa vulagi e vuravura. Mo ni kakua ni vunua vei au na nomuni vakaro".

Sega ni veisau na vei ka eda na sota kaya ena loma ni yabaki, duidui beka na kena I rairai se yacana. Eda na cabe ulunivanua, qalova na vei uciwai titobu, tauvimate, vakacalaka e so kei na vuqa tale [yadua, vuvale, veiwekani, vanua ni cakacaka, Lotu]. So na ka eda namaka ena sega ni yaco, so na ka eda sega ni namaka ena yaco. Rawa ni vavalati vaka ca sara noda bula

ni vakabauta, basika na leqa ke sega naa vanua vinaka eda vakararavi kina. Kevaka eda na raica na vei ka e yaco ena rai vakatamata, sa na vakatubura na tu vakadua, yalolailai, vosavosa, vakaiulubale, veibeitaki, vakatubu veisei ka rawa ni kena I tinitini na mate.

Sa bibi kina meda dau masu vagumatua ena masu ka vakayagataka na Daunisame, "Mo ni vakaamataraitaki au me'u kunea na ka e veivakurabuitaki ena nomuni vunau". Sega ni vunau walega na Kalou ena vosa [Vola Tabu], e vunau talega ena vei ka e tara noda bula, tara na vanua eda tiko kina me vaka na tauvimate, vakacala, leqa na cakacakaka, yavavala ni vuvale, uneune, cagilaba, ualokaloka, ualuvu [vica walega kena I vakaraitaki].

Ni vakamataraitaki keda na

Kalou eda na kunea na ka vinaka [veivakurabuitaki], ka tubu mai ena leqa, ka dredre e tara noda bula. E kauta mai na vakacegu, veivakararamataki, tubu vakayalo, ka vakatubura na yalo bolebole ni toso ki liu. E vakadeitaki keda ena noda vakabauta ni vei ka kece e tara noda bula, se vakacava na kena mosi, dredre, e nona I naki na Kalou me da vinaka kina [Jeremaia 29:11 - 12].

Ka rua ni ka bibi e vakavulici keda kina na Same ka yavutaki kina noda I vaqa vakayalo, o ya ni dodonu meda kila ka ciqoma ni da tiko vulagi ga e vuravura. Veitalia na levu ni yau ko taukena, cakacaka vinaka, vuli vinaka, bulicaki vinaka, tutu vinaka. Na vei ka kece oqori e sega ni tukuna vei iko na ka ena yaco n mataka, eda na lako voli vaka mataboko, baleta ni da

vulagi ga. Eda gadreva nona veiliutaki na I taukei ni vuravura, o koya e bulia ka lewa, ka sa tiko oti ena vei mataka, veiyabaki, vei taba gauna e se bera mai.

Au sa boleli keda, vakauqeti keda kina me vinaka cake noda bula ni wilika, vakekeli ena vosa ni Kalou, ka da vakavinakataka cake noda dau veivosaki vakamasoma kei na noda Kalou, o koya duadua ga na I taukei ni vuravura ogo. Meda masu, cikecike vakawasoma ka vakayagataka nona vosa na Daunisame, "Au sa vulagi e vuravura. Moni kakuaa ni vunua vei au na nomuni vakaro".

"Me noda vata na veivakalougataki ni Kalou, na Tamada sa cecere sara ena yabaki vou, 2014 eda sa tekivu curuma yani.



By Rev Peni Tikoinaka
Ena yaca ni Kalou ko Tamada, Luvana kei na Yalo Tabu, au sa vakabula ni yabaki vou yani vei kemuni na noda I vavakoso kece sara, vuvale vaka I Talatala, kei kemuni na Qase ni Lotu ena loma ni noda I Wasewase ko Viti kei Rotuma e Niuisiladi. Au vakabauta ni da marautaka na vakacagicagi ni Siga ni Sucu kei na kidavaki ni yabaki vou ena vanua eda tiko

Service of celebration marks birth of Palmerston North Tongan Parish

By Paul Titus

A mood of celebration and a tone of reconciliation were struck at the inauguration service held to open the new Vahefonua Tonga parish in Palmerston North.

Tauivi executive director Rev Aso Samoa Saleupolu gave the reflection at the December 8th service and he says it was rewarding to see the strong presence from the Tongan community at the event.

Vahefonua Tonga superintendent Rev Setaita Kinahoi Veikune was also on hand for the service, which took place at Wesley Broadway Methodist Church in Palmerston North.

Aso says there have been some

divisions in the Tongan Methodist congregation at Palmerston North and it was good to see both factions present at the new parish's inaugural services.

"There are also two congregations of the Free Wesleyan Church of Tonga in Palmerston and they both had a strong presence at the service including their choirs. Members of the Free Wesleyan Church of Tonga from Levin also travelled to Palmerston North for the celebration," Aso says.

"I would say there was a huge spirit of cooperation and willingness of the different Tongan congregations in Palmerston North to work together for the good of the community. I

believe people want to look forward and leave their differences behind them."

Aso preached on the theme of peace and reconciliation, making the point that we need to use peaceful means to reach peaceful ends.

Until the creation of the new Vahefonua Parish, the Palmerston North Tongan Methodist Congregation was under the oversight of the Palmerston North English-speaking parish with special reference to Vahefonua Tonga.

The new parish will continue to worship at Wesley Broadway and they have no immediate plans to acquire their own church property. Discussions are on-going to reach a

memorandum of understanding between the new parish and Wesley Broadway's English-speaking parish on the use of the property and worship times.

Leadership in the new parish will be with parish steward Siosaia Fia, who now has responsibility to organise worship and special events. Setaita will serve as the parish's superintendent presbyter and will attend Parish Council meetings.

Aso says the service began at 1:00pm and featured performances by the new parish's choir as well as choirs from the Free Wesleyan congregations. In the evening there were celebratory feasting, speeches, gift giving and entertainment.

FAKALOTOFALÉ'IA

Kaveinga 'o e Māhina: Akonaki 'aki 'a e Folofola 'a e 'Otua 'i he loto fale Fāmili.

[II Timote 3:14-15]

'Oku tau fakafeta'i ki he 'Otua 'i he'ene afeitaulalo mai ka tau kaunoa he ta'u fo'ou ko 'eni. Ko e kau he lau mo e kau he a'u, ko e tala'ofa ia 'a Langi. Ko 'eku ngāue'aki 'a e fo'i lea ko 'ena ko e kaunoa, 'oku hanga kehe hono 'uhinga 'ona.

'Oku 'uhinga ia ki ha taha kuo huluni hake he kau a'utaki 'o ha kau fononga, ka ko e faingamālie ia na'e totonu ke ma'u 'e ha taha kehe, 'a ia na'e taau mo ia ke ne ma'u. 'Oku hangē 'a e kaunoa ia ko e fu'u Fiki ta'e fua: toutou 'a'ahi ki ai 'a e 'eiki na'e 'a'ana, ta'u ē 'e tolu mo e fehālaaki 'a e 'amanaki 'a e 'eiki ni he ta'e fua 'a e fu'u fiki. Pea ne fakahā ange ki he toko taha na'a ne tauhi 'a e fu'u fiki, "Tā a mo e maumau kelekele" kae talaange 'e he tauhi ngoue, 'oku ou kole atu ke ke tuku mai mu'a ha ki'i faingamālie ma'aku he ta'u ni pē, ke u toe tanumaki, taufetuku faka'osi ki ai mo fu'ifu'i, hei'ilo na'a fua, pea ka a'u ki he ta'u kaha'ú kuo 'ikai pe ke fua pea ke toki tā.

'Oku ou 'uhinga pehē ki he kaunoa. Ko hotau faingamālie kuo tuku mai ke tau kau ai he a'u, ko e māfana ia he penu kehē. Ko kinautolu ia kuo nau a'u ki he Ta'u Fo'ou ni ko honau tāu pē ke pehē. Ko e kaunoa ia,



Faifekau Vaikoloa Kilikiti

ko e kau ia 'a e taha kehe kuo te taupe noa ai. Ka ne ta'e'oua hotau hūfaki 'e he Tauhi ngoue, he'ikai te tau kau kitautolu he ta'u ni. Ka 'oku tau kau fakataha mo Pita he'ene pehē, "Ko 'ene toki mahino 'eni kiate au ta 'oku 'ikai filifilimānako 'a e 'Otua", 'i hono fakakau 'e he 'Otua 'a Koliniusi Senitaile mo hono fāmili ki he fāmili tapu. 'Oku pehē 'a e fakafeta'i hotau laumālie he māhina fo'ou ko 'eni.

'Oku kamata 'aki 'a e fo'i lea kamata 'o e pupunga lea 'o e Kaveinga 'o e māhina fo'ou ni, 'a e fo'i lea Ngāue: **Fekau ko e AKONAKI.** Ka kamata 'aki ha fo'i lea ngāue ha sētesi, 'e hoko 'a e fo'i lea ngāue ko ia ko e Fekau 'iate ia pe. Ko e lao 'o e lea Ngāue Fekau, ko e Fekau ko ia 'oku fai leva he taimi ni pē 'o

ikai toe toloi.

Ko e faka'amu 'a e fo'i lea Ngaue Fekau ko 'eni, Ke kamata leva 'o 'oua 'e toe toloi 'a hono Akonaki 'aki 'a e Folofola 'a e 'Otua 'i he loto fale 'o e ngaahi fāmili kotoa pē 'o e Vahefonua Tonga O Aotearoa.

Ko 'Iunisi mo Lōisi, 'a e fa'ē mo e kui 'a Timote na'a na ma'u 'a e Fekau ko 'eni, pea na'a na fai leva lolotonga pē 'a e kei tamasi'i 'a Timote, 'a hono Akonaki 'aki 'a e Tohitapú, 'a 'eni 'oku lea 'aki 'e Paula he veesi huluhulu 'o e māhina ni. "Pea mo e talu ho'o valevale kuo ke maheni mo e Tohitapu."

'Oku mahino na'e lolotonga 'a e kei fo'ofa'ohake 'a e ki'i tamasi'i ni ko e munomuna ia 'a e ongo fa'ē ni, ko e fanafana pē 'a e Folofola ki hono ongo ki'i telinga. Ko e ngāue tu'u ma'u ia 'a 'Iunisi mo Lōisi he 'aho kotoa pē, ko hono fakamaheni 'a Timote mo e Tohitapu. Na'e hangē pe 'a Timote ko 'etau fānau he 'aho ni. Na'e lau atu 'a e Tohitapu kae sio mai pē 'a Timote. Na'e 'ikai mahino kiate ia 'a e 'uhinga 'o e Folofolá, ka na'e 'ikai tuku ai 'e he ongo fa'ē ko 'eni hona Fekau. Na'e ta'e mahino pē ka na lau atu pē, Pea faifai pē 'o matu'aki maheni 'ena tama mo e folofola.

Ko e fakamo'oni 'o e maheni

mo e Folofola, ko e mo'ui 'a Timote. Neongo ko e talavou si'i ia ka na'a ne mo'ui fakafolofola, na'a ne laka 'o fakatatau mo e akonaki 'a e Folofola, na'a ne lau 'a e folofola he 'aho kotoa.

Ngaahi fāmili, ko e faka'amu ia 'a e Kaveinga 'o e māhina ni, ko e Akonaki ia 'oku fai he loto fale 'o e fāmili, ko e akonaki 'aki 'a e Tohitapu. Ko e fielau 'a e 'ikai fie fanongo mai 'a e fānau ki he 'etau akonaki, ko e fai atu pe 'a e akonaki mo e ha'u 'a e hela'ia mo e 'ita, pea 'uha atu 'a e ngaahi lea kehekehe. Ko e namoa ia 'oku fakatautau 'aki 'a e u'a 'etau fānau. Ke nau u'a melie ki he Folofola, pea ko 'enau maheni mo e Folofola he'enua kei valevale, te nau 'alu hake ai pē 'o lalahi 'e 'ikai te nau hiki mei he akonaki 'o e Folofola, pea 'ikai ngata ai, kā te nau manako leva ke lau 'a e Folofola ma'u pē.

Mahalo ko e 'uhinga ia 'oku 'apulu ai 'etau tokanga ki he lau 'o e Folofolá, koe'uhi he na'e 'ikai kamata totonu hotau akonekina 'aki 'a e Folofola. 'Ofa ke tau ma'u ha monū mo e tāpuaki hotau ngaahi loto falé he'etau akonaki 'aki 'a e Folofola ke fakamāma mo tūhulu aki 'etau fononga.

'Ofa atu
Faifekau Vaikoloa Kilikiti

OKOOKO 'A SIOPAU

KO E MONŪ'IA 'O E FA'A KĀTAKĪ, KO E TŌ E KELESI FAKALOTOFALÉ'IA

Kuo laka atu 'a e Vahefonua Tonga O Aotearoa ki he 'ēpoki fo'ou; ko e kamata ke fakaola e vīsone mo e taumu'a ke hoko 'a e Fai'anga Lotu Tonga kotoa 'i he Siasi Metotisi ko ha Vāhenga Ngāue (Peulisi) kakato, pē 'e kau ki ha Vāhenga Ngāue Tonga 'i he feitu'u 'oku 'i ai.

Ko ia ai ne tau mata-me'a-toufeiva he māhina ko Tisema 2013 'i hono fakatāpui 'a e ongo Fai'anga Lotu Tonga 'e ua kena hoko ko e ongo Vāhenga Ngāue (Peulisi) kakato 'o e Siasi Metotisi Nu'u Sila 'o fakamalumu 'i he Vahefonua Tonga O Aotearoa. Ko e ngāue ko eni ne 'osi kole pea tali ia pea fakamafai'i 'e he Konifelenisi Kakato 'a e Siasi Metotisi 'i Kolisi Uesilī, 'Okatopa 2013, pea ne foaki ai pē mo honau fika Faka-Konifelenisi.

Ko e 'uluaki, ko Lotofale'ia, Mangele. Ne fakahoko honau Malanga Fakatāpui kenau hoko ko e Vāhenga Ngāue kakato 'i he 'aho Sapate 1 Tisema 2013; hili ia 'a e ngāue lahi mo'oni 'i hono alea'i 'e he Kāinga Lotu Lotofale'ia mo e Faifekau Sea 'o e Vahefonua Tonga he ta'u 'e tolu kuo hili atū: pea ko e faka'ilonga 'o e mohu Kelesi 'i he fai fakakufaki mo 'osikiavelenga 'a e ngāue 'a e 'Eiki pea iku 'o loto lelei kotoa ki ai 'a e Kāinga Lotu.

Pea kuo lakaatu 'a e Kāinga Lotu ki he tāpuaki 'o e mo'ui fo'ou 'i he Siasi. Kā ne ki'i fanongo 'a Siopau he talanoa ne sasala, ne 'i ai tokua 'a e tangata'eiki mei Tonga Mama'o na'a ne fehu'ia 'a e "fakapotopoto" 'o e laka ko eni 'a e Fai'anga Lotu, kae māliē ne vavevave 'a e ngāue fakamāma 'a e ongo Sētuaatā, pea mo'oni e lau 'a e fine'eiki mei he Fo'i 'One'one; *tuaiekemo kuo foki mo e fu'u mahino lahi.*

Ko Lotofale'ia foki ko e tamaohi ia 'a e Vāhenga Ngāue 'Aokalani/Manukau he na'e hoko ko e taha 'o e ngāhi Fai'anga Lotu Tonga 'e 17 'o e Vāhenga Ngāue, talu mei hono fokotu'u 'i he 1978. Ko 'enau hoko ko eni ko e Vāhenga Ngāue kakato, 'e 'ikai tenau toe fakaongoongo ki he Faifekau Pule 'o e Vāhenga Ngāue 'Aokalani/Manukau, ka kuo 'i ai eni 'enau Faifekau Pule pea tenau fakaongoongo fakahangatonu ki he Vahefonua Tonga O Aotearoa.

Ne lava mai 'a e Kau Taki 'Aokalani/Manukau ki he Malanga Fakatāpui ke fai 'enau talamonū ki he 'enau tama kuo ne laka atu ki he ēpoki fo'ou 'i he'ene mo'ui 'i he Siasi. Ko e Malanga Fakatāpui ne fakahoko pe ia 'e he Faifekau Setaita K Veikune pea fakatāpui ai pe mo e kau ngāue. 'Oku hoko atu pe 'a

Faifekau Goll Manukia ko e Faifekau Pule pea ko e Sētuaata Lahi ko Silakivai Terepo pea tokoni ki ai 'a 'Aisea Manu Naeata.

Ko e ua, ko e Fai'anga Lotu Tonga 'i Palmerston North kuo nau hoko ko e Vāhenga Ngāue Kelesi. Ko e anga 'o e tu'u 'a e Lao 'o e Siasi, ko e Fai'anga Lotu Tonga ko eni na'a nau kei 'i he malumu pē 'o e Vāhenga Ngāue (Parish) pāpāangi Palmerston North. Kā ko honau fakame'angāue mo hono tokanga'i 'enau ngāhi ouau lotu mo e ngāhi fale'i ki he founga ngāue fakasiasi, 'e fai ia 'e he Vahefonua Tonga O Aotearoa.

Kā ko eni kuo lava honau fakatāpui ko e Vāhenga Ngāue (Peulisi) kakato, 'e 'ikai tenau toe fakaongoongo ki he Peulisi pāpāangi ka tenau fakaongoongo fakahangatonu ki he Vahefonua Tonga. Pea tenau ngāue fakataha mo e Peulisi Palmerston North pāpāangi ki he tauhi 'o e koloa 'a e Siasi pea mo hono vahevahe 'o e ngāhi fakamole kotoa mo e ngāhi taimi hono ngāue'aki 'a e koloa. Na'e fakahoko 'a e Malanga Fakatāpui 'i he Sapate 8 Tisema 2013 'e he Talēkita 'o e Ngāue Faka-Faifekau 'a e Siasi Metotisi, Faifekau Aso Samoa Saleupolu pea ko 'ene Kaveinga: *Ko e mo'ui melino mo e toko taha kotoa 'oku tu'unga ia 'i he'ete fakafeangai 'i he funga 'o e anga 'o Kalaisi Sīsū (Loma 15:5).*

Na'a ne fakamamafa'i ai *kapau 'oku tau taumu'a ki he mo'ui melino 'i he kaha'u 'i he Siasi, kuopau ketau fononga 'i he hala melino ki he taumu'a ko ia.* Ko e toki katoanga fakafiefia mo'oni 'a e si'i Kāinga Lotu ni mo tafe touliki ai 'a e Laumālie 'o e Fe'ofa'aki 'i he 'Eiki. Ne me'a ai 'a e Faifekau Setaita K Veikune, ko 'enau Faifekau Pule ia koe'uhi ko e masivesiva 'a e Vahefonua Tonga 'i he kau Faifekau, pea na'e 'i ai mo e Sekelitali VTOA, Edwin Talakai, ke fakafofonga'i 'a e Vahefonua Tonga. **Toe si'i hala ai pē 'a Siopau he folau.** Fielau hono talamai 'e he fine'eiki Kolomotu'a he Kāinga Lotu, *kapau ne 'i ai 'a Siopau mo 'ene me'a faitā hele'uhila, mahalo 'e ma'u ha ngāhi 'imisi tā faka'ofa'ofa ke 'ave ki he Pukolea, ka ko e malo pē 'a e 'u tā ko ena.* Ko e Sētuaata Lahi ko Siosaia Fia pea tokoni ki ai 'a Soane Vaipulu.

Talamonu atu ki he ongo Vāhenga Ngāue fo'ou, **Lotofale'ia mo Kelesi,** pea fakatauange kemo fononga ma'u pe 'i he fakafeangai funga 'i he anga 'o Kalaisi Sīsū – ko e hala pē taha ki he mo'ui melino mo e toko taha kotoa 'i he Siasi mo e fonua. **Teu Toki Hoko Atu, Siopau.**



Ko e Faifekau Aso Saleupolu lolotonga fakahoko Malanga



Ko e Fanau lolotonga 'e Lotu Hufia & Fakalangilangi: 'Otu mu'a (H ki M): Naita Fifita, Sateki Fifita, Foueti Sinamoni, Tangino Vaipulu, Karishma Vaipulu, Leopoli Mahe Sinamoni, Tongaleka Sinamoni, Tivinia Fonua. 'Otu mui (H ki M): Leonie Helu, Paluleleva Fia, Milise Sinamoni, 'Eseta Fifita.



Ko e ongo Lau Folofola Soane Vaipulu mo Jason Mika



Ko e kau fine'eiki 'o e Vahenga Ngaue: Akolea Vunipola, Fetuli Vaipulu, Malia Fia pea mo Salote Fonua



Taimi 'o e me'e fiefia he tapuaki kuo to: Malia Fia, Faifekau Setaita Veikune, Fetuli Vaipulu. Mei he tu'a 'o e Faifekau Sea, Piliniuote Fifita, tafa'aki to'omata'u 'i mui 'ia Fetuli ko Salote Fonua.