

TOUCHSTONE

E whaia ana te putaketanga o nga whaka... hurihuri
EXPLORING FAITH IS... DAY



A large congregation was on hand for the ordination service.

Youthful themes spark Conference 2013

By Paul Titus

Methodist Conference 2013 was refreshingly out of sync. Its timing and format were a break from the routine of recent years, creating space for some innovative steps.

Wesley College was the venue for Conference. This meant that the annual gathering took place a month earlier than normal to coincide with school holidays, and that about a third of the delegates stayed on-site in the halls of residence.

This was also the first Conference to be held in the second year of the Presidential team's two year term.

Without the need for an induction ceremony, there was an opportunity for the whole Conference to remember the presbyters, deacons and minitai-a-iwi who have died since last Conference.

Appropriate to the setting, young people and Wesley College students were a constant presence at Conference. Te Taha Maori and Taiwi young people led morning devotions to start and end the three workdays, Wesley College's Shine performance group presented a drama on the opening day and entertainment during the Conference dinner, and student workers helped make the whole thing tick.

Young people were very much in the mind of Conference as it discussed the issues and activities aimed at addressing the

Church's 'Let the Children Live' initiative.

Conference's concern for the issue led it to approve a Mission Resourcing proposal to establish a national coordinator for children's and youth ministry though an endowment must now be created to fund this work.

Methodist general secretary Rev David Bush says one highlight of the conference was the full auditorium of delegates, family, and friends who were on hand for the ordination service. They included a massive Tongan choir, accompanied by a brass band, that performed at the close of the service.

Five newly ordained presbyters - Suresh Chandra, Tevita Finau, Sunia Ha'unga, David Palelei, and Makeleta Tu'uhoko - were brought into full



Wesley College students provided entertainment at the Conference dinner.

Connexion along with Freddy De Alwis, who joined from another church.

In his address to the new ordinands Rev Terry Wall reminded them that being in ministry is to accompany people on their faith journey. "As presbyters we are called to share their journey, enter their lives and make space for them in our lives."

Prior to the start of Conference business, Te Taha Maori and Taiwi met separately to discuss issues related to their life.

Among the decisions approved by Taiwi was to drop

the move toward stand-alone lay synod superintendents because the synods did not have consensus on it. Lay and ordained superintendent teams will continue, however.

One of the few instances of controversy at Conference arose when Taiwi considered two memorials - from Hutt City Uniting Churches and Palmerston North Methodist Church - that related to the status of 'trans-cultural' Pacific congregations who wish to affiliate with English-speaking synods rather than the ethnic Pasifika synods.

See Page 14

INSIDE

GREENFIELD DEVELOPMENT - PAGE 3



FIVE STAR FAMILIES - PAGE 10



MYC 2013 - PAGE 9



Inequality sharpening divides for Pacific communities

By Paul Titus

An Auckland University scholar told Methodist Conference that New Zealand is becoming increasingly polarised along ethnic lines but churches can help reverse the trend.

Associate professor of Pacific Studies Dr Damon Salesa addressed Conference on the realities facing Pasifika young people in New Zealand.

He said Pacific communities in this country are undergoing rapid change. Today a majority of New Zealanders of Pacific Island descent were born here and speak English as their first language.

While large numbers of young people continue to attend the churches that have traditionally been strong in Pacific communities, growing numbers are switching to other churches or leaving the Church all together.

Large economic gaps are also appearing. While there is a growing Pacific middle class in New Zealand, 27 percent of Pacific Islanders here face severe financial hardship (compared to 8.0 percent of the general NZ population).

The average income of Pacific Island Kiwis is one third lower than other New Zealanders, they have three times the rate of unemployment, and they are 30 percent less likely to own their own home.

"Pacific Islanders in employment tend to work harder for less. Many work 48 hours or more but statistically they are paid about a third less than the national average," Damon says.

These economic trends have serious consequences on quality of life, as shown in health statistics. On average Pacific Islanders die four years younger than other NZers, have much higher rates of respiratory illness, are three times as likely

to suffer diabetes and are 50 times as likely to suffer rheumatic fever than Europeans in New Zealand.

"Six in 10 Pacific Island adults are obese. There are a number of reasons for this. Some are cultural - traditional status foods such as corned beef and pork are high in fat. But there is also a strong correlation between obesity and poverty.

"Fast food and sugary drinks are a major cause of obesity. It is much cheaper to feed a large family with fast food than it is to prepare a balanced meal of fresh, healthy food. Also fast food is literally faster, and today many Pacific Island parents are working two or three low paid jobs to make ends meet so they have little time to prepare meals."

Another disturbing trend Damon discussed is the geographic segregation that Pacific people face, particularly in Auckland. Pakeha and Pacific New Zealanders are the two most segregated groups in the city, that is, they tend to live in areas where most of their neighbours also belong to their ethnic group.

"Pacific Islanders are concentrated in South Auckland and a few suburbs of West Auckland. This is a serious issue because these areas are also the poorest parts of the city.

"In other words Pacific Island people are being segregated into deprived communities, and I think most New Zealanders would say this is a bad thing.

"One consequence of this segregation is that most Pacific Island students attend low decile schools. These schools face many more challenges than schools in more affluent neighbourhoods. The result is a highly unequal distribution of opportunity, and we now see high levels of Pacific youth characterised as NEETs,



Dr Damon Salesa, centre, with President Rex Nathan and Vice President Jan Tasker.

or 'not in employment, education or training'."

New Zealand has the capacity to address these issues, Damon says, and Pacific communities and churches can help.

"Solutions have to be appropriate, targeted and well-governed. The Pacific community has to own them and help lead them if they are to succeed.

"There is no question that churches can help. While some contribute to the financial difficulties families face, churches provide spiritual sustenance and are important social hubs in Pacific communities.

"Some government agencies now recognise this and are starting to work through the churches. For example, the Tertiary Education Commission's 'Pasifika

Trades' programmes works with pastors to select young men who would benefit from trades training.

"Some good housing initiatives, such as the rental accommodation warrant of fitness, are now emerging that should improve the health of Pacific children. Churches are also contributing to this, through such initiatives as Vahefonua Tonga's residential development in Mangere."

Much more needs to be done to overcome the serious inequalities Pacific Island New Zealanders face, however. Damon believes young Pacific church leaders, trained in New Zealand, will be among those at the forefront making this happen.

ORAKEI METHODIST PARISH

ST. PAUL'S CHURCH, REMUERA

The parish seeks to appoint an organist. Expressions of interest are welcome.

Rev Dr Terry Wall

14 St. Vincent Avenue, Auckland 1050
Tel 09 522 0729 • lynne.terry@clear.net.nz

Ministry opportunity in Te Aroha

The Te Aroha Cooperating Parish are offering a half-time (50%) ministry position.

We are:

A mostly older congregation who are active, welcoming, and community focussed, always looking for new ways to honour God and serve Jesus Christ.

We have:

A Great worship centre
Modern facilities
A comfortable manse
Supportive Lay Ministry team.

Legend tells that Rahiri, viewing our area from the top of Mount Te Aroha, felt a great love for his homeland.

There is much to love about our district, town and church.

Phone David Balchin (07) 863 8604
davidjbalchin@gmail.com

'Talent quest' to support children and youth ministry

Young people in the Church got a potential lift with Conference 2013's decision to appoint a national resource person to guide Tauwi children and youth ministry teams.

Funding for the position is not guaranteed, however, and all parishes are now asked to join a fundraising effort to support it.

Tauwi executive officer Rev Aso Samoa Saleupolu says the decision to support the proposal for the children, young people and families' ministries is important for the future of the Church.

"We must put our resources into young people, nurture them and their families, and help them develop their Christian faith so they can become an integral part of the church of tomorrow," Aso says.

The next step is to secure long-term funding to pay for a national coordinator.

The proposal Conference passed envisions two national ministry teams, one for children and one for young people. These ministries have traditionally worked separately, and to an extent they will still focus on their special issues, but they will also work together to support families in the church.

The coordinator will help, encourage and resource the ministry teams, as well as any children and youth workers appointed by synods or parishes. The coordinator would also be a voice and advocate for children and youth at the national level.

The proposal that Conference approved was developed by Aso, along with Esme Cole from the Children's Ministry Implementation Task Group, and Sue Spindler and Filo Tu from the Consultative Group for Tauwi Youth Ministry. Sue says during resourcing gaps in recent years volunteers in children's and youth ministry at the grass roots level have felt the lack of someone to hold things together at a national level. The appointment of a coordinator will change this.

"Support and resources can make such a difference to someone working in isolation. A voluntary task group can make something of a difference but someone whose whole focus is on these ministries can do so much more," Sue says.

"We need the church to support this effort in every way possible to ensure that our church has a future. Can we afford to do it? Actually the real question is can we afford NOT to do it?"

Aso says the Prince Albert College Trust has provided \$450,000 for an endowment fund to support the coordinator. The endowment must reach \$1.5 million to provide an annual budget of \$75,000 for the coordinator and the two ministry teams.

"We have received other grants totalling \$53,000. If we can raise a further \$90,000, we will have three years' funding in place and can start to plan for the appointment of a national

\$\$\$\$\$ Mission Currency \$\$\$\$\$

One Talent

YOU'VE GOT TALENT(S)

Thank you for 'Letting the Children Live' by supporting ministry with Children, Young People and Families

coordinator."

To help fund the position all Conference delegate received 20 'talents' to take home and 'sell' to people in their parish.

Any parishes or other groups that were not represented at Conference are encouraged to take part in this fundraising initiative too.

Aso says if 450 people each sell 20 talents at \$10 apiece this would produce the \$90,000 needed to support the coordinator and ministry teams for three years.

"If 450 people each sold 40 talents at \$10 we would have enough funding for five years, which would give us more time to build up the endowment fund.

"Please help with the talent fundraising if you can, and let us know of any funding sources that you are aware of that we could apply to. Please pray for the members of the two ministry teams as they begin their work. Thank you and God bless."

Email aso@missionresourcing.org.nz to receive a sheet of talents to sell.

Auckland's housing woes boon to Wesley College

By Paul Titus

One of the most exciting announcements made at Methodist Conference 2013 is that land owned by the Church's residential school Wesley College is set to become a major housing development.

By coincidence, on October 9th, while Conference was meeting at Wesley College, the Auckland City Council and Housing Minister Dr Nick Smith jointly announced the first of the Special Housing Areas selected for fast tracked construction to ease the city's housing shortage. One of them is a development on Wesley College land.

Wesley College sits on a 30 hectare site at Paerata, near Pukekohe, and it is surrounded by a 211 hectare dairy farm.

The dairy farm is owned by a charitable company - Grafton Downs Limited. Wesley College Trust Board and the Methodist Church's PACT 2086 Trust each own 50 percent of Grafton Downs Ltd.

Wesley College Trust Board general secretary Chris Johnston says Grafton Downs Ltd is now drawing up plans for a housing project that will virtually become a small town over the next 15 years.

It will have 4500 to 6000 sections for stand-alone family houses, terrace houses and apartments, as well as schools, retail developments, and a retirement village.

"The development seeks to align with the Council's vision of Auckland as the 'most liveable city' by providing some 13 hectares of walking and cycle networks, five hectares of neighbourhood reserves, and 30 hectares of green riparian zones," Chris says.

"The Council has given priority to our



Planning is underway for a major housing development on Wesley College land.

proposal because it is a 'transit oriented development'. We will reopen a former rail station on the perimeter of our property so right from the first stage of development residents will be able to take the train to Auckland.

"Under its special housing accord with the Government, the City Council is obligated to process resource consents for Special Housing Areas in six months rather than the standard three years.

"We have three years to submit our

application for the project. We are now working with architects and engineers to prepare the proposal. We intend to finalise the plans in a year and have the first houses ready for occupancy in 2015."

Chris says a housing development of this sort has been part of the Wesley College Trust Board's long term planning for some time. While Wesley College's dairy farm earns \$500,000 per year, this falls well short of what is required to fully fund the school.

The development should increase the

college's ability to carry out its core mission to provide high quality education to students of Maori and Pacific Island descent and students facing difficult family and personal circumstances.

The current plan is for the Church to carry out the development itself through Grafton Downs Ltd, rather than sell the land to a developer.

The sub division is expected to yield a substantial sum, possibly several hundred million dollars, as the sections are developed.

The Wesley College Trust Board expects that its share of the returns from the subdivision will materially increase the assistance it can provide to students.

The Wesley College Trust Board must now decide whether to include the site of the College itself in the development. If it does, the College will have to shift to a new site.

Chris says there are some very good reasons to do so. Some of the College's older buildings require seismic strengthening, while some of its newer buildings are showing leaky building syndrome.

And the special character of Wesley College is better suited to a rural setting.

"Wesley College is a residential school that is effective because it gives disadvantaged students a chance to move out of environments that are not conducive to learning and into one that is. If we opt to shift to a new site, there is lots of land in the Karaka-Paerata area that is zoned to remain rural for the next 35 years."

PUBLIC ISSUES NETWORK

What should we do about child poverty



Methodist president Rev Rex Nathan helped the Public Issues Network launch a new set of resources for parishes at Conference 2013.

The three pamphlets are aimed at promoting discussions on ways to solve child poverty. They cover three topics: income, health and housing.

Public Issues coordinator Rev Dr Betsan Martin says the discussion guides are a contribution to the Church's 'Let the Children Live' initiative. They aim to help parishes reduce child vulnerability, abuse and youth suicide in their communities.

Similar resources will be produced in Tongan and Samoan next year.

"These resources on poverty will help congregations add their voices to the growing chorus that says we should not allow New Zealand children to suffer poverty. Poverty reduces the future prospects of children in all areas of life, especially in health and education."

Betsan says there is strong evidence that poverty is a risk factor for child abuse, as detailed in a report from the Child Poverty Action Group.

The research report shows how poverty can lead to child maltreatment and neglect. Data reveal rates of hospital admissions for assault, neglect and maltreatment are significantly higher for the most deprived two deciles of New Zealanders. Rates of poverty for Maori and Pacific people are consistently double that of European/Pakeha people.

The NZ Children's Commission says child poverty cannot be solved in one area alone, such as income support. Solutions will come

from weaving together justice, income, housing, health, and education.

The Public Issues resources can help Church people speak out to support the 270,000 Kiwi children who live in poverty and the 22,000 Kiwi children who are abused every year.

The resources discuss some of the reasons why solving child poverty is important to our society. They also include additional information on such topics as the Living Wage. The pamphlets present discussion starters with possibilities for action.

The co-chair of the Children's Commission Expert Advisory Group Tracey McIntosh started the discussion at Conference. During the discussion that followed, one group said 'there are not poor children, there are poor families'.

Conference decisions affirmed Methodist Public Issues Network's efforts to encourage care of the planet as well as people. It supports care for creation through stewardship, kaitiakitanga, and the Treaty of Waitangi.

Betsan says we are seeing extreme weather, rising oceans, and alarming changes to the earth's ecosystems. Poor people have fewer resources to protect against food scarcity.

"Child wellbeing and environmental wellbeing are integral to vibrant communities. Public Issues will weave these issues together in its work next year. After all, everything is related. We live in a woven universe where people and planet are interdependent."



Methodist Trust Association

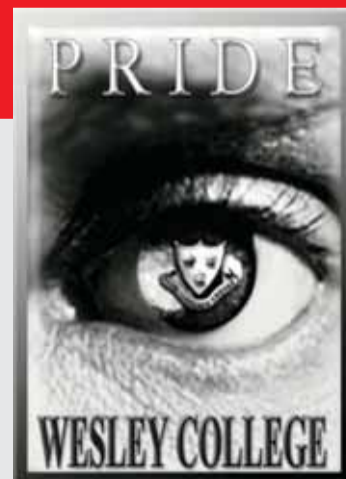
Results to 30 September 2013

	6 Mths to 30.09.13	12 Mths to 30.09.13
Income Fund	5.52%	5.91%
Growth and Income Fund	4.85%	4.40%

Income Distributions for the quarter totalled \$3,605,252

Contact email: info@methodist.org.nz

Established for the secure investment of the Church's funds.



ENROLMENT OPPORTUNITIES

Wesley College is an integrated Christian multi-cultural school with a Methodist character.

Located at Paerata 7 Km North of Pukekohe.

Boys are enrolled in Year 9 - 13 (Form 3 to Form 7)

Girls are enrolled in Year 11 - 13 (Form 5 to Form 7)

Enrolments are now being taken for the 2014 year.

CONTACT DETAILS

Parents of prospective students are invited to contact the College for application information.

Phone (09) 237 0224 • Fax (09) 238 3582
Email: barbaran@wesley.school.nz

PowerPoint has a point

To the editor,

I couldn't agree more with Jim Stuart about cell phones. My chief grizzle is phones during concerts and other public gatherings.

Screening hymns and other parts of a church service is a boon for me as a Parkinson's sufferer as I cannot hold a book still enough to read!

I am sorry that Jim feels cut off by this. There must be many folk in similar positions to mine who appreciate the screening of services. Our warm fellowship is not affected,

nor our appreciation - in the broadest sense of the word - of the sermons given.

My husband and I are both lay preachers and appreciate being able to make eye contact with, and see, the singing people instead of the tops of their heads. The singing is much better when people lift up their heads. Depending how it is used, PowerPoint can improve communication with the congregation.

Joan Farley, Invercargill

Contemporary hymns need contemporary media

To the editor,

Some people may prefer to sing from a hymnbook (Connections October 2013) and, indeed, it may be useful to see all the verses at one glance but what is a worship leader to do when the hymnbook which is available was published in 1933?

Is a congregation to be denied over 80 years of magnificent hymns and songs, including those by New Zealand writers and composers?

The answer, most fortunately, is no, thanks to overhead and digital projectors and Christian Copyright Licensing International (CCLI).

Jillian Meredith, Lincoln

Not enough to glorify reason

To the editor,

May I protest against the prominence given in your October issue to the views of Lloyd Geering.

I do this as one who in matters of faith is neither 'conservative' nor 'liberal' but somewhere unfashionably between. Geering and others of his ilk are arguing from human reason. Reason is a wonderful gift to be sure but not one to be glorified in the way they appear to.

Reason depends on something more basic - consciousness. There is no one I know who has explained the origins and nature of

consciousness in any credible terms.

People like Geering who can't first explain that should be discouraged from writing about things they don't understand, unless they are prepared to admit their limits.

It reminds me of the story of two ants at the foot of the Statue of Liberty. One says to the other, somewhat aggressively, "I don't believe in the Statue of Liberty". The other said, "Well, I do." To which the first retorts, "Prove it!"

Please spare us all this speculation by people who are blind but think they see.

Ross Howie, Blockhouse Bay

An exchange of rings

To the editor,

We would like to share our experiences around a ceremony we held on August 31st, 2013 at St John's Methodist Church in Nelson.

Although the Same Sex Marriage Bill was about to be passed, as two 'more mature' gay women we decided against a legal declaration. We preferred to celebrate our relationship and commitment to one another in a personalised ceremony we named 'Exchanging of Rings'.

Our presbyter, Rev Alison Molineux, helped us with ideas and encouraged us to make the ceremony our own. We wrote our own words, words that were significant and meaningful for us. During the service we individually lit two small candles to honour our rich lives and experiences thus far. Then together we lit a larger candle as a symbol of our shared life in the future.

A friend gave each of us a silk khata scarf

which we placed around the other's neck in the Buddhist tradition, indicating gratitude for the kindness of friends and was our way of showing love and respect for one another.

Other friends read passages from Corinthians and from The Prophet by Kahil Gibran. We then said words of commitment to each other, followed by the exchanging of rings; the outward symbol of our union.

Approximately 60 friends celebrated with us and everyone remarked on what a moving and happy celebration it was. The congregation of St John's along with our other friends couldn't have been more warm and accepting of our union.

We sincerely thank them and particularly Alison for joining with us and helping to make it a very special and memorable occasion.

Maggie Ufton and Sandy Stephens, Nelson



After the ceremony: (from left) Sandy Stephens, Rev Alison Molineux and Maggie Ufton.



Things had gotten weird for Howard's street evangelism ministry since Ella Yelich-O'Connor's song went to Number One.



FROM THE BACKYARD

Names help us find our way

Gillian Watkin

We have been travelling to Upper Hutt and to Auckland to visit family. With detours into the East Coast hinterland we have covered a lot of territory in what the Government now officially recognises as Te-Ika-a-Maui and the North Island.

As we travelled we enjoyed the changes the season had brought. Everywhere were large musters of sheep, baby animals and farmers busy in their paddocks. There was the glory of the trees in full bloom - from the pollen tinged pine trees in Hawkes Bay, kowhai in the Wairarapa, rhododendron and cabbage trees further north, and one prolific flowering shrub whose name we want to find. (When people visit us in our garden they often ask for the names of plants to look up and to seek out.)

Whatever you call it, the flesh of the 'Fish of Maui' is multi coloured, fresh and vibrant.

We took robo-fish, one of this year's new toys to our grandchildren in Auckland. They were received excitedly and instantly named Robo Shark, Geoffrey and Princess Pink. I don't know where Geoffrey came from but you can guess which one belonged to a little girl.

Throughout human history naming has been a sign of devotion and attachment but also of conquest and ownership. The first question new parents often face is 'Do you have a name yet?' The small towns of New Zealand have a rich history of names, some of which have changed many times.

The founding fathers of one

Pakeha settlement on the Heretaunga Plains named their town Hicksville, after one of their own. Fortunately the name did not stick. Although Hastings sounds better, it was named after a British military figure.

Our own names set us in a place in our own history and offer us a doorway to society. We call them our Christian names, our given names. Do our children know the story of their names and why that name was given?

From the first book of Genesis, God named the land, the sea and every part of creation, and also named it good. Adam was given the responsibility to name the animals. From that point on, we find naming rituals are turning points in encounters with God and with the land.

Isaiah tells the people "for to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace (Isaiah 9:6).

Advent is coming. It is a part a festival of recalling names. We will call him Saviour, Messiah, Prince of Peace, Emmanuel, bright morning star. Many names shine as the facets of a diamond and light the way for Jesus.

Names help us find our way in the world and in faith. Once names are known there is a familiarity and an ease of knowing. Life has a deep richness when we are able to say 'God knows me by name'.



Conference 2013 - God in a changing world

President Rev Rex Nathan and Vice-President Jan Tasker

Conference 2013 was a wonderful experience of worship, remembrance, fellowship, business, praying, celebration, hosting guests, laughing, and smiling, quiet reflection, engaging discussions over meals, and managing power cuts.

In the early stages of our appointments as the Presidential elect team, we asked ourselves what is it that we wanted Conference to look like and be remembered for.

There are protocols and traditions that must be adhered to and we were mindful of continuing to honour those practices of the past, hence the orders of services and the business of this year's Conference retained in essence as they have been in previous years.

We had taken on board members' feedback from previous Conferences and identified a number of key areas that we needed to make some improvements bearing in mind that this is not a reflection on how previous Conferences were conducted but simply a response to

members' calls to do certain things differently.

For the purposes of this reflection, we want to focus on two key areas extremely important in the life of our Church Te Haahi Weteriana O Aotearoa.

We decided that the youth, similarly as are all other groups, are an extremely important part of our Church and we needed to give them the time and the space that they so richly deserve. We did this by offering the rangatahi to contribute to each of the morning devotions.

As we have learned in the past that you are not sure what rangatahi are going to present for us. One thing we have learnt is that rangatahi have a visual presence and an invitational engaging process. They did not disappoint.

We are reminded of the readings from New Testament Gospels Matthew, Mark and Luke, 'Jesus Blesses Little Children'. "Let the children come to me and do not stop them, because the Kingdom of God belongs to them. I assure you that whoever does not receive the Kingdom of God like a child will never enter it."

We were extremely pleased the contribution our rangatahi made during Conference and especially to the beginning of each day. The prayers and singing engaged Conference members to

participate and helped set the scene for busy and engaging days ahead.

It is very encouraging to know that our Church is in good hands for the future. Our role is to support and encourage our youth in their mission to do God's work in their respective synods and rohe. May God bless all of our rangatahi?

The second matter we wanted to raise and give due recognition and acknowledgement to was the service for the deceased.

Previously, Conference members were excluded from the service because this particular service was intended for the deceased's immediate family. It meant that members who were part of the deceased's congregation, wherever and whenever they were stationed, were excluded from the service.

We felt the need to include the whole of Conference in the service to give it due recognition and remembrance of the fine contribution the deceased's each made to their respective families and the congregations, parishes, rohe and communities they served in.

With the use of modern technology, the presentation and tributes was a moving and very emotional experience. To honour these folk in this way deserved the attention of the whole of Conference and the positive

feedback received following the service has been hugely satisfying and encourages presidential teams to consider a similar process for future Conferences.

The deceased members' families were invited to lunch with the Presidential team immediately after the service where they were thanked for being with us. The families were then presented with booklets of their loved ones tributes and a candle in remembrance of them.

The Presidential team would be interested in your feedback any thoughts you may have about the service for the deceased.

There are a number of other matters we wanted to raise but insufficient space prevents us from doing so. However, we especially want to acknowledge and thank the Wesley College Board of Trustees, the Wesley College Trust Board, and the College's principal, staff, teachers and students for making their place our place.

It was great to have the whole Conference conducted on the one site. Being able to eat, sleep, worship, sing and do business all within short walking distances was a blessing indeed.

May you all be blessed as you continue to do God's work within your communities.

Lost sheep - a parable about leprosy today

By Jan M Fogg

Leprosy. Even today the word makes us uncomfortable, though the disease is extremely rare in New Zealand.

Because we don't hear about it does not mean leprosy is an ancient disease that we have overcome. Worldwide about 5.5 million people suffer from it.

In September, I travelled to India and Nepal with The Leprosy Mission NZ. What a humbling but inspiring experience.

During the trip I was asked to do short sermons for translation. To do so I took a cue from another member of our small group, Chris, a musician and puppeteer, to tell the story of the lost sheep from Luke 15.

The parable of the lost sheep is often interpreted to mean that if we have gone astray through our sin, then God will look for us to draw us back into the fold. But in India I found the parable speaking in a different way.

When Jesus told the story of the lost sheep, he had been sitting with some of the despised members of his community - tax collectors and other 'outcasts'. The righteous Pharisees muttered at his behaviour. In their eyes, the family of God was for those who kept the Law. Those who couldn't or wouldn't keep the law were not welcome in the family. Jesus told the parable to help them rethink this.

In all societies, the beautiful, the strong, the smart, and the healthy are the ones who take up places of regard. The kingdom principles Jesus shared turned that upside down: each and every person belongs and has value in

God's family.

Many of the leprosy sufferers we visited were crying out to be drawn back into the life of the community.

Leprosy affects people not only through the disease itself and disability but equally through prejudice, discrimination and expulsion from the community. Such is the fear of the disease that the families of those affected by the bacillus can also share this fate.

Yet leprosy is difficult to contract. Ninety-five percent of humanity is resistant, and with prompt diagnosis and treatment the disease can be cured in six to 12 months with no deformity. If it is not diagnosed or treated early, then severe and lasting disabilities occur.

As we saw as we visited hospitals and community groups, TLM is making significant changes for people and villages. I saw the compassionate face of Jesus in many of the TLM workers as they took our group to the end of the roughest rural roads to visit leprosy-affected villages and meet with those who were outcasts from the wider society. I witnessed the smiles of those who were lifted out from a place of hopelessness and despicability.

We visited a rest home one evening, and listened to the elderly male residents as they emerged out from their rooms. These old men had curled fingers and painful feet helped by specially made boots or sandals. They laughed, greeted us, chatted and sang of the spirit in their life.

Through TLM they knew belonging, care and surprisingly to us a sense of joy in God's love.

They were singing their own song.

TLM is alleviating disability and discrimination, one person and one small village at a time. Employees and volunteers are setting up women's empowerment groups where they teach about water, sanitation, maternal health, nutrition and literacy. Women can take out a loan from a pooled fund managed in the village to set up a small business - goat-keeping, sewing, or a small shop.

But the foundation is the simple fact that someone from 'beyond' cares, offers friendship and trust, and believes in them as persons, 'shining with the light of Christ'.

In TLM hospitals miraculous work is happening. For example, our group included a New Zealand hand surgeon who came to learn about the innovative tendon transplants TLM surgeons do in damaged hands. Tendon transplants can help a foot to flex again or eyes to blink so they will not become dry, damaged and ultimately blind.

Shoe-makers make clever individual sandals to help restore feet with deep ulcers.

Each of these actions helps to cure and restore those affected by leprosy. Each one can slowly begin to change the deeply held fear and stigma against leprosy-affected people.

It seemed to me that these 'lost sheep', were being restored through the compassionate love of Jesus. This was evident in the lives and work of those who are called to work with Leprosy Mission. They are called by our God, who desires that all be part of the family, that none will be lost and outside the fold.



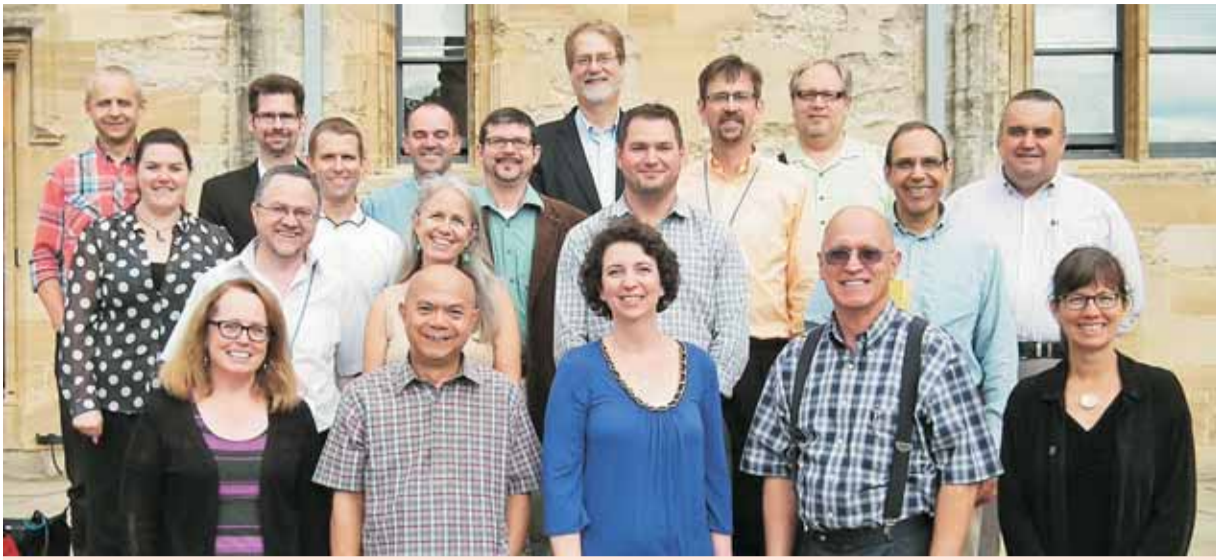
The residents of a rest-home for leprosy patients in India.



Dr Indra explains medical treatment for leprosy.



A physiotherapist works with leprosy patients' hands after surgery at Anandaban Hospital in Nepal.



David Poultney (second row, right) with other members of his working group at the Oxford Conference of Methodist Theological Studies.

The vile work of Methodist Missions

By David Poultney

The Oxford Conference of Methodist Theological Studies takes place every five years at Christ Church College, Oxford, where John and Charles Wesley both studied theology and prepared for ordination.

Originally the conference was a gathering of American and British Methodist theologians but now draws contributors from a range of churches in the Methodist tradition from all over the world.

Late last year an invitation was sent out to Methodist churches around the world inviting abstracts to be considered for the 13th Oxford Conference. I submitted an abstract based on a research essay I wrote last year to complete my studies for the Post Graduate Diploma in Theology from Otago University.

I thought that would be it because the Oxford Conference includes leading Methodist theologians from around the world, and I assumed there was little I could add to the conversation. I was pleasantly surprised then to receive an invitation to present a paper.

My abstract was entitled 'Becoming More Vile: The Possibilities of a Strategy of Intentional Displacement for Methodist Missions'.

In my time as presbyter for the Hamilton Methodist parish I have served as chairperson of the Board of Methodist City Action which provides Methodist social services in Hamilton. I had become concerned about a disconnection between Methodist parishes and the agencies that undertake social work, or mission, in our name.

Research suggests a host of reasons for this: the work of our social services is becoming more about advocacy and policy than hands-on 'doing good', our services are becoming both more professional and more secular, we are an ageing church and we find the task of survival leaves us with little energy to look out to the community. Our present situation where we are facing the loss of a lot of our buildings or committing significant resources to their upgrade can only exacerbate this sense of disconnection.

This disconnection is a particular dilemma for Methodists as social engagement is such a strong part of our denominational DNA. My Oxford paper suggests that to reconnect with parishes, the Missions need to talk about their work in ways that resonate with Methodist heritage and spirituality.

This is where the motif of 'being more vile' comes in. One of the stories about John Wesley that is part of our Methodist heritage is how he overcame his scruples and sensibilities and became 'more vile' by embracing open air preaching. In doing so, he reached many more people with the Gospel and he also found a new energy that was evident in both his preaching and social engagement.

The theologian Albert Outler writes that embracing open air preaching had "the effect of moving him from highly self-conscious words to truly unconscious action. His passion for truth had been transformed into compassion for persons".

Methodist Missions in New Zealand have a history that includes

an acceptance of social discomfort, going into places that were not respectable, and sometimes attracting opprobrium or conflict. Perhaps the most famous example is Colin Scrimgeour, who led the Auckland Mission during the worst years of the Depression. Colin's actions made his position unsustainable with the Church though he was highly thought of and widely respected by Auckland's poor.

I contend that our Missions still go into uncomfortable places and stories of that work are also about 'becoming more vile'. This includes, for example, the engagement of Wellington's Wesley Community Action with the Mongrel Mob and Black Power.

It also includes the Church's 'Let the Children Live' initiative, which feels rather like traditional mission-based charitable endeavours in its concern for feeding and supporting children. Yet, Let the Children Live also has an edge with its emphasis on preventing youth suicide as this raises issues about sexuality and gender identity that are more comfortably addressed in wider New Zealand society than they are in the churches. The temptation might have been to fudge the issue or quietly drop it.

When the Oxford Conference started I was rather nervous. Many of my working group were associate professors, one was a United Methodist bishop, and here I was discussing what I want to do for my Masters thesis! However, the paper was extremely well received and drawn on extensively for our plenary report back to the whole conference.

Participating in the Oxford Conference was a tremendously positive experience. It helped me clarify my ideas and enabled me to meet new people engaged with similar ideas from all over the world. I made numerous contacts that will stand me in good stead in my work with Faith and Order.

I would encourage others engaged in post graduate work to consider submitting abstracts for the 2018 Oxford Conference. Oxford is a beautiful city and Christ Church College is one of its finest sites. I wondered at the start of the week why so many tourists were taking photographs in the dining room and then realised it is where many scenes in the Harry Potter movies were filmed.

I would like to thank the Methodist Church of Great Britain which funded my enrolment and board in Oxford and MCNZ Travel and Study Committee for their generous contribution towards my air fare.

HONEST TO GOD *By Ian Harris*

The truth in religious myth

Imagine the outcry if Hamlet was banned from schools and universities because someone had ruled that Shakespeare did not portray Danish history accurately and therefore the play was 'not true'.

Leaping to its defence would be people pointing out that great literature conveys truth about human nature and experience, even though every character and incident may spring from the story-teller's imagination.



Ian Harris

They would be right; and the same applies to the myths of religion.

People in the churches do not usually talk about the myths that are part of the Christian tradition. That is understandable, because in everyday usage 'myth' means a fantasy or fairy tale that enlightened folk will naturally be quick to dismiss.

This is a pity because the word has another meaning that is not only central to religion and culture but totally legitimate: myths are stories that describe how life is and how we should responded to it.

Throughout history, these stories have carried the messages that matter to a people or tribe. Most powerful were the myths that gave a people their identity and conferred a supernatural sanction on their beliefs and ceremonies. To psychologist Carl Jung, these myths spring from deep within and constitute a tribe's psychic life.

So myths told of the tribe's place in creation, explained the relationship between the natural and supernatural worlds, provided clues to human nature, bound a person to the tribe or group. Myths about a hero figure sometimes originated in a real person, and stories were elaborated to honour him or her.

It is a tragedy for religion that devout church folk have helped to destroy this imaginative way of conveying truth by insisting that because the stories are in the Bible they must be literally true. That is to miss the point of myths such as Adam and Eve, Jonah and the great fish, the Virgin birth and Jesus' ascension to heaven.

Those stories are there for good reason. Naturally, they are dressed in the language and concepts of the writers' own times. But they were never intended to be objective accounts describing what anyone present could have seen for themselves - the first humans

wandering naked in a garden, a big fish vomiting up a recalcitrant Jew onto dry land, Jesus floating bodily up into space. Literalising them only invites people to dismiss them.

The right question to ask about a myth is not 'Is this literally true?' but 'What was the experience or attitude this story is trying to convey?' In other words, the important thing is to look for the truth in the story rather than the truth of the story.

So the story of Adam and Eve is an origin myth in which Adam literally means 'man', who is fashioned from adamah, the Hebrew word for 'earth', while Eve means 'life' or 'life-giving'. It was told to answer questions such as: What is the proper place of human beings in relation to God? If everything was created good, how come there is evil? Why does nakedness cause shame? Why do men have to work so arduously? Why does childbirth cause women such pain? And an odd one, why do snakes slither along on their bellies?

The answers that the myth conveyed were that humans should obey God and not get ideas above their creaturely status. That is, they should not eat the fruit of the tree of knowledge of good and evil because that is God's domain. They ate, and became aware of their nakedness.

Reaching for immortality on the serpent's promise that 'you shall be as gods', they lost their innocence and sin entered the world. The disobedience of Adam and Eve shattered the perfection of paradise; the punishment for men was a life of hard labour, for women pain in giving birth, and for the serpent abasement to crawling in the dust.

This was clearly an attempt to make sense of life as people experienced it. For centuries it underlay Christian theology, Western science and much of its art. For most people today it has long been superseded by the idea that there never was a perfect and complete creation. Instead, the world has been billions of years in evolving to its present state, and the process continues.

But the pivotal symbol of the tree of knowledge of good and evil, and the question of how humans relate to 'God', however they understand the term, are as relevant today as ever they were. Just like the themes in Hamlet.

BUILD REBUILD RENOVATE

Communications Systems Consultancy

We provide specialist advice about integrating all things AV, ICT and Technology into construction projects or other projects. Make sure your Systems actually deliver the functionality you require when your building is finished, without tearing down parts of that newly finished wall!

Get the best advice first!

Services include;

▶ Strategic Advice	▶ Co-ordination of AV/ICT requirements with design team
▶ Construction Observation	▶ Client Representation
▶ Procurement Advice	▶ Audits and Reviews
▶ Project Management	▶ System Documentation

SPECIAL RATES FOR NON-PROFIT & CHARITABLE SECTOR



system design & communication services

Contact: Peter Lane
Phone: +64 (9) 973 5544
or +64 (2) 153 2977
Email: enquiry@sdcs.co.nz
Web: www.sdcs.co.nz

Que[e]rying God

Que[e]rying God is a double invitation! First, it is an invitation to query or interrogate the ways in which God is re-presented in scriptures. Second, it is an invitation to queer any representations (or misrepresentation) of God that validate the oppression of those in the margins of our church and society.

I use the term 'queer' in the sense of transgression and resistance. Queering is about pushing the boundaries to make a point, resisting the norm for a good cause, or challenging the status quo for positive change. In the words of Elizabeth Nguyen: "Queer...is about resistance-resisting dominant culture's ideas of 'normal,' rejoicing in transgression, celebrating the

margins, reveling in difference, blessing ourselves."

Que[e]rying God calls for a responsible reading of scriptures. First, there is a need to reinterpret texts that work against those in the margins, especially women, children and gays.

Certain groups in the Bible are oppressed or killed in the name of God (e.g. Num 25; Deut 7). God is very often portrayed as belonging to a chosen and elected few. Such representations, when used to justify discrimination and barbaric acts in contemporary societies, call for transgression and resistance.

Second, there is a need to rediscover texts that promote wellbeing and life for all.

These are texts that promote inclusion and offer metaphors of love and hope, texts where the compassion of God shines through (e.g. 1 Cor 13).

Que[e]rying God is about asking the questions that matter. That is what the prophet Habakkuk does. As a prophet, he expects God's judgment to come because of the sins of the nation. But he does not welcome God's idea of using a foreign nation (which to Habakkuk is no less sinful than Israel) to punish the chosen people.

He queries God for the sake of justice. That echoes Job's interrogation of God. God may be silent but Job feels it appropriate to resist the traditional explanation of his plight and challenge

NASILI VAKA'UTA REFLECTS ON READING SCRIPTURES

God to make some sense out of his suffering. Habakkuk and Job query and queer God for the sake of justice.

Que[e]rying God is about releasing. In Tongan, to interpret is to 'vete.' Vete means to untie, separate, detach and release. That lays out a guideline for the que[e]rying task.

First, we need to separate, untie and detach the way we think about God and read scriptures from the grasp of tradition. Second, our God-talks and interpretations of scriptures must be transgressive enough to set the meanings of texts free, to release oppressed subjects, and liberate those at the margins of society.

The wisdom in the system

CONNECTIONS

By Jim Stuart

According to the late Massachusetts Institute of Technology scientist Donella Meadows a system is "a set of things in people, cells, molecules or whatever - interconnected in such a way that they produce their own pattern of behaviour over time." We all live and participate in systems which structure our lives, shape our values and enable us to live meaningful lives.

Systems take on a variety of shapes from simple to complex. Think of the mysteries of the human body. Each one of us is a living example of an integrated, organised, interconnected, self-maintaining complex system.

When all the parts of our body are doing what they were designed to do, we enjoy good health. But when one of the integral parts of our body breaks down, the body begins to struggle. Left untreated the body malfunctions and eventually dies.

On a larger scale, institutions are collective systems created, developed and

organised by human beings to achieve certain purposes. Governments are systems designed to provide political and social direction to natural collectives of human beings.

Health boards are systems providing medical care. Institutions such as schools provide educational and training support to society. Businesses and corporate enterprises are designed to provide services and products.

In the same way churches and organised religious groups are designed to give meaning and purpose to people's lives.

When systems function well and achieve their intended purposes, they contribute to the greater health and welfare of society and everyone benefits. But when systems break down and create undesirable consequences, the natural inclination is to look for what Donella Meadows calls a 'silver bullet' or quick fix solution.

However, she adds, this kind of solution

never works. It just makes things worse and eventually leads to the destruction of the system it initially set out to save.

In Christchurch, for example, after the devastation of the earthquakes, the Church is struggling with this dilemma. Collectively, all the major churches are faced with similar problems. As I drive daily around town, I pass empty, cleared lots where churches once stood.

For Methodists, the place where the Durham Methodist Church once stood is now an empty lot and the congregation now shares the facilities of St Stephen's. The Durham Street church is not alone, for many other parishes, not only Methodists, share a similar fate: What to do? That is the 64 dollar question.

In his remarkable book *Zen and the Art of Motorcycle Maintenance*, Robert Pirsig observed: "If a factory is torn down but the rationality which produced it is left standing, then that rationality will simply produce another factory." He adds,

"There's so much talk about the system. And so little understanding."

Pirsig's observation is highly relevant to churches today. Christchurch, for Methodists in particular, is simply the tip of the iceberg. The Methodist Church in New Zealand is facing extraordinary challenges: declining membership, a developing plurality of faith communities that essentially operate according to different cultural agendas, and an emerging secularism that is shaping the future of New Zealand society.

As Donella Meadows points out, "We can't impose our will on a system. We can listen to what the system is telling us and discover how its properties and our values can work together to bring forth something much better than could ever be produced by our will alone."

In other words, it is time for the church to listen to the Spirit of the system and follow the way of Providence as it opens out before us.

Find the cloth to suit our coats

The idiomatic saying 'Cut your coat according to your cloth' encourages people to make an assessment of their resources and then define the pattern of what is to be done.

The great fear is to begin cutting and sewing a garment and find that three-quarters of the way through there is not enough fabric to complete the job.

This approach is what drives many of the reforming activities of our churches. We identify the resources that we think are available (usually in land, buildings and investments) and decide what can be 'bought' with them. For many local churches this usually ends up defining the percentage of full time equivalent (FTE) of ministry. Or it may mean a certain size of building, or a programme of limited quality.

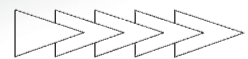
It is generally accepted that when people do clearly assess their cloth, they create a garment that is cut according to the assessment. In a church setting we find that the local church provides programmes or ministry according to the assets that they consider they have available.

The outcome is generally the attainment of what was sought - in other words, we get the garment that we planned in light of the assessment of the cloth. But it does not mean that we get the garment that is needed, wanted or merited.

The essential process here is, 1) How much do we have? 2) How much cloth can we afford to buy? 3) What sort of coat can we make with that amount of cloth? In church terms this translates to: How much money have we got? What ministry can we afford?

Working Together

Cooperative Ventures



What will that ministry do?

It is almost inevitable that the coat/ministry will be too small and not cover enough of the body.

Some churches are turning this upside down. Their first question is - What sort of coat do we need? Or in other words: What ministry do we want? The difference may seem subtle but it's fundamental.

In management terms, this equates to asking firstly about function, then form and finally finance. Of course

we have to be aware of the financial situation before we begin to realise our dreams but the dream still needs to come first.

How do I see this panning out in local churches? Many are saying, "We've only got \$X, and that can buy Y ministry, so let's go part-time."

It realistically cuts the coat according to the cloth but it still produces a coat that doesn't meet the needs of the wearer. The harder question is, "What ministry do we want performed and how can we afford it?"

Experience has shown that people give more to work that they believe needs their support and that they can see making a difference. We need to cut a coat of many colours today that suits our communities' needs, and like Joseph, allows a dream to grow.

Auckland Deaf Fellowship now ecumenical endeavour

Over many years, the Methodist Church has helped the Auckland Deaf Christian Fellowship provide ministry to Deaf, hearing impaired and deaf/blind people in the greater Auckland region.

On August 29th the Fellowship took a big step forward when it celebrated the formation of a new Local Ecumenical Project under which it will work with the Methodist, Anglican and Presbyterian Churches.

Auckland Deaf Christian Fellowship minister Rev Sandra Gibbons says the geographic area the Fellowship covers extends from Warkworth, Northland to Cambridge, Waikato.

"People attend the church as members of the Fellowship to meet friends and communicate with people who use the same language and culture. Many of the congregation grew up in the one of New Zealand's two schools for the Deaf - in Christchurch and Auckland - and spent their lives in the same cultural community. "Deaf people receive little help to function in our hearing world. For those of us who are not deaf, it can be hard to imagine what it is like to be because we can't switch off our hearing."

Sandra says a break-through came after the Christchurch earthquakes when many saw the work of interpreters for the first time. New Zealand Sign Language and other sign languages are highly visual because they are designed by and for people who

rely on their eyes.

"The signing of a Local Ecumenical Project (LEP) supported by the Methodist, Anglican and Presbyterian churches to support ministry with Deaf people the Fellowship is another break through.

"It is the first of its kind in New Zealand, and it will help people who have been, unintentionally, ignored in our churches in the past. It gives us further definition as a worshipping congregation for other churches as well as ourselves."

To mark the creation of the LEP a service was led by Bishop of Auckland Right Rev Ross Bay, Northern Presbytery Moderator Rev Roy Christian, and Auckland Synod Superintendent Rev Norman Brookes.

Roy spoke about how walls between people are being brought down, so that the family of God can now join together in worship and fellowship, accepting one another fully. He spoke of the importance of not being separated, which is a big issue for Deaf people.

The service was spoken, signed and also communicated to a Deaf/blind person who cannot see enough to participate without some help.

Sandra says seeing God's world through a theology of the eye is almost as helpful to hearing people as it is for the Deaf, in the same way that blind people's ability to explore other senses opens up new possibilities for us all.

"This shows how all people have



From left: Revs Sandra Gibbons, Norman Brookes, Roy Christian, and Ross Bay led the service that marked the ecumenical expansion of the Auckland Deaf Fellowship.

something to teach one another. Working with people who are differently abled is always a journey of discovery. My journey started more than 13 years ago but it continues.

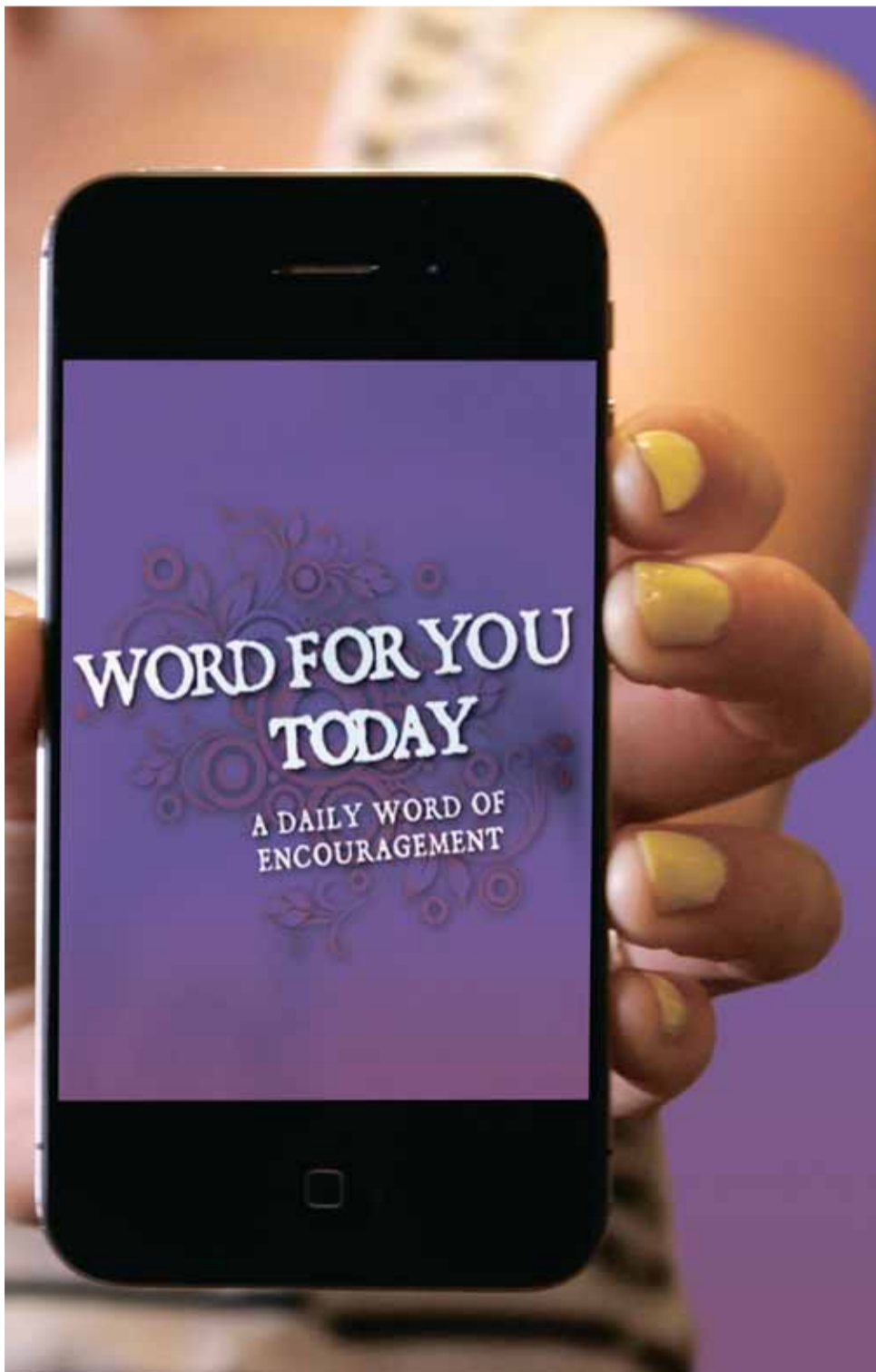
"It is one I would invite everyone to travel, as we work together to find God's intention and message for us all. The Auckland Deaf Christian Fellowship firmly believes in being inclusive and pulling down barriers as we help one another along God's journey of life.

"Our journey is now leading us to interact with other denominations and this is very hopeful for the future. The Fellowship

has always espoused ecumenism and encouraged one another to explore our differences and our similarities.

"As we journey on into the future, we would like to welcome everyone to come and participate in our services. We hope they present a different aspect of God's grace for us all.

Auckland Deaf Christian Fellowship holds worship services at Rosebank Peninsula Church, 212 Rosebank Road, Avondale. Contact Rev Sandra Gibbons on 09 235 3361 or 027 476 4712, email s.gibbons@xtra.co.nz; or visit adcfonline.com.



Get the App

Word For You Today

For the next generation

Daily encouragement, wisdom and guidance for the challenges you face, available wherever you are

DOWNLOAD FOR FREE

FOR APPLE



rbg.co/wfytapl

FOR ANDROID



rbg.co/wfytdroid

WORD FOR YOU
TODAY

Like us on Facebook
facebook.com/wordforyoutodaynz

Future leaders sharpen their skills at MYC 2013

By David Hill

Methodist youth are alive and full of energy following Methodist Youth Conference (MYC 2013).

'Take the Lead' was the theme of MYC 2013. It took place a week before the Methodist Church's 2013 Conference, at the same venue, Wesley College, Paerata.

Central South Island Synod youth leader Siu Williams-Lemi says the aim of MYC 2013 is to prepare young people to be the leaders of the church and to attend Conference.

"I'm not sure whether the youth directly influenced decisions at conference but from reports we have had on earlier MYCs, the Conference can see that our young people are alive and kicking and full of energy for the ministry of our church."

Siu says 78 youth leaders aged 16 to 35 attended MYC 2013. Most came from Auckland, and others were from Hamilton, Waikato, Rotorua, New Plymouth, Palmerston North, Wellington and Christchurch.

The point of the conference was to give youth leaders opportunities to share their skills and to learn from each other.

"Everybody that attended the conference is a future leader. A couple of the conference members are already lay preachers and some are still in training. We were very particular in emphasising this conference as being a leadership conference," Siu says.

Participants were encouraged to engage in discussions in an open forum on issues that affect young people in their daily lives and in the church. They also took part in workshops and 'gender ministries', where young men and women were split up.

Issues discussed include the messages in church being too theological for young people to relate to, same sex marriage and equality, suicide, pressures from parents, and sex before marriage.

On the Wednesday afternoon sessions were

held on Creative Corners, where faith is expressed through the arts. Sessions were led by Tongan artist Emily Mafile'o, dance with Tavai Faasavalu (a member of the Deelicious dance crew and a Pacific Institute of Performance Art graduate), drama with the Tongan Creative Collective (a group of Tongan artists from stage, theatre and screen) and music with Musoz 'n' Faith.

New styles of ministry and worship were explored by Michael Lemanu, who is a worship leader in his parish. Poet Elina Tukunga and up and coming rap artist Siauala Nili, aka Giantkill, also led a session on the spoken word.

Siu says 15 MYC members stayed on for Conference. However, as the required time off work and study prevented many from attending both, future MYCs are unlikely to be held directly before Conference in future.

Youth also led devotions each morning at Conference.

Siu says MYC was also a good opportunity for youth leaders across different synods to connect.

"A lot of our synods are working well on their own and some are in need of more support. By bringing everyone together we were able to share resources and form relationships between our synods, creating the awareness of the larger church family and the value of supporting each other."

She says MYC 2013 was well worth the effort and the organisers are keen to organise MYC 2014.

"It was such an amazing and humbling experience. One of the biggest things for me that came out of the conference was the sense of connexion, and embracing and learning more about each others cultures and ways of worshiping."

"We had a lot of awesome feedback from the MYC members. A lot of the positive feedback was towards the content and especially the creative corners.

"They enjoyed being able to have their say on issues that they otherwise wouldn't be able to speak out on."



Future leaders of the Methodist Church hard at work at MYC 2013.



Delegates to MYC took part in art and music workshops.



After the closing service, Rev Sui Te'o (left) holds a picture of John Wesley donated by the Rowlands family when the church opened in 1939.

Bittersweet farewell to Beach Haven Church

By Alec Utting

On the 29th September 2013, the final service was held in the Beach Haven Methodist Church, and the church was officially closed.

The property will soon be the site of a social housing centre for people with disabilities.

Rev Graeme White led final worship with help from parish superintendent Rev Sui Te'o and district superintendent Christine Peak.

The service was one of thanksgiving for the 74 years of worship in the church and of remembrance for all those who have worshipped there.

Deacon Malcolm McLeod outlined the history of the church, and his memories of his pastoral work in the parish.

The readings from Jeremiah and John read by parishioner Beverley Unstead focused on the new covenant to 'love another as I have loved you'. Past presbyter Rev Pat Jacobson preached on the importance of friendship.

Members of the congregation then offered prayers of remembrance and thanksgiving. The Church was officially closed and the service ended with 'Guide Me O Thou Great Jehovah'.

After the service, the Birkenhead Samoan congregation served refreshments under the shelter of a tarpaulin.

Many people worshipped at Beach Haven's over its seven decades. This little church was a focal point for the community and it was the scene of many baptisms, weddings, funerals and shared meals.

The Beach Haven folk realise that a church is more than a building but they are hopeful that the church building can still be used in their community.

E3 WILDERNESS EXPEDITION 2013

E3 Is A 10 Day Outdoor Expedition. In A Small Group, You Will Travel From Lewis Pass To The Kaikoura Coast In A Variety Of Pursuits Including Mountain Biking, Tramping And Rafting. You Don't Need To Be Superfit, Just Open To Having A Life-changing Journey Together.



LEWIS PASS TO KAIKOURA COAST, 4 - 14 December 2013, Years 12 - 13, \$500
CONTACT: Ben Necklen, P: 03 377 3111, M: 021 223 7546, E: ben.n@sunz.org.nz
Registrations close October 31st

Five Star programme helps young families shine

By Hilaire Campbell

Fun, fitness, food, finance and fashion are the points of the 'Five Star Families' programme at St Andrew's Church in Waiuku.

Young families are flocking to join Five Star Families, which supports them to lead healthy lives.

St Andrews parishioner Gaylyn Wills developed the programme with fellow parishioner Pauline Livesey because they wanted to give more to families.

"We already have music and play groups but this programme is all encompassing," Gaylyn says. "Our church is committed to empowering young families, and many of which are struggling to survive."

Five Star Families runs one evening a week for six weeks. It teaches families how to cook a simple interesting meal on a restricted budget.

"We've made it achievable for everyone but those who've never cooked before are hesitant," says Gaylyn. "When they produce a lovely frittata or a chicken laksa to take home, it's a huge step forward for them."

Add to that their fascination with Pauline's vegetable garden, and they've got a life-long interest.

In order to make the educational evenings more informative and enjoyable, guest speakers give advice on nutrition and budgeting, which includes tips on how to read food labels.

A physiotherapist explains how to avoid injury in the home. Gaylyn offers parenting

tips. Another church member shows how to revamp op shop clothes.

"A typical session starts with a devotion and ends with a prayer. The programme is part of church outreach, so we make no apologies for that," says Gaylyn.

An atmosphere of acceptance allows people to open up and form bonds with each other that go well beyond the small price of the meal.

"Those who attend come from all walks of life but the most exciting thing is that people are gelling and forming a wee nucleus," says Gaylyn. "People help and support each other but most of all they are

having fun - so much so that some nights it's hard to get them to go home.

"The programme is far more than the sum of its parts."

When families were asked to evaluate the programme, they rated it very highly. "It was awesome," said one. "I'd recommend it to anyone." And another: "I never knew what to expect but I loved every minute of it. The information was spot on."

Gaylyn is prepared to help other churches in the Auckland area offer the Five Star Families programme to their communities.

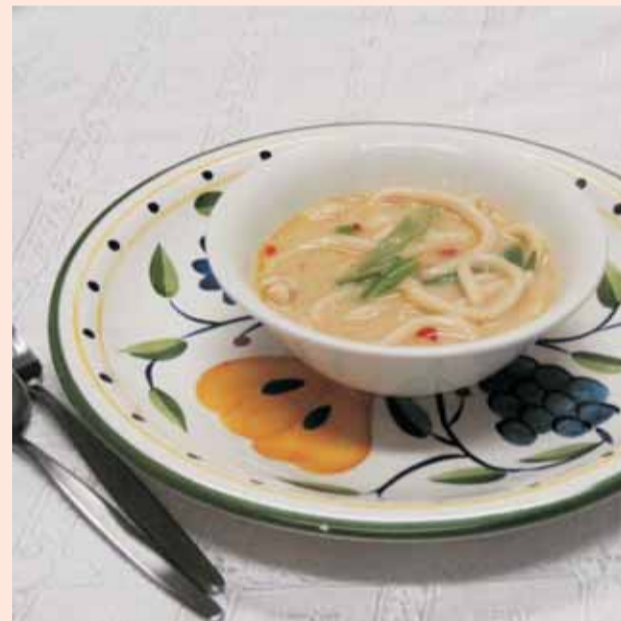
The programme can be tailored to suit

the needs of different congregations or even cultural groups, so it can also be adapted by Polynesian churches.

The pilot programme has been so successful that Five Star Families will continue in Waiuku, with two more sessions planned this year. There's every possibility it will go nationwide.

Five Star Families has received supported from the St. Andrew's Community Trust, which receives generous sponsorship from Holcim Concrete.

If things continue the way they are going, Five Star Families will have a five star future, says Gaylyn.



Participants in 5 Start Families learn to cook easy, nutritious meals and other life skills.



*St Vincent de Paul Society
Wellington Area
People Helping People*

*A cup of water given in my name - The hand of Christ blesses the cup
The hand of love offers the cup - The hand of suffering receives the cup*

COMMUNION HOSTS

St Vincent de Paul Society in the Wellington Area is the major supplier of altar breads throughout NZ. The breads are baked under a joint arrangement with IHC so **the manufacture and sale of altar breads is a truly win/win enterprise for both organizations' clients** - persons with an intellectual disability gain paid employment and esteem and those who are supplied get highest quality product at best prices.

There are high levels of quality control over production and hygiene. State of the art baking equipment and precision cutters ensure consistent quality and edges that do not crumble. Deliveries are guaranteed to arrive intact and to remain fresh for many months.

Regular supply can be arranged on the basis of monthly, 2 monthly or 3 monthly.

Prices include packing but freight, by your chosen method, is an extra charge.

SVDP Altar Breads Price List Effective 1 July 2005

White	1,000	500	100	50	Base Price Ea
Small	50.00	31.25	6.75	3.75	0.05
Medium	60.00	37.50	8.10	4.50	0.06
Large	80.00	50.00	10.80	6.00	0.08
Extra Large	300.00	187.50	40.50	22.50	0.30
Dinner	2000.00	1250.00	270.00	150.00	2.00
Wholemeal	1,000	500	100	50	Base Price Ea
Small	50.00	31.25	6.75	3.75	0.05
Medium	70.00	43.75	9.45	5.25	0.07
Extra Large	350.00	218.75	47.25	26.25	0.35

svdp.wgtn@xtra.co.nz • vinnies-wellington.org.nz



St Vincent de Paul's new double cooker will make altar bread production more efficient.

New machines boost altar bread production

The St Vincent de Paul Society in Wellington has been the major supplier of communion hosts throughout New Zealand for many years.

Two years ago the organisation embarked on a program to improve the quality of its products. This entailed a review of its baking processes, storage and packaging facilities and replacement of baking machinery.

St Vincent de Paul imported new production machinery including a state-of-the-art computerised Papini Officina 2000TS double cooker, a brand new humidifier, and two brand new electronic cutting machines from Italy. They were installed in the Society's factory at Newtown in March to replace aging equipment.

The machines were commissioned by Papini Officina representatives during April and at the completion of commissioning a special blessing service was held to dedicate the new equipment.

North Canterbury women celebrate suffrage



Marilyn Ayers describes the history of the women's suffrage movement from the band rotunda in Victoria Park, Rangiora.

By David Hill
In September North Canterbury women honoured the efforts of the pioneers who won them the right vote 120 years ago.

The act granting women the right to vote was signed into law by the New Zealand colonial governor, Lord Glasgow, on September 19, 1893. To mark the occasion, North Canterbury women dressed in period costume and re-enacted events that led to that historic watershed at Amberley, Rangiora, Kaiapoi and Woodend.

Christian women played an instrumental role in winning the vote through the Women's Christian Temperance Union (WCTU), and church women took part in the commemorations.

The events were organised by Alcohol Wise Hurunui and featured women, and men, from throughout the Hurunui and Waimakariri districts, including mayoresses Jean Dalley and Marilyn Ayers.

Jean Dalley took on the role of pulling a wheelbarrow around Rangiora's Victoria Park

to re-enact Kate Sheppard presenting the 233m long petition, on a broom stick, to parliament in 1893.

Marilyn spoke about the history of the suffrage movement in Kaiapoi and Rangiora, which had active branches of the WCTU.

She says the concept of votes for women was held in contempt by many men. However some men played an important role in the movement, with Christchurch MP Sir John Hall and Kaiapoi MP Richard Moore among the strongest supporters.

Men also appear to have taken on many of the leadership roles in the Rangiora movement but Kaiapoi, with its strong Methodist women, was quite different, Marilyn says.

"Kaiapoi had a highly successful branch of the WCTU with strong women such as Annie Blackwell, Fanny Evans and Bessie Soulby. With Women such as these it is not surprising that men did not get to play the prominent role that they did in Rangiora.

"In September 1889 a visiting speaker, Mrs Harrison

Lee, held a mission in Kaiapoi, which was for women only. A very radical step at that time."

The following year the suffrage leader Kate Sheppard held a meeting in Kaiapoi at the Wesleyan Hall, circulating a petition which was presented to parliament in 1891. However, the accompanying parliamentary bill was defeated by just two votes. A second petition failed in 1892. A third petition was circulated in 1893.

"North Canterbury women had shown that they were capable of organising an efficient and successful political campaign and making a valuable contribution to ensure the final successful outcome of women's suffrage," Marilyn says.

Jean Turvey gave a similar speech at the celebrations in Kaiapoi.

Waimakariri Mayor David Ayers says the Electoral Act of 1893 was only the first step. Women were granted the right to stand for parliament in 1919 and Elizabeth McCombs, who was born in Kaiapoi, was the first women MP, elected in the Lyttelton electorate in 1933.

Makeshift prison puts spotlight on justice

By Cory Miller

To spread the message of justice for all, Wellington's Anglican Bishop camped in a makeshift prison cell outside the capital's St Paul's Cathedral, for a week in October.

Bishop Justin Duckworth came out of his cell at midday each day to lead a worship service and preach on issues related to the justice system, such as the causes of crime, the victims of crime and the need for better prisoner reintegration and rehabilitation.

This symbolic action was Justin's way of causing the country to stop, take a look and think about the current challenges of New Zealand's prison system. He hoped to get people thinking about the impact of a punitive justice system and look at alternatives to prison that could better serve both the victims of crime and their perpetrators.

Despite recent progress by the Corrections Department towards a greater focus on rehabilitating and educating prisoners and its growing understanding that simply punishing crime is ineffective, Anglican Church leaders feel more can be done.

They are concerned that while the crime rate may be falling in New Zealand, the level of imprisonment has increased and rates of re-offending remain high.

Justin says it's important to realise that prison sentences only deter crime in a minority of cases.

"Prisons are intended for society's well-being," he says. "However two-thirds of prisoners re-offend in two years."

This raises the question of whether or not prison is the best way to turn offenders' lives around.

The week Justin spent in his prison cell was the launch for the Anglican Church's year-long focus on the justice system and its issues.

Wellington Archbishop Philip Richardson says New Zealanders have to address the challenges faced by the justice system and look at what is driving crime.

He says the justice system sums up offenders and victims through statistics when it is actually about the people.

"Victims have needs and rights, and offenders must face what they have done and be re-integrated into society. Until such issues are addressed, victims of the justice system will continue to grow."

Philip says next year the Church will tackle a significant issue related to crime and justice each month. They will include the impact of crime, alternatives to prison, prisoner's children, reintegration back into the community, and causes of crime.

"A punitive response is ineffective and simply increases dysfunction in society," he says.

Philip hopes the Church's focus on the justice system will have a ripple on effect in the wider community.

And if the response to Justin's week in makeshift cell was anything to go by the Anglicans will certainly be getting the exposure they wanted.

Reactions have ranged from support to bemusement and even downright condemnation, if an editorial in the week's Dominion Post was anything to go by. But it certainly grabbed people's attention and got them people talking about the justice system.



Wellington Bishop Justin Duckworth (centre) spent a week in a mock cell to highlight the failures of our prison system.

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

Feeding Sri Lanka with better food policies

A new agreement with Sri Lanka's Department of Agriculture is a victory for small farmers and Christian World Service partner, Movement for Land and Agricultural Reform (MONLAR).

The Movement has struggled long and hard to get agricultural policies that meet the needs of smaller farmers and are not solely in the interests of large-scale land owners.

It has worked extensively with experts and local farmers to foster sustainable techniques that grow more food and cost less than more chemically based methods.

Now they are excited by the prospect of building national and provincial policies to support poor, small farmers and protect the land.

Food security is a growing concern with lower returns for small farmers and changing weather patterns. More than 1.2 million Sri Lankans are in need of food aid. According to the UN severe drought and two episodes of major flooding in the last two years have affected between 3.5 and 5 million people.

Farmers who could once sustain their families on small plots are finding it increasingly difficult to manage. MONLAR has brought them together to advocate for policies that will help them and their families survive.

They believe the development of a collaborative approach to ecological agriculture involving paddy, vegetable and fruit farming will lead to a different understanding of agriculture and a



Small farmers in Sri Lanka are proud of what they can grow using eco-agricultural methods.

change in land use.

"The agreement is very comprehensive and is based on a long term vision transforming the entire agricultural approach in the country. We are very happy since it was our movement that introduced the full

package and the need for a comprehensive approach instead of selecting only certain components," says coordinator Chintaka Rajapakse.

The call for greater support to small scale and sustainable agriculture is echoed in the work of the UN Special

Rapporteur on the Right to Food, Olivier de Schutter who is advocating at the international level for more sustainable agricultural policies that take greater account of the role of small farmers in feeding people.

Sri Lanka is due to host the Commonwealth Heads of Government meeting from 15-17 November despite criticism of its human rights record. New Zealand is expected to attend the meeting, although the Canadian Prime Minister has refused to go.

The Sri Lankan government has banned all protest marches, banners and black banners for the first three weeks in November.

Christian World Service is concerned about the effects this may have on the operations of non-government organisations and more vulnerable communities.

The lack of freedom of expression and the attacks and intimidation of journalists, legal professionals (including judges), human rights defenders and others are of major concern.

Although the civil war ended in 2009 the government has done little to deal with the allegations of human rights violations by both sides of the conflict.

These abuses are believed to have affected as many as 40,000 people.

At the conclusion of a seven day visit the UN High Commissioner for Human Rights, Navi Pillay raised concerns about the "increasingly authoritarian direction" of the current government.

Make life better.

Gifted Christmas Shopping List

- goats ✓
- sheep ✓
- cow ✓
- bees ✓
- pig ✓
- school ✓
- for girls ✓
- chicken ✓
- dad ✓
- sam ✓
- mum ✓
- jane ✓
- auntie ✓
- dave ✓

Bring hope and change to people in need with the CWS Gifted Giving Programme.

Phone 0800 74 73 72 for a catalogue or visit online at www.gift.org.nz

Gifted
the joy of giving

CWS
ACTION AGAINST POVERTY

Thanks, now let's keep moving

Christian World Service director Pauline McKay was disappointed to miss this year's Methodist Conference due to ill health.

"I wanted to thank the Methodist Church for its tremendous support for CWS. This support comes from the Church's two percent grant, Prince Albert College Trust grants, the \$26,000 raised by Methodist Women's Fellowship for Ama Takiloa in Tonga, and Mission & Ecumenical. In every way, we know the church stands behind us and is committed to helping those in need," she says.

Pauline had also planned to use Conference to introduce this year's Christmas Appeal theme, "Share Water, Share Life". Who controls and manages the limited and at times degraded water supply is critical in many parts of the world.

Underground aquifers, lakes and rivers are running dry and the changing climate means that farmers cannot rely on rains or dry periods. More intense weather events are taking their toll but so is conflict over water.

Powerful interests are responding by buying up large quantities of land in developing countries and using their water supply to grow food or agro-fuel while depriving locals.

This year's Christmas Appeal will support partners using innovative ways to help families have safe, reliable water and challenge governments to make sure poor families get their fair share.

"We need your help to grow this appeal. You can read about the good work our partners do to address the



Pauline McKay

causes of poverty and help people for the long haul on the Christmas Appeal website," she adds.

Like other agencies that are part of the global ecumenical family, CWS works from the basis of diakonia or service. In preparation for the World Council of Churches Assembly, three Biblical stories are being used to characterise different aspects of diakonia.

The Good Samaritan is responsive diakonia - compassion for others or charity. The story of the boy with five loaves and two fishes is about participatory diakonia where we share what we have. And the woman caught in adultery is prophetic diakonia, the struggle for justice and the need to speak out when people are treated unfairly.

From Crete to the world

By Siu Williams-Lemi

Last year Methodist Church of NZ youth leader Filo Tu was a steward at the 60th Central Committee Meeting of the World Council of Churches in Crete, Greece.

Now Filo is Busan, South Korea for the 10th General Assembly of the World Council of Churches. The theme for the Assembly is: God of life, lead us to justice and peace.

Filo has been selected to be a resource person for the Stewards Programme at the WCC Assembly. Filo has had a high profile in the Church and he continues to surprise us with his dry humour and continued use of gifts and skills.

However, this is a whole new adventure, and it looks to be another jungle out there!

As a resource person Filo will be looking after the Assembly stewards, who are more than 130 young people from around the world. He will provide them background on the ecumenical movement, the WCC and the Assembly itself. He will also help train them for the work they will do during the Assembly.

Stewards play a role in the wider programme of the Assembly, and get a chance to engage with church leaders from different ecumenical and theological backgrounds in discussions and projects.

During the Assembly Filo will look after floor management with a team of 50 stewards.

They will provide technical support and hospitality to delegates, observers and staff who will make up the 3000 people who will gather for this event.



Filo Tu will help lead the stewards at the World Council of Churches Assembly in Korea.

In addition to this, Filo will use his natural talent to MC the three cultural evenings for the stewards and the wider community of young people who will be attending the WCC Assembly.

He says the cultural evenings will give young people a chance to tell some of their national folk stories, myths and legends.

After the Assembly Filo and the other stewards will stay behind to help get things in order.

He then flies from Busan to Seoul

where he will meet with other NZ Methodists and and Presbyterians. Many of the Methodist Church leaders will be preaching in Seoul on Sunday Nov 10th. After that he will have three days of R&R in Seoul.

Filo went to Korea on Monday 21st October, 2013 and returns on Saturday 16th November, 2013. We look forward to hearing from him and the other Connexional representatives who are also attending the General Assembly.

Kidz Korna!

WELCOME TO THE CORNER FOR NOVEMBER!

I can hardly believe that it is November and summer will soon be here. The year has gone by so quickly and I have started planning our annual Christmas play. It's exciting to hear from churches around the country what the children are doing. This month we hear from All Saints in Hataitai, Wellington and the children from the Wesley Centre in Blenheim.

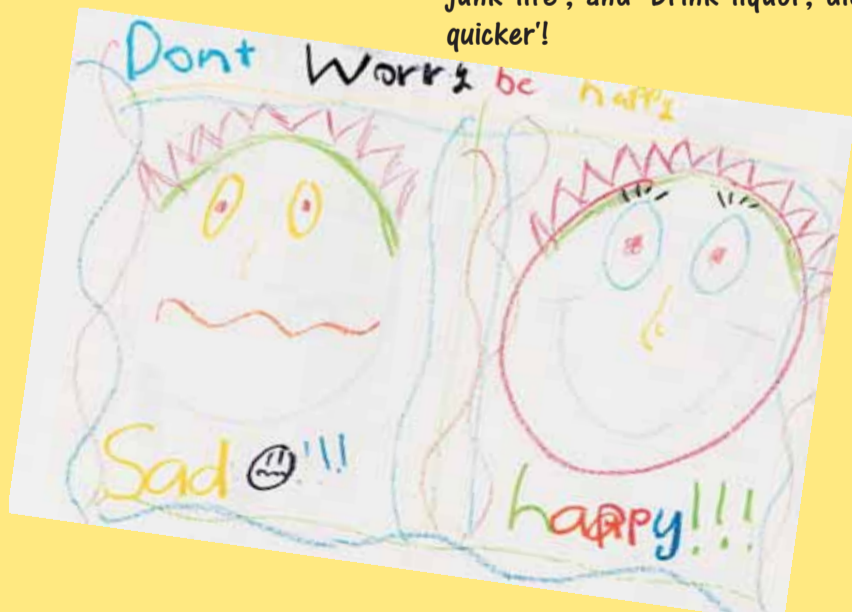
DON'T WORRY, BE HAPPY

Sometimes there are no children in church at Blenheim but there is always something for them to do when they do come. We always have children on Communion Sunday because the Tongan Fellowship joins with the rest of the people.

On a recent Sunday the children had

the theme of 'Don't Worry, be Happy'. They read the story about the man who stored up his extra food in big barns and thought that he could 'eat, drink and be merry' without a thought for the poor and hungry.

Children made posters that said: 'Don't worry, be happy'; 'Junk food, junk life'; and 'Drink liquor, die quicker!'



HATAITAI KIDS TAKE THE LEAP

At a recent service, six children welcomed the congregation at All Saints Church in Hataitai, Wellington and then helped lead the service.

One of the children played the violin while his mother played the organ.

The service was a great chance for the All Saints children to learn about worship.

Most excitingly for the

children, they had a chance to present the Old Testament bible timeline (Adam to David) that they had been working on during the term.

The older children explained their explorations of our faith, and what the Old Testament festivals and events teach us about our God. Their message was both simple and profound - ours is a God of all the ages, and for all ages.

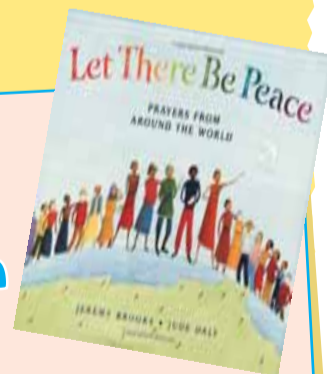
You can view the children's Bible timeline via our website, or at YouTube through this link:

[youtube.com/watch?v=djaWZDlyGg8&feature=youtu.be](https://www.youtube.com/watch?v=djaWZDlyGg8&feature=youtu.be)



For your Bookshelf

Let there be Peace - Prayers from around the world



By Jeremy Brooks
Illustrated by Jude Daly
2009, Frances Lincoln

I found this a very moving and thought-provoking book. This collection includes Christian prayers and prayers from different religions from around the world - Shinto from Japan, Baha'i, Taoist from China, Hindu from India as well as Christian and many more.

One of my favourites is said daily by Muslims. It begins, 'O God you are peace.' Many of the prayers talk of war and were written by people in countries at times of war.

This is a book that would make a good addition to the children's library in our churches.

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

WHITE LIES

White Lies has the same producer (John Barnett) and original writer (Witi Ihimaera) as the now celebrated New Zealand film Whale Rider. Yet White Lies offers a far darker exploration of New Zealand's bi-cultural identity.

The era is early 20th century and Maori medicine woman, Paraiti (Whirimako Black) gathers native herbs and provides medical care for her people, scattered throughout Te Urewera wilderness.

On a rare trip to the city, she is furtively asked by Maori housekeeper, Maraea (Rebecca House), to help her wealthy mistress, Rebecca Vickers (Antonia Prebble), keep a secret. Together, these three women generate the emotional heart of the movie, an interwoven pairing of life with death and death with life.

Initially, Paraiti refuses to help, chilled by the alien

whiteness of the world in which Maraea and Rebecca live. Her mind is changed by subsequent events, a child birth gone wrong, during which Pakeha display a callous disdain for Maori patterns and practices.

This is set in the historical context, for in 1907 the New Zealand Government passed the Tohunga Suppression Act that limited the services Maori could provide to their communities. For Paraiti, her actions will be an act of resistance, a way of restoring some justice.

This is an acting debut for well-known Maori singer, Whirimako Black and she is superbly paired with Antonia Prebble, best known for her portrayal of Loretta West in TV drama, "Outrageous Fortune."

Plaudits are also due to other New Zealand artists. The house in which Rebecca lives is a triumph for film designer, Tracey Collins, while the forests in

which Paraiti gathers herbs and the room in which Rebecca gives birth, allow the well-honed atmospheric skills of Alun Bollinger to unfold in all their gloomy cinematographic glory.

Written and directed by Mexican born Dana Rotberg, White Lies significantly reworks Ihimaera's novella, Medicine Woman. Maori carvers return to their work, reasoned Ihimaera, so why not writers? Despite the re-carving of words, the early scenes of the movie lack pace, failing to provide the momentum that the emotional centre of the film deserves.

What unfolds in White Lies are three contrasting approaches to dominant Pakeha culture, each embodied in the three women: marginality in Paraiti, accommodation in Maraea, ultimate assimilation in Rebecca.

What is thought provoking is to then lay White Lies alongside the First Testament. Israel's experience of exile offers another perspective on how minority communities activate resistance. We see marginality in the return of Nehemiah to a Jerusalem destroyed. We see

accommodation in the book of Esther, her willingness to parlay her sexuality in exchange for influence. We see assimilation in Jeremiah's injunction to build houses, plant gardens and take wives.

A century-on White Lies offers little hope. Rebecca's final decisions are chillingly bleak, while the forest gathering ways of Pariati are, in 21st century New Zealand, long gone.

All that remains, as the movie tagline declares, is the reality that redemption comes at a price.

Christians will ponder the crucial birthing scene, in which Rebecca hangs in a crucifix position, arms spread wide, supported by a watching woman, in the painful journey through which new life will eventually be won.

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.



The Epistles

The Epistles present a mosaic of how life was for followers of the Jesus Way in the earliest years of Christianity. Through these letters we get glimpses of personalities and problems, what the teachers taught, and It appears that the early inclusive vision of Peter and Paul became more rule-focussed as time passed but commitment to the cause of faith, hope and love never waned.

Bible Challenge

Paul praised the glorious grace God ___ on us	B _____	Eph 1:6
Paul called Luke the ___ physician	___ E _____	Col 4:14
Paul called Timothy 'my beloved ___ in the Lord'	___ ___ L ___	1Cor 4:17
Paul called Tychicus 'the beloved ___ in Christ'	___ ___ O _____	Eph 6:21
He called Epaphras 'our beloved fellow ___	___ ___ V _____	Col 1:7
John urged the beloved to ___ one another	___ ___ E _____	1Jn 4:7
'He who loves his brother ___ in the light'	___ ___ D _____	1Jn 2:10
The 3 great Christian virtues: ___ hope and love	___ F _____	1Cor 13:13
Paul and ___ spoke out boldly	___ ___ A _____	Ac 13:46
Paul and ___ sang hymns in prison	___ ___ I _____	Ac 16:25
Silas and ___ travelled from Macedonia	___ ___ T _____	Ac 18:5
Timothy's mother was a ___ woman	___ ___ H _____	Ac 16:1
Timothy's ___ was a Greek	___ ___ F _____	Ac 16:1
Timothy's mother was called	___ ___ U _____	2Tim 1:5
Timothy's grandmother was called	___ ___ L _____	2Tim 1:5
Paul spoke against jealousy and ___ in churches	___ ___ F _____	1Cor 3:3
Paul commended ___ a deaconess of the church	___ ___ O _____	Rm 16:1
He greeted Prisca and her husband	___ ___ L _____	Rm 16:3
and those who 'risked their necks' for his	___ ___ L _____	Rm 16:4
also, Andronicus & Junias, men of note among the	___ ___ O _____	Rm 16:7
Paul said to 'be ___ as to what is good'	___ ___ W _____	Rm 16:19
Name of Paul's personal secretary	___ ___ E _____	Rm 16:22
Erastus was the city treasurer of	___ ___ R _____	Rm 16:23
Christ's teachings are for all	___ ___ S _____	Rm 16:26

Answers: bestowed, beloved, child, brother, servant, love, abides, faith, Barnabas, Silas, Timothy, Jewish, father, Eunice, Lois, sister, Phoebus, Aquila, wife, apostles, wise, Tertius, Rome, nations

© RMS

Methodist Conference 2013

From Page 1

The Law Revision Committee's proposed simplified wording in the law book about the membership of the ethnic synods was approved. This came after a commitment was made that conversations will continue with synods to come up with a better understanding of how individuals and congregations live out their inter-cultural relationships within Tauiwi.

Among the key decisions of Conference were to affirm its earlier decision to strengthen all public church buildings to 67 percent of the current building code. No specific time frame was set for the strengthening. Another decision confirmed that all buildings be insured to their full replacement value unless special arrangements are made with the local synod.

David Bush says a very significant event in the life of Conference was the visit of the Bishop Jun Taek Lim of the South Seoul Methodist Conference of Korea. He was accompanied by a group of presbyters from the South Seoul Conference who lead congregations in New Zealand.

"Conversations to bring Korean Methodists into a closer relationship with the New Zealand Methodist Church are ongoing," David says. "We are now moving to make Korean Methodists here associates of synods. The presence of the Bishop indicates that he is serious about developing closer ties."

Free Wesleyan Church of Tonga President Rev Dr Ahio was the other prominent guest at Conference.

One of the key tasks of the Conference is to elect the in-coming presidential team and select the site for next year's Conference.

The new team are president elect Rev Tovia Aumua and the vice president elect Dr Arapera (Bella) Ngaha. Conference 2014 will be held in Hamilton.



Archives Are Fun

I love archives. Give me a box of dusty old papers, or an old leather suitcase from under the bed that is full of photographs, and I am happily occupied for hours! Even sterile, climate controlled archives give me great pleasure. They all have a certain smell about them....

Over the last few years I have become very familiar with the Methodist Overseas Mission Archives at Penrose. Several archivists have delved into their depths to find what I needed. I have discovered many vignettes about mission life that brought laughter and tears, and sometimes complete bewilderment.

So I was excited that someone had written a whole book about archives. In her book *Archives are Fun*, Marcia Baker has compiled a collection of brief extracts from the Methodist Archives, and written paraphrases of some of them.

The book is divided into 15 sections, each part defining a particular characteristic of archives. The headings also define



the various functions of the Methodist Church of NZ. The very name Methodist implies an organised efficient group. A quick glance at some of Marcia's entries shows just that.

There is such a variety of snippets from the archives that one is left in awe of the magnitude of the task Marcia undertook. I am sure we can all imagine the scene from page 85 that begins "Moved by a member in a white heat of passion while full of nothing but high opinions of himself..."

There is inspiration in many of the stories that are alluded to, such as the life of modern day pioneer, Cliff Keightley, and his family who were missionaries in Papua New Guinea and in the Solomon Islands.

Descriptions of life in the early days of New Zealand Methodism abound. There are excerpts about Home Missionaries riding the circuits on horseback in places such as the Hokianga. Then there is the Home Missionary who was

given permission to walk through a railway tunnel but got a surprise when a train came. He lay down beside the track and covered himself with his oilskin to protect him from the steam. When the train passed, he continued on his way. Now there was a sermon topic.

This book successfully conveys a sense of how the Methodist Church in New Zealand developed. The only criticism I have, as an historian, is the lack of references. It would have been too disjointed to include a citation for everything but I hope Marcia has a record of where the different information came from. You never know, someone might just identify a long lost relative on one of the pages!

This book will appeal to a wide range of readers. It is neither cumbersome nor boring in layout or content. It can be read in one session, or it could be read a section at a time. Marcia has written a book rich in history, while at the same time she has shared her passion for the Archives, something with which I fully concur.

Archives are Fun is available from Marcia and Fred Baker, 11 Merton Place, Bryndwr, Christchurch 8053. Email fmbakernz@gmail.com. Cost \$20 plus \$2.00 for postage.

By Marcia Baker

2012, Self-published, 140 pages

Reviewer: Lynne McDonald

Punk Rock Jesus

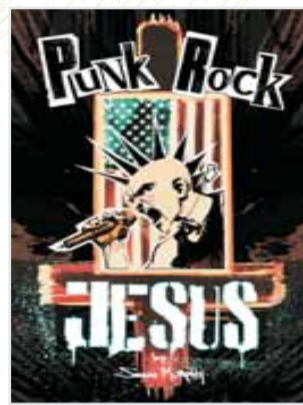
I was intrigued to hear about this graphic novel. I developed a fascination for modern depictions of Jesus-figures in pop culture after I first saw the film 'Jesus of Montreal' in the early 1990s, and as both a cartoonist with a Christian bent and an occasional fan of punk rock music, I was naturally drawn to see what it could illuminate about the Christ in this day and age.

Set in a seemingly not-too-distant future, the compelling story is captured in the cover blurb:

"A company called J2 has created the ultimate reality-show stunt: Create a human clone from DNA lifted off the Shroud of Turin, implant it in the womb of a virginal teen mother - and give birth on live TV to a boy who could be the second coming of Jesus Christ Himself.

"The kid called - appropriately called Chris - is an instant superstar, his every moment recorded and broadcast to billions of faithful viewers - religious zealots either love or hate the show, angry politicians debate its influence, and the scientific community fears its implications.

"But when Chris discovers the sinister secrets of his own creation, he becomes a rebel with a cause - and a guitar. If he decides to take his system-smashing message to the masses, can even the combined forces of religious fundamentalism and



corporate greed defeat the power of punk?"

What the blurb doesn't tell you is that the story is actually told from the perspective of a hulking, muscle-bound character named Thomas, an IRA hit-man with a truly tragic childhood that haunts his mind and the pages of this story.

Thomas is hired by J2 to be a bodyguard first for the young teen mother of Chris, and subsequently for Chris himself. Thomas has his own view of who this 'Jesus' is, and is single minded about the task he is given to protect those in his charge, meting out his bloody brand of justice to those who might threaten them. It is a gritty, intense read, both for its sharply angular art and its acerbic, unrelenting dialogue.

Amidst the novel's dystopian visions are familiar depictions of the powers exercised by mega-corporations, and the modern mass media's insatiable hunger for celebrity train wrecks. Similarly, the scenes of fundamentalist Christians protesting against the latest perceived attack on their religious faith could be something straight out of the Tea Party playbook seen across America in recent months.

Without giving any spoilers, it's not hard to imagine what eventually happens to the teenager thrust into the spotlight as the second coming of Jesus Christ. While there are parallels

to the Gospels, this is no mere retelling of the scriptures in modern punk rock idiom.

It is an exploration of what happens when the Christian faith - and Christ himself - becomes completely and utterly commoditised; a prophetic vision that some might say has already come to pass.

As modern depictions of the Christ-figure go, you probably won't find much more confronting than this. The language throughout is often profane and there is graphic violence and blood aplenty but the heart of the story is still the one confronting question that is the core of Christianity, and the one that Christ himself asked; "Who do you say I am?"

Punk Rock Jesus was written and drawn by Sean Murphy, a former Catholic who is now an atheist. Interestingly, the creation process for *Punk Rock Jesus* occurred in the midst of his 'conversion' from believer to atheist, a story that he recounts in a postscript.

That shouldn't put off any open-minded Christian from reading his thought-provoking narrative, however. It will make you reflect anew on your perceptions of the Christ story and challenge your assumptions about what the Christ means in the modern world.

Now all it needs is a soundtrack!

Under his penname 'Jim', Brendan Boughen produces the monthly editorial cartoon for Touchstone.

By Sean Murphy

2013, Vertigo, 224 pages

Reviewer: Brendan Boughen

The Underground Church: Reclaiming the Subversive Way of Jesus

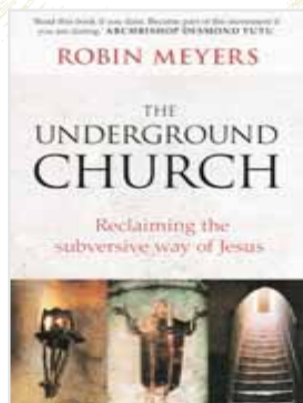
Nowadays, hardly a year goes past without a new book promoting the Church's return to the halcyon days of post-resurrection, pre-Constantinian times.

Whether it's from the conservative reaching back for a less ambiguous gospel or the liberal wishing for fewer conservatives, all tend to look through rose-tinted lenses at simpler times, reaching out to honey-coated nostalgia.

While Meyers discloses himself as a member of the Jesus Seminar, his obviously progressive outlook becomes immaterial. He roasts both liberal and conservative for pushing the church to conform to today's society and for being insufficiently concerned about supporting the spiritual journeys of the followers of Jesus.

Meyers looks at the pre-Constantinian church to see how their life-style, their actions and their trust in God made them a subversive force, and he asks how we can regain our independence from the Empire to become a subversive force in our own context.

These early Christians were not a single group with a



unified faith, but they did have a unified spirit that led to a Way of generosity, mercy, hope and radical hospitality. Not for them a promise of heavenly reward, says Meyers, but a way of life that includes all in the community.

They were fiercely anti-imperial, which led to persecution and death. Jesus was a political person, bringing heaven's justice down to earth, freeing people from oppression and injustice.

Meyers suggests that this changed with Constantine. The church swapped its joyful egalitarianism and radical inclusiveness for a hierarchical structure defined by mandatory beliefs, and how the church was recruited

as chaplain to the Roman Empire, and continues to remain committed to the post.

The book identifies the distinctive marks that make for the subversive community that Meyer advocates. The underground church will be committed to non-violence and peace-making and will take the requirement to love your enemy seriously. It will discover that 'faith' and 'belief' are not synonymous, but

that 'faith' and 'trust' are.

The community will articulate its mission as 'loving the neighbour' and doing it, over and over and over. It will share the communion meal by feeding many, and not just with tiny squares of bread and thimblefuls of juice.

It will promote an alternative community with a different economic outlook, redistributing wealth and making no-interest loans. It will talk less, and do more - but when it does talk, it will talk about important things such as war, sex, money, family and environment. It will become a community of resistance, rather than compliance.

Meyers does take the odd poke at conservatives and their belief systems. He does have some rather unimaginative methods of application. He also shows some quaint intellectual arrogance in suggesting that only ministers can understand the Bible.

You do get the feeling that Meyers thinks his dream is far in the future. The book's not perfect! But Meyers brings some fresh concepts for the reconstruction of a new, subversive church, and gives a glimmer of hope that old divides can be overcome as we resign the post of chaplain, and build a counter-cultural empire.

Review copy courtesy of Epworth Books.

By Robin Meyers

2012, SPCK, 266 pages

Reviewer: Peter Williamson

ZEALOT
The Life and Times of Jesus of Nazareth.
Reza Aslan's provocative biography challenges long-held assumptions about the man we know as Jesus of Nazareth.
\$36.99*

BEYOND BETRAYAL
Keith Newman's follow-up to *Bible & Treaty* delves into NZ's pioneering history, and asks why such a promising partnership descended into decades of distrust.
\$45.00*

BIBLE STORIES THROUGH THE YEAR
Master storyteller Bob Hartman takes two readings for each week or special day from the Year A RCL and shows fresh ways to bring them to life.
\$28.99*

YES, AND...
Daily Meditations. Richard Rohr. Daily inspiration from one of the most influential spiritual teachers in the world. Hbk.
\$41.00*

ORDER NOW
Freephone 0800 755 355 • sales@epworthbooks.org.nz • epworthbooks.org.nz *Plus P&P \$5.50 for 1 or 2 items, \$7.50 for 3 or more.

Epworth
BOOKS

NZ churches join call for justice for slain missionary

After two years since the killing of Father Fausto 'Pops' Tentorio, Auckland Philippines Solidarity (APS) and church leaders gathered at St John's Presbyterian Church in Mt Roskill to remember his martyrdom and lighted candles for justice Fr. Pops.

Fr. Pops' friend and fellow missionary Fr Peter Geremiah noted that under the government of Cory Aquino, the killers of Fr Tullio Favali were sentenced to life imprisonment even though their leader, commander Bukay Manero, was the most famous asset of the military and eventually served 23 years in prison.

"Now under Cory's son who is president, is justice possible for Pops and other victims of extra-



Protestors want justice for murdered missionary Fr Pops Tentorio.

judicial killings?"

Spokesperson for Auckland Philippines Solidarity (APS) Cameron Walker said it is

outrageous that the top military officers claim that paramilitary groups do not exist, despite repeated testimonies from

witnesses about their acts of murder and harassment against civilians.

Methodist Church of NZ Mission and Ecumenical secretary Rev Prince Devanandan noted at the gathering that we live today in a world where money has become more important than human life.

"The military in the Philippines and other countries controlled by the multinationals are only taught to kill those who resist injustice but not taught to respect human life and dignity," Prince said.

APS says Fr Pops was a staunch advocate against mining and for indigenous people's rights.

"The blood of hundreds of victims of extra-judicial killings is on the hands of the military and para-military forces. The

government has ordered them to eliminate those who stand in the way of big mining corporations, foreign investments and the local landed elite such as Cojuangco-Aquino family," Cameron said.

"Fr Pops was killed for the same reason that the Most Rev Alberto Ramento, bishop of the Philippine Independent Church was killed. He was supporting striking sugar workers.

"In the name of Fr Pops and all victims of extrajudicial killings, we shall continue to press for justice and show the Aquino government that the world is still watching," he said.

Unsung Methodist Personalities

ALL THE WORLD'S A STAGE Thomas Woolloxall - 1873-1946

Not long after John Wesley died, one his senior ministers, John Pawson, was looking through the books and papers in Wesley's house



Thomas Woolloxall

at City Road and found the old man's annotated edition of Shakespeare's works. He considered it unedifying and destroyed it!

William Law, who influenced the young

Wesley, once said that "the playhouse is as certainly the house of the devil as the church is the house of the Lord" but Shakespeare remained a staple of Wesley's reading, and his Journal indicates he always carried his Shakespeare around with him.

Thomas Woolloxall was the son of John Lawrence Stephen Steele Woolloxall (c1836-1888) and Emily Louisa Mary Ann Wiseman (1844-1881). Born in Liverpool in 1873, while his family was visiting England, Thomas grew up in Australia and for 15 years lived a life dependent on the stage.

Using the name Johnny Hall, his father was an actor, popular throughout Australasia, and particularly well remembered in New Zealand. At his death his performances as Dick Deadeye in HMS Pinafore, and the gravedigger in Hamlet were recalled. His mother was also from a family touring company, and she played Buttercup to Johnny's Deadeye. Thomas' official

Church obituary stated simply that his early life was spent "travelling in the theatrical profession".

His father died in Melbourne but by the mid-1890s Thomas was working as a salesman in Wellington. There he came under the influence of the prominent Primitive Methodist preacher and temperance leader John Dawson, at Webb St. His interest in ministry probably prompted Thomas "to abandon the stage" (as his obituary stated) and to resume his traditional family name of Woolloxall, which was publicly announced in a Wellington newspaper late in 1898.

He entered the Primitive Methodist ministry in 1901, and spent the next 36 years travelling widely around the Connexion - from Whangarei to Westport to Dunedin. While at Eltham he came to know Ella Mary, the daughter of James Clover, the Primitive Methodist minister at Stratford. They were married in 1906 but she died only two years later, a few weeks after the birth of her second daughter. Thomas remarried

and a son, named for the grandfather, was born in 1913.

He was appointed by the Church to committees that had a literary or theological agenda but was better remembered as a fervent evangelical preacher, and in the cause of temperance was 'not afraid to preach at street corners.'

On the other hand, one of his senior colleagues at Ashburton praised Thomas for his 'docility and fidelity'. In valedictories and other tributes, the most frequently mentioned of his virtues was his faithfulness to his Church.

After losing his mother at age seven and his father at 15 it may be that Thomas found itinerant ministry - he served in more than a dozen circuits during his 37-year ministry - was more appropriate than the life of a strolling player. He died, after a long and useful life, in Auckland on January 29th 1946.

Archives now part of Presbyterian Research Centre

PRESBYTERIAN ARCHIVES

By Anne Jackman, Director, Presbyterian Research Centre

Since the beginning of this year the Presbyterian Archives and the Hewitson Library have joined together to form the Presbyterian Research Centre.

While the Archives do a steady business assisting genealogists and others researching life in the Presbyterian Church, the library caters more to those who need resources to support their work within the Church, or those with a personal or academic interest in theology.

For practical purposes there is no change to access to the collections of the Archives and the Library. They have both always been open to members of the public.

Historically the Library has always been closely allied to Dunedin's Knox College, particularly the Theological Hall. When theology education moved down to the University of Otago

campus in the mid 1990s, much of the Library's focus shifted as well, and now it serves as the primary library resource for the Knox Centre for Ministry and Leadership, and those working in the Presbyterian Church of Aotearoa New Zealand.

The Knox College residential students still cherish it as a study space, and are proud of its old world air.

Many have been brought up on Harry Potter novels and consider the Library their 'Hogwarts' place, albeit with mod cons like wifi and access to the university's student network.

For people in the community with an interest in theology or anyone working in a church, it is an extensive resource.

There are the classic texts, more practically oriented pastoral care material, a youth ministry collection, and the Chrysalis Seed Trust collection of books and



Hewitson Library holds a range of works useful to theologians and church people.

journals concerning art and faith.

One of Dunedin's hidden treasures is the Hewitson's rare books collection. It has evolved from the personal collections of various early ministers who arrived as part of Otago's mid-19th century settlement.

This collection is largely theological in nature and is increasingly coming to the attention of international scholars who have travelled to view bookplates and marginalia - even though the book itself might be digitised and on the web.

It's the special extras that mean a visit is needed.

How can the Presbyterian Research Centre help you? If you're in Dunedin you are welcome to visit. We are in the Hewitson wing of Knox College, Arden Street, Opoho, and we are open 8.30am-4.30pm, Monday to Friday.

If you're out of town, write or email us at hewitson@knoxcollege.ac.nz and we'll see how we can help. There is an on-line membership application at hewitsonlibrary.org.nz.

For those who are more interested in the Archives, we expect the catalogue to be online by the end of this year. The true depth of this key collection will be revealed, and we're sure you'll be amazed. Watch this space for more news about this.



'Tula'i mai le lefulefu, talu le loto finau-malo'

Tusia: Paulo Ieli

Fai mai le Faataoto e 13 f. 4: "Ua tu'inaanu le loto o le paie, ae leai se mea e maua; a o le mana'o o e filiga i galuega e matua ma'ona ia."

O Romana o le afafine o se tagata mativa mai Mexico (Mekiseko) sa aumau i Miami Arizona. Sa fanau lenei tamaita'i i le aso 20 Mati 1925. O le tausaga 1933 sa tipoti (deported) ai e le Malo o Amerika lenei tamaita'i ma ona matua ma le aiga atoa i lo latou atunu'u o Mexico, talu ai le tulaga leaga o le 'Tamaoiga' 'Great Depression'.

O le 16 o tausaga o lenei tamaita'i na fa'aipoipo ai o ia, a o le 18 o ona tausaga no sola ai le tamaloa ae tu'ua na o ia ma le fanau tama o Carlos, ma Martin, ma leai ai se isi e faigaluega e tausia o ia ma lana fanau laiti.

Sa matua mativa o ia i lona atunuu o Mekiseko, e le'i a'oga i se matata e ono maua ai se galuega, toe le iloa tautala i le gagana

Igilisi o le gagana e tele ina maua ai galuega. Ae le'i faavaivaia ai o ia, a ua mo'omo'o, fai ana miti, ma ua matua naunau ia taunuu ana miti ma mo'omo'oga.

Na'o si tupe laitiiti lava sa i lana taga, a ua faatutu nei lona taumafai ia taunuu i le aai o Amerika o Los Angeles. Na taunuu loa iai, ona faaoga lea o tala e fitu na totoe, e totogi ai le taxi ma alu ai i le fale o sona tausoga. E le'i mana'o o ia e ola faalagolago. A ua alu su'e le galuega, ma maua, e fuluipu. Toe maua le isi galuega, o le falai panikeke mafolafola (tortilla) mai le 12 i le po i le 6 i le taeao. Mai galuega nei e lua, na mafai ona maua ai lana tupe teu e \$500.

O le tupe lea na faatau ai lana masini e kuka ai panikeke mafolafola e faatau atu i tagata, ma amata ai loa lana ulua'i pisinisi, o le falaiina o tortilla's (pancake). O le filifiliga o Romana na oo ina faatu ai lana pisinisi o meaai faa-Mekiseko, ma faaigoa, O Meaai Faa-Mekiseko a Romana, o le

kamupani aupito tele lea o meaai faa-Mekiseko i le lalolagi atoa.

O le tausaga 1963, fa'atuina ai e lenei tina mativa ma nisi o ana paaga fai-pisinisi o tagata Mekiseko lava, le ulua'i Pan-American National Bank i Amerika. O le fa'amoemoe o lenei Faletupe ia fesoasoani i tagata Mekiseko o lo'o aumau i Amerika, ma lagolago i le atina'eina o ni a latou pisinisi. Ole tausaga 1969 na filifilia aloaia ai le Board Roman e avea ma Fa'atonusili o le Faletupe.

O le alualu i luma o galuega ma le soifua finau o lenei tamaita'i na tofia e Richard Nixon le Peresitene o Amerika, e fai ma Failautusi o Tupe a le Malo o Amerika. O ulua'i tagata Mekiseko lenei ua mafia ona ofi i totonu o tofiga-maualuluga o le Maota Fono o Amerika.

O mea na fai e Romana Panalosa, na faatino ai mea na saunoa ai foi se tasi peresitene o Amerika, o Eisenhower, e uiga

i mo'omo'oga ma le filifiliga e tulituliola le mea o mana'o iai, se'ia o'o ina taunuu. E moni lava: "Ua tuinanau le loto o le paie, ae leai se mea e maua, a o le mana'o o e filiga i galuega, e matua ma'ona ia."

Ioe, o le matagofie o le taunu'uga o le tagata ua iai le loto finau-malo, le tagata le ola fa'alagolago, le tagata le paie, le tagata e le fiu e finau. O lo'o manino i le Talafa'asolopito o lenei tina, e le'i tu'uina iai e se tino-i-tupe e ola ai, ae sa tu'uina iai e le Atua ia Ramona meaalofa ma le loto finau, ina ia fa'aogaina-tatau mo ia ma lona aiga.

Mai le lefulefu o le olaga mativa ma le le tagolima, na fa'aosofia ma fanau mai ai le agaga-finau saili malo, a lele, ua moni ai upu a le atunu'u. "Ua tpea i ula, ua tago i ula, ua lau i ula" Aisea?

Ta'atia atu le fesili i ou-tafatafa e saili iai sau tali, manuia lau faitau!

'Ua malie-toa, ua malo-tau'

Tusia e Paulo Ieli.

O le tauaofaiga o le fonofa'aletausagalakoneferenisi a le Ekalesia Metotisi Niu Sila i lenei tausaga na molimauna ai le fa'au'uina (ordain) o le susuga ia Tavita Palelei e avea ma faifeau-fa'au'u a le Ekalesia.

Sa fa'atumulia le Maota o le Kolisi a Uesele a le Ekalesia i Pukekohe i le afiafi ole Aso Sa aso 6 o Oketopa 2013 i lea sauniga mamalu. O le afioga i le Peresetene o le Ekalesia le susuga ia Rex Nathan ma lona soa (sui-peresetene) Jan Tasker sa ta'ita'ia lea sauniga. O le susuga i le ali'i faifeau ia Terry Wall sa laugaina le upu e lu'itauina ai le au-fa'au'u o lenei tausaga ae tainane le Ekalesia. O le matua o le lauga a le ali'i faifeau o le upu tu'usa'o a Iesu .."Se a le mea e te va'ai atu ai i le fasi la'au i le mata o lou uso, ae te iloa e oe le utupoto i lou lava mata"

Pesega matagofie o lea aso sa saunia e le aufaipese lalaga-fa'atasi a Papakura o lo'o galue ai le susuga ia Tavita ma le faletua ia Fa'afeai ma le aufaipese a le Matagaluega-Manurewa o lo'o punonou ai le susuga i le Misionare ia Fatuatia ma le faletua ia Suresa. Sa taualuga pesega o lea afiafi e le aufaipese malosi a le Vahefanua Tonga ma le latou faili-pu.

O lenei sauniga sa molimauna e le afioga i le Sea o le Sinoti ma le mamalu o le aufaigaluega tainane usufono sa auai, fa'atasi ai ma le faletua-malolō-manumalo ia Kueni Palelei o le tuaā lea ole ali'i faifeau ia Tavita.

Ua moni ai le upu a le atunu'u, "Ua se togi le seu na laga tala, ua e fa'apulou i le tualima, ua fa'amalo fai o le faiva." Fa'afetai finau, fa'afetai onosa'i, fa'amalo galue.

O o ou lua mamā na, tau ina ia fa'aosofia moegaluaga i so oulua finagalo ma le faletua Fa'afeai auā faiva-alofilima ua valaauina lo

oulua soifua galulue e le Atua.

Pale le Sinoti i Tofiga Mauualuluga Ekalesia Metotisi Niu Sila:

O le tausaga nei na maitauina ai le lagolagoina o le Sea o le Sinoti Samoa le susuga ia Tovia e Aumua e le tele o Sinoti o le Ekalesia e tu'uina atu lona suafa i le sailiga o le tofi peresetene o le Ekalesia.

O le susuga ia Tovia Aumua, ma le tamaita'i faifeau Tonga o Sylvia 'Akau'ola-Tongotongo sa tu'uina o laua suafa i le komiti Filifilia a le Ekalesia o le 5+5 mo le filifiliina o se Ta'ita'i ole Ekalesia mo le isi 2 tausaga.

O le taunu'uga o le filifiliga ua, ua lilifa tasi le tofa a le komiti ma le lagolago a le Ekalesia aoao, tofia aloaia ai le afioga i le ali'i Sea o le Sinoti e avea ma Peresetene o le Ekalesia mai le Koneferenisi o le 2014.

Sinoti Samoa, lele "ua e silasila i Taumeasina ae tepa i Matagofie" e pei o le upu e fai i le nu'u o Matautu, le fa'aeaea a le Ekalesia ma lona fa'atuatuaina o agava'a o lo tatou ta'ita'i e tu'u tia'i iai le foeli o lona sa. Ia vi'ia le Atua ona o lona fa'aogaina o lana auauna ma le faletua ia Leotele i ana feau ma galuega o le Talalelei.

O lea fo'i ua taoto le fa'afitiga aleaga, tofiga a le Mafutaga Tama'ita'i o le Ekalesia Metotisi Niu Sila, filifilia aloaia ai le faletua ia Olive Amani Tanielu e avea ma Peresetene o le Mafutaga Aoao.

Ua moni ai le upu e fai le tauti'aga na fai i Salafai, "Ua logologoā tala o le ti'a a Ti'eti'etalaga", e fa'apena le lagona i le soifua tautua, soifua sailimalo o lenei tina o le Sinoti. Ua logologoā tala, o lona soifua galue, lea fa'atoa tu'uina atu le tofi Sui-Peresetene o le Ekalesia aoao, a lea fo'i ua toe fa'apaleina talu le soifua finau mo le Atua.

Ua malie-toa, ua malo-tau.



All Black joins White Sunday celebration at Papatoetoe Samoan Parish

Na fa'ateia le sauniga o le Lotu a Tamaiti i Papatoetoe ina ua susū atu le susuga ia Charlie Faumuina ma auai i le sauniga.

Sa tu'uina iai le avanoa e saunoa ai le susuga ia Charlie, ma sa ave ai lana fa'amalosi 'au i le fanau ma tupulaga. Sa fa'aautu lana saunoaga i le 'Dream big, and aim to achieve it' Sa lagona le agaga fa'amalieina o le sauniga ona o le avanoa ua mafai ona feiloa'i atu ai le to'atele i lenei alo o le atunu'u o lo'o filifilia i le Olopeleki.

O Charlie o le alo (grandson) o le faletua ia Fa'amalele Faumuina o se tasi o tuaā-sinasina o le Matagaluega, o lo'o galulue ma ona alo le faletua ia Aga ma le susuga ia Samaila i le Matagaluega i Papatoetoe.



NA MURI MAWE NI YAVA

(Vakarautaka ko Rev Dr Ilaitia S. Tuwere)

Dua na dau taubale na Turaga ko Jisu. Au muria mai na sala mai na Joritani me gole vaka ki Jeruisalemi vata kei iratou e lewe vica tale na turaga kei na marama – veimata-lotu ka duidui matanitu, ni oti na neitou bese tiko mai Amman na koroturaga kei Jordan ena vica na yabaki sa oti. Keitou cabe cake kina ulunivanua ko Nipo ka a mai duri tu kina ko Mosese ena vica vata na udolu na yabaki sa oti, ka vakaraitaki vua na vanua yalataki ko Kenani; na vanua ni 'wainisucu kei na oni'. Ka tukuni vua ni na raica tu ga yani ia ena sega ni butuka (Vakarua 32: 48-52). Keitou siro sobu ki na wasawasa se waitui-mate se *Dead Sea* ka takosova na Joritani, curuma na koro ko Jeriko ka cabe vakamalua yani ki Jeruisalemi. Na vanua se sala oqo a dau taubaleta na Gone Turaga ko Jisu ena nona bula vaka-tamata eke e vuravura. E daidai sa ciciva na motoka.

Eda goleva ena ivaqa vakayalo ena vula oqo ko Noveba na "Mawe ni Yavana na Turaga". Eda marau ka vakavinavinaka vakalevu ni koto na mawe ni yava oqo, se vanua cava ga eda bula ka veiqaravi kina eke e vuravura. Mai butuka na vuravura oqo na Kalou ena Nona gauna kei na Nona galala taucoko me talevi keda mai kina. Ka sa voleka talega mai na siga se gauna meda vakananuma lesu kina na nona talevi keda mai na noda Kalou ena vuku ni Luvena ko Jisu sa iKoya na Karisito, na nona Siga ni Sucu sa tu talega oqo e matada.

A cava na ibalebale ni Mawe ni Yava oqo? Na Mawe ni Yavana na Turaga sa volai vakamatata koto ena Nona vosa; nona cakacaka; nona bula taucoko, nona Mate kei na Tucake Tale, me vaka ka vakadinadina kina na iVola Tabu. Na bula meda bula kina meda butuka vinaka kina na mawe ni yavana na noda Turaga sa ikoya na bula ena sala eratou kacivi ka talai yani kina na tisaipeli.

Eratou kacivi me ratou vuli, dauvakarorogo me ratou rogoca vinaka kina na ka ka tukuna na nodratou iliuliu. Me ratou dau muria na vosa. A sega ni vaka kina ko Jiutasa Isikarioti. Sega vakadua ni vuki tani mai sala makawa ka tu kina e liu ni bera ni kacivi me nona tisaipeli na Turaga. Evei na vanua e tini kina ko Jiutasa? Mate vakaloloma ena nona vakamatei koya vakataki koya (Maciu 27: 3-5). Sa vinakati vakalevu edaidai ena loma ni noda *Sinoti* ni Wasewase ko Viti kei Rotuma e Niusiladi me levu na tisaipeli. Sega me levu walega na Dauvunau se vaka-itutu vakalotu cava ga. Seg! Ia me levu na tisaipeli yalo dina ka ra raica vinaka na Mawe ni Yavana na Turaga ka muria yani me yacova na mate. Ni da lesu yani vua na noda Turaga ni oti na muri mawe ni yava oqo, eda rogo-vosa vinaka: "...a tamata vinaka ka dina. Ko sa dina ena ka e vica ga. Au na lesi iko mo lewa na ka e vuqa. Curu kina marau ni nomu Turaga" (Maciu 25: 21).

A cava na ivakarau me taurivaki ena muri mawe ni yava oqo?

Meda dau 'rai sobu' vakavinaka. Seg! Na Mawe ni yava e tiko e ra. Seg! Ni tiko i cake se vakababa. Na 'rai sobu' sa ivakaraitaki ni via vakarorogo. Vinakata na vuli tikoga me yacova na mate, kei na talai rawarawa. "Dou tiko lo, mo dou kila niu sa Kalou. Kau na vakalevulevu e vuravura" (Same 46: 10).

Edua tiko na ivakarau vinaka ni muri mawe ni yava oya meda "Galu" ena gauna dodonu meda galu kina. Meda kakua ni vosa tikoga vakalevu. Dua na nodra ivosavosa na Jaina era kaya ni 'solia vei keda na tamata na Kalou me rua na daligada ka dua na gusuda'. Sa kena ibalebale ga me levu cake na noda vakarorogo ka lailai na noda vosa. Na bula ka maroroi vinaka kina na GALU se vakarorogo sa maroroi talega kina edua

na *irogo vinaka* ni noda ciqoma na domona na Turaga. Ka sa sa yaga talega vakalevu na Galu se Vakarorogo oqo ena noda bula vaka-vuale.

E vei na vanua ka davo koto kina na mawe ni yava oqo?

E kaya na Dau-ni-Same ni davo koto ena loma ni wasawasa: "A Nomuni sala sa koto ena wasawasa. Kei na Nomuni salatu ena wai-levu. Ka sa sega ni kilai na we ni Yavamuni. O ni a tuberi ira na Nomuni tamata me vaka na qele ni sipi, ena liga i Mosese kei Eroni" (Same 77: 19-20). Sa kena ibalebale ni mawe ni yava oqo sa davo koto ka sega ni yali ena loma-donu kei na vanua titobu kecega ni noda bula na tamata. E koto vinaka kina na mawe ni yava oqo. Ka ni nona yaco me tamata na Kalou ena Luvena ko Jisu Karisito a curuma ka butuka na yasa kecega sara ni noda bula na tamata. Nona Sucu? A sucu mai na vale-ni-manumanu. Nona mate? A sotava na veivakalolomataki ka dredre duadua – me yacova na nona vakararawataki, kasiviti, ka vakarubeci se vakamatei mai na Kauveilatai. Sa sega ni dua na 'titobu' ni bula eda cavuta rawa na tamata me sega ni kila na Kalou. E 'kila' ka 'tiko' talega kina. E koto kina na mawe ni yavana.

Na waitui se wasawasa sa "tina" ni veika kecega ka bulia na Kalou na Dauveibuli. E tekivu na lomalagi kei na vuravura mai na wai – wasawasa se uciwai. Ni bera ni basika na veika bula kecega, sa yavavala koto na "Yalo Tabu ni Kalou" ena dela ni wai mai na iVakatekivu. Ka sa tara cake ena dela ni mawe ni yava oqori na lomalagi kei na vuravura, kei na veika kecega sa sinai kina.

Ena sega ni taqusi rawa na mawe ni yava oqo.

Ena rawa me sega ni kilai se da guilecava ga na mawe ni yavana na Kalou me vaka ka cavuta koto na Dau-ni-Same mai cake. Rawa me seavu, ia ena sega vakadua ni

taqusi laivi. Ka ni nona bula na Gone Turaga ko Jisu Karisito, me tekivu mai Peceliema ka cava yani ki Kalivari mai itukutuku-bula ena itukutuku kecega me baleta na vuravura kei na kena veitaba gauna. Ena sega ni dua na itukutuku tale me vaka kina mai liu me yacova na iotioti. Ena vuku ni ka oqo, sa na yaga mo savata se samaka tiko ena veisiga na nomu bula...ena nomu vakavinavinaka ka vakararavi vua na Kalou ena masu...caka vinaka...dauloloma...vosota vakadeda...wilivola Tabu kei na veivola yaga tale eso. Era na taqusi na vei-mawe ni yava kecega – nodra na liuliu vakamatani...vakalotu...vaka-vanua. Era na taqusi ka yali yani.

Rogoca mada na nona vosa edua oqo – rogo levu, vuniwai ka vuku ka muria yani na mawe ni yavana na nona Turaga kina colo kei Aferika, me kauta yani kina na iTukutuku Vinaka:

"Sa lako mai vei keda me vaka edua eda sega ni kila, ka da lecava vakarawarawa na yacana. Me vaka mai liu, ena bati ni drano. A rairai vei iratou e liu ka ratou sega ni kilai Koya. Sa cavuta vei keda na vosa vata ga ka rogo vei ira e liu: "Muri au mai!" Ka solia vei keda na itavi meda qarava. Sa vosa ka veitalai. Kivei ira era rogoca na domona ka muri Koya, se ra cecere, se lolovira, vuku se lecaika. Ena vakaraitaki Koya na Turaga ena loma ni veika dredre, yaluma se rarawa era na sotava. Ka ra na curuma rawa na veika dredre oqori ena Nona voleka kei na Nona veitokani ka sega ni vakabekataki rawa. Me vaka beka edua na vatavatairalago ka sega ni na sereki vakarawarawa, era na qai kilai koya ga ena loma ni veika dredre era donuya se sotava, ni oqo na Gone Turaga ko Jisu ka sala vata voli ga kei ira ena veigauna kecega." (Albert Schweitzer).

Lagilagi Na Reli Ni Soqosoqo ni Veitokani ni Marama ni Wasewase Ko Viti kei Rotuma e Niu Siladi 2013

E nai ka 20 kina 22 ni Seviteba 2013, e ra lomasoli na marama ni Wasewase, mera biuta na nodra vale ka takosova mai na vei buca, na veidelana, vei uciwai kei na waitui ka vukaci mai na maliwa lala kei Niu Siladi me ra laki tiko e na reli ni Soqosoqo ni Veitokani ni Marama ka a vakayacori e na El Rancho Christian Campsite mai Waikanae ka kena ulutaga levu na "Soqosoqo ni Veitokani Ni Marama -Mo Lako Yani Ka Veiqaravi" (Women Go Forth and Serve).

E nodra vulagi dokai kina na marama i Talatala Alisi Vua mai na Lotu Wesele mai Viti e na veisureti ni Wasewase O Viti kei Rotuma e Niu Siladi. E ra a tiko talega kina Nai Talatala Qase ni Wasewase, Peni Tikoinaka, Talatala ni Tabacakacaka o Waikato/Waiariki, Akuila Bale ka vakakina na marama Peresitidi ni Soqosoqo ni Veitokani ni Marama ni Lotu Wesele e Niu Siladi o Marie Smith. Ni oti na Lotu ni veikidavaki ena yakavi ni Vakaraubuka, e ra tevuka na marama e dua na nona i dadedabe o Talatala Alisi ka ra kidavaki vakavanua e na loma ni Wasewase.

E na siga Vakarauwai ni oti na vakatalau, e ra sa tomana sara na nodra veituberi o Talatala Alisi ka sala muria tikoga na ulutaga -Mo Lako Yani Ka Veiqaravi" (Women Go Forth and Serve). E ra vakauqeti tale na marama ena vuku ni isolisoli vakalou e tiko vei ira kei na nodra itavi cecere e na nodra yalodina ni veiqaravi e na matavuale ka vakakina ena veivanua tale eso. Ni mai cava na veituberi e cava toka ena dua na delana cecere ka ra bole tale na Veitokani ni Marama e na vuku ni veiqaravi e ra sa kacivi kina. E ra vaqacotaki ka vakauqeti me ra marama ka

vakasinaiti ena Yalo ni Kalou ka me ra tiki tiko ni veiqaravi rabailevu ni soqosoqo ni marama e Niu Siladi kei na vuravura raraba.

Ni oti na veituberi, qaravi na nodra bese ka vaka kina na nodra veisivisi sere kei na soli. E ra qaqa ena sere na i Soqosoqo ni Marama mai Wellington ka ra qaqa ena soli na soqosoqo ni marama mai Pitt Street. Ni oti na vakayakavi a vakayacori na nodra vakavinavinaka vei Talatala Alisi kei ira na lewe ni Lotu e Wellington Wesley ka qai muria yani na nodra gauna ni vakalasalasa.

E na mataka ni Siga Tabu, a vakayacori kina na Lotu ni nodratou mai vakatabui na i vakalesilesi vou ni Soqosoqo ni Veitokani ni Marama ni Wasewase, lotu veitalatala kei na vakayakavi ni Turaga.

Sa ka levu na vakavinavinaka kina Wasewase o Viti ena kena vukei nai lakolako mai nei Talatala Alisi. Na vakavinavianka kina Lotu mai Viti kei Talatala Alisi ena nodra mai veiqaravi vula dua e Niu Siladi. Na vakavinavinaka talega kina i vavakoso mai Wellington Wesley e na vuku ni veiqaravi siga tolu.

Na reli ni yabaki 2015 e na vakayacori tiko e nai tikotiko ni Lotu mai Meadowland - Tabacakacaka o Viti e Okaladi.

Oqo ko ira na i vakalesilesi vou ni Soqosoqo ni Veitokani ni Marama ni Wasewase: Peresitidi: Radini Talatala Una Tikoinaka, Vukevuke ni Peresitidi: Radini Talatala Sereana Yasa, Petereni: Susau Strickland, Vunivola: Anaseini Osborne, Dauniyau: Sofia Nurminen, Daunivolavola (Minute-taker): Jokapeti Tara, Project Co-ordinator: Kelera Uluiviti.



E ratou veiqaravi tiko oqori ena vakayakavi ni turaga o Talatala Alisi Vua, Talatala Akuila bale kei Talatala Qase Peni Tikoinaka.



E vakasalusalu taki tiko oqori na peresitidi ni Soqosoqo ni Veitokani ni Marama ni Lotu Wesele e Niu Siladi, Marie Smith

OKOOKO 'A SIOPAU

Ngaahi Lakanga ke toki fakamahino:

1. Hausia 'i moana Taufu'i
2. Tamata'ane Tupou

Faifekau Mālōlō:

1. Taniela Moala
2. Lisiate Manu'atu
3. Samiuela Taufu

Kau Ako Faka-Faifekau: Maau pe

Faifekau 'Ahi'ahi: ma'u Potungāue

1. Kalolo Fihaki: (Lea Faka-Tonga)
2. Kuli Fisi'iahi: (Lea Faka-Papālangi)
3. 'Ilaisaane Langi (Lea Faka-Papālangi)
4. Manoa Havea (Lea Faka-Papālangi)
5. Mele Foeata Tu'ipulotu (Lea Faka-Tonga)
6. Sione Lea'aetua (Lea Faka-Tonga)
7. Nehilofi 'E-Moala 'Aholelei (Lea Faka-Tonga)
8. Finau Halaleva (Lea Faka-Tonga)
9. Melema'u Molitika (Lea Faka-Papālangi)

Fakamafai ke fai Sākalamēniti mo e Papitaiso:

Na'e fakamafai'i 'a e ni'ihiki ko 'eni 'i he Konifelenisi 2013 ke nau fakahoko 'a e Sākalamēniti 'i he 2014:

Auckland/Manukau Tongan

Moi Kaufononga
'Uha'one Metuisela
Mafua Lolohea
Mele Foeata Tu'ipulotu
Sione Lea'aetua
Nehilofi 'E-Moala 'Aholelei
Kalolo Fihaki
Finau Halaleva

Mt Maunganui: Siale Fotu

Napier/Hastings: Fatongia 'Ofa

St Paul's Hamilton: Sekope Moli

St John's Hamilton: Sione Molitika

Palmerston North: Saia Fia

Levin: Siela Nau

Upper Hutt: Sione Na'a Sina

Blenheim: Piutau Moli

Oamaru: Frances Oakes

Dunedin: Palanite Taungāpeau

Dargaville: Kuli Fisi'iahi

New Plymouth: Manoa Havea

Beckenham: Mele Molitika

Auckland Central: 'Ilaisaane Langi

Vāhenga Ngāue (Parish) Fo'ou:

Na'e tali lelei 'e he Konifelenisi ke hoko 'a Siasi Lotofale'ia, Mangere, ko e Vāhenga Ngāue (Parish) fo'ou pea ma'u ai pē mo hono fika Faka-Konifelenisi ko e 7530, mo hono hingoa ko **Lotofale'ia Mangere Tongan Parish**. Fakamālō atu ki he Faifekau Goll Manukia, Sētuaata Sila Terepo, Tokoni Sētuaata, 'Aisea Manu Naeata, mo e kau taki 'o e Siasi Lotofale'ia, pea mo e siasi kotoa, ki he ngāue lahi mo uoungataha kuo mou feiá, pea kuo mou a'u ai ki he 'epoki fo'ou 'i he mo'ui 'a e siasi. 'Oku 'i ai 'a e talamōnū atu mei he Faifekau Sea 'o e Vahefonua, 'o fakafafonga' i 'a e Vahefonua Tonga O Aotearoa kakato, ki he mo'ui fo'ou ko ia kuo mou loto lahi kemou laka atu ki ai 'i he Siasi. Fakatauange ke fai tokonia kimoutolu 'e he Tolu-Taha'i-'Otua, kemou lakalakaimonū ma'u pē 'i he Kelesi mo e nonga 'oku vakavakaō mo e kakai tui 'Otua.

Fakafafonga Tonga ki he Ngaahi Kōsilio/Komiti 'a e Konifelenisi' ki he 2014.

Tauwi Strategy: (Membership of Tauwi Strategy)

Setaita Kinahoi Veikune, Edwin Talakai

Tauwi Stationing: (Membership of Tauwi Stationing)

Setaita Kinahoi Veikune, Edwin Talakai

Kōsilio 'a e Konifelenisi. (Council of Conference)

Setaita Kinahoi Veikune [Substitute/talifaki]

Board of Administration:

Paula Taumoepeau mo Ruby Manukia Schaumkel

Budget Task Group:

Paula Taumoepeau

Connexional Financial Review Committee:

Paula Taumoepeau

Mission Resourcing Board

Setaita Kinahoi Veikune

Investment Advisory Board:

Ke toki fakaha he 2014

Methodist Trust Advisory Board:

Ke toki fakaha he 2014

Council of Elders

Vaikoloa Kilikiti

President's Legal Adviser

Ruby Manukia Schaumkel

PAC Distribution Group

Saikolone Taufu

Board for Methodist Mission Southern

Siosifa Pole

Mission Ecumenical Committee

Sylvia 'Akau'ola Tongotongo

Public Issues Network Committee

Soana Muimuiheata

Wesley College Trust Board

Meleane Nacagilevu, Ruby Manukia Schaumkel

Faith & Order Committee:

Ruby Manukia Schaumkel & Goll Fan Manukia mo Paula Taumoepeau, 'Ikilifi Pope

Methodist Mission Aotearoa

Paula Taumoepeau mo Tau'atina Tupou
Wesley Community Action (Wellington)

Senorita Laukau

Dunedin Methodist Mission

Palānite Taungāpeau

Mission and Ecumenical Committee

Sylvia 'Akauola-Tongotongo

Wesley Community Action

Hiueni Nuku

PAC Distribution Group

Saikolone Taufu

Law Revision

Ruby Manukia Schaumkel & Kathleen Tuai Ta'ufu'ou

Travel & Study

Metuisela Tafuna

Wellington Charitable & Education Endowments Trust

Senorita Laukau

Children Ministry Team

Loviana Lusaipau

Youth Ministry Team

'Osaiasi Kupu

'Alilia Molitika

Ko e Konifelenisi 'o e Ta'u kaha'u 2014, 'e fai ia ki Hamilton, kā tetau foki ki he taimi anga maheni - ki he 'uluaki uike'eni 'o e mahina Novema.

Teu toki hoko Atu. Siopau

See Page 20



FAKALOTOFALÉ'IA NOVEMA 2013

KAVEINGA: TAU FAKAMO'ONI MO FAKAHAA'I 'A E TOHITAPU: Ngāue 1:8

Ka te mou ma'u pē ha mālohi, 'o ka hifo 'a e Laumālie Mā'oni'oni kiate kimoutolu: pea te mou hoko ko 'eku kau fakamo'oni, 'o 'ikai 'i Selusalema pē, kā 'i Siutea kātoa, mo Samēlia, 'io, 'o a'u ki he ngata'anga 'o māmani.

Ko e veesi folofola huluhulu 'o e Kaveinga 'o e mahina ni, 'oku ne 'omi kiate kitautolu ha lotu lahi ke fai 'etau Fakamo'oni mo 'etau Fakahaa'i 'a e Tohitapu. He 'oku lōtaki ai 'e Sisū 'a 'ene kau akó ke nau ma'u ha lotu to'a ke fakakakato 'a e Misiona kuo tuku kiate kinautolu ke fai. Na'e fekau'i kinautolu ke faka'osi 'a e ngāue na'a ne kamata, kā ke nau tatali ke hoko mai 'a e Laumālie Mā'oni'oni, he ko e hoko mai 'a e Laumālie Mā'oni'oni, 'oku ne 'omi 'a e MAFAI, ko e mafai ko ia 'oku 'i ai 'a e IVI mo e MĀLOHI, 'oku 'i ai 'a e 'AMANAKI mo e FAKATU'AMELIE, ke ne fakamālohi 'i 'enau tui. Na'e tui 'a e kau akó ki he 'Eiki,

'o nau 'alu ki kolo 'o ma'unga nofo fakataha mo faka'utumauku 'enau lotu, mo e laumālie taha 'o tatali ki he tala'ofa 'o e Laumālie Mā'oni'oni. Pea 'oku mou mea'i kotoa pē 'a e fakamatala 'a e Tohitapu ki he 'aho na'e hifo ai 'a e Laumālie Mā'oni'oni, na'a nau 'i he fale pē taha, pea ko e fale ko ia na'e fa'ofale ai 'a e Laumālie Mā'oni'oni, pea na'e fakamo'oni 'i ai 'a e palōfisi 'a e palōfita ko Sioeli: *Sioeli 2:28 - Pea 'e hoko 'i he kuonga ki mui, te u lilingi hoku laumālie ki he kakano kotoa, pea 'e fai palōfisi 'e homou ngaahi fohá, mo homou ngaahi 'ōfēfē, ko e mātu'a 'o moutolu te nau fa'a misi, ko e kau talavou 'o moutolu te nau mata vīsone.*

Ko e malanga 'a Pita mo e kau akó he 'aho ko iá, na'e lilii lea 'a e Laumālie Mā'oni'oni, he ko e kakai kehekehe na'a nau fanongo ki he 'enau malangá, ka na'a nau fanongo mai ko 'enau ngaahi lea taki taha na'a nau



Vaikoloa Kilikiti

tutupu ai na'a nau lea 'aki atu, kae 'osi ko e kau Kāleli kotoa pē na'e malanga, pea na'a nau malanga pē he 'enau lea faka-Kāleli. Ka ko e 'uhinga ia 'o e folofola 'a Sisū na'e fai kiate kinautolu, *Ka te mou ma'u pē ha mālohi 'o ka hifo 'a e Laumālie Mā'oni'oni, pea te mou toki hoko ai ko 'eku kau fakamo'oni, 'o 'ikai ko Selusalema pē, ka ko Siutea kātoa mo Samēlia, 'io, 'o a'u ki*

he ngata'anga 'o māmani.

Ko e pole 'a e Kaveinga 'o e māhina ni: 'Oku 'ikai te tau kei tatali ki he Laumālie Mā'oni'oni, he kuo 'osi hoko mai 'a e Laumālie Mā'oni'oni ia. Ko e māhina fo'ou ni, ko e pole 'oku tau fai: **Ke tau Fakamo'oni mo Fakahaa'i 'a e Tohitapu;** ko e 'etau fakahaa'i 'a e Tohitapu, ko 'etau Fakamo'oni ia ma'a Sisū, 'a ia 'e 'ikai fakangatanga pē 'i hotau ngaahi lotu falé 'etau fakamo'oni, pea 'e 'ikai ngata pē 'i he Vahefonua 'etau fakamo'oni, kā te tau fai 'i he feitu'u kotoa pē. Ko e fē ha potu te tau a'u ki ai mo nofo ai, pea 'ave ai pē 'a e fakamo'oni mo e fakahaa'i 'o e Tohitapu.

Ko e fakamo'oni mo e Fakahaa'i 'o e Tohitapu 'i hotau kuonga ni, 'oku 'ikai ngata pē hono lea 'aki mo malanga 'akí, kā ko 'etau mo'ui, mo 'etau tō'ongá, mo 'etau leá, ke hoko ia ko e Tohitapu: ka 'oku fie lau Tohitapu hotau kaungá

fonongá, pea nau lau 'i he'etau tō'ongá mo 'etau mo'ui, pea ko e fakamo'oni mālohi tahá ia. 'E vaivai fu'u 'etau fakamo'oni, kapau 'oku kauhala kehekehe 'etau leá mo 'etau tō'onga. 'Oku fakamatala'i 'e he kau faiako teologia 'o e ngaahi 'aho ní 'a Sione Uesilē, ko e tangata na'e "lau 'e he kakai 'a e Tohitapu" 'i he'etau mamata ki he'ene ngāue mo 'ene tō'onga mo'ui, pea na'a nau mo'ui ai - 'a e fu'ufu'unga kakai. Na'e 'ikai ke malanga 'ata'atā pē, ka na'e hāsino 'i he'ene mo'ui 'a e Tohitapu.

Tauange mo e Laumālie Mā'oni'oni ke ne fakafonu ha mālohi makehe 'i he'etau mo'ui he māhina fo'ou ni, ke tau lea ta'e afe mo fakamo'oni ta'e ufi hono fakahaa'i 'a e Tohitapu 'i he potu kotoa pē. 'I he Huafa 'o e Tamai mo e 'Alo mo e Laumālie Mā'oni'oni.

Tu'a 'ofa atu: Faifekau Vaikoloa Kilikiti

OKOOKO 'A SIOPAU

Konifelenisi Siasi Metotisi 'o Nu'u Sila 2013.

Kaveinga Faka-Konifelenisi: "Ko e 'Otua 'o e kuohilí, lolotongá mo e kaha'ú" "God of the past, present and future"

Ko e To'oto'o Me'a Lalahi:

Ko e Konifelenisi 'a e Siasi Metotisi Nu'u Sila na'e fai ki he Kolisi Uesilí mei he 'aho Tokonaki 5 'Okatopa ki he 'aho Pulelulu 9 'o 'Okatopa 2013.

Faka'ilonga'i mo Fakamanatu 'o e kau Pekia:

Ko e ongo faifekau malōlō 'e 2 ne kau hona hingoa 'i he Lotu Faka'ilonga'i mo e Fakamanatu 'o e kau pekia. Ko ongo Faifekau pekia ni ko Faifekau Tevita Kilifi Heimuli mo Faifekau Langi'ila Uasi. Na'e lava ange ki he polokalama ni 'a Lolofi, ko hoa 'o Kilifi Heimuli, fānau mo e makapuna, pehē kia Maurice, ko e foha lahi 'o Langi'ila, mo hono hoa Kuovatisi mo e fānau. Ne fakaafe'i kinautolu kotoa, fakataha mo e ngaahi fāmili 'o e kau pekia kehe kotoa, ke nau ma'u me'a tokoni ho'atā fakataha mo e Palesiteni mo e Tokoni Paleniteni 'o e Siasi, pehē ki he 'Eiki Palesiteni mei he Siasi Uēsilia Tau'atāina 'o Tonga, Faifekau Dr 'Ahio, pea mo hono ongo fakafe'ao, Faifekau Taniela Moala mo Moi Kaufononga.

Malanga Hilifaki Nima:

Na'e fiefia e Vahefonua Tonga O Aotearoa ko e fakahoko e Hilifaki Nima 'o e kau faifekau Tonga 'e toko tolu, ne nau kanititeiti pea nau lolotonga ngāue Faifekau 'Ahi'ahi 'I he Vahefonua Tonga. Ko kinautolu, ko Tevita Finau, Makeleta Lute Tu'uhoko, pea mo Sunia Ha'unga. Na'e fakahoko 'e he Faifekau Dr Terry Wall, ko e Sea mālōlō 'o e Kōmiti *Faith and Order*, 'a e Malanga fakanofó, pea toki fakakakato 'e he Palesiteni, Faifekau Rex Nathan, mo e Tokoni Palesiteni, Jan Tasker, pea mo e kau Faifekau Sea 'o e ngaahi Vahefonua (*Synods*) hono fakakakato 'o e ouau Hilifaki Nima. Fakaholomamata ko 'ete mātā tonu mo fanongo hono hiva'i ai 'e he Kau Hiva Fakatahataha 'a e Vahenga Ngāue 'Aokalani/Manukau 'a e 'Anitema 'iloa ko ia ko e Sātoki, (*Zadok The Priest*) pea ko e Fai Hiva Lahi ko Feletiliki Mofini Toafa. Ko e toki me'a molumalu mo'oni pea nēkeneka 'a e ongo 'a e toko taha kotoa lolotonga hono fai e 'anitema ni pea pehē ki hono tātuku 'aki 'e he kau hiva 'a e Halelūia. Mo'u tāfu'ua ai 'a e fu'u Konifelenisi Kakato pea 'i hono 'eke'i pē ko hai koā 'a e Fai Hiva, ne talamai 'e he fine'eiki mei he Fo'i 'One'one, ho hono fāmili ka ko e fanautama 'a e TC.

Fili Palesiteni mo e Tokoni Palesiteni:

Na'e fili ai pē 'e he Konifelenisi 'a e Faifekau Tovia Aumua, ko e Faifekau Sea lolotonga 'o e Sinoti Samoa, ke ne hoko ko e Palesiteni hoko mai 'o e Siasí, ke kamata mei he Konifelenisi 'o e Novema Ta'u 2014, pea ko e Tokoni Palesiteni ko Dr Arapera (Bella) Ngaha, ko e taha 'o e kau fefine taki mei he Te Taha Maori.

Ko e Ngaahi Fehikitaki mo e ngaahi Lakanga Faka-Siasi ne tali 'e he Konifelenisi:

Sea 'o e Vahefonua Tonga: Faifekau Setaita Kinahoi Veikune

Sekelitali Vahefonua: Edwin Talakai

Sekelitali Pa'anga: Paula Taumoepeau

Sekelitali Komiti Koloa: Mafua Lolohea

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

1. Potungāue Ako 'a e Siasi, Kolisi Trinity: Faifekau Dr Nāsili Vaka'uta
2. 7510 Aokalani/Manukau: Setaita K Veikune
3. 7520 Tokaima'ananga Otara: Vaikoloa Kilikiti

4. 7520 Huli Ma'oni'oni (Papakura): Holakitu'akolo Paea
5. (i) 7530 Lotofale'ia Mangere: Goll F Manukia
- (ii) Moi Kaufononga, Lay Pastor
6. 7630 Papatoetoe Saione: 'Ikilifi Pope
7. 7750 Gisborne: Simote Taungā
8. 7760 Palmerston North: Setaita K Veikune
9. 7800 Wesley Wellington: Viliami Finau
10. 7810 Ututa'u Lower Hutt: Hiueni Nuku
11. 7900 Christchurch Kosipeli: Kepu Moa
12. Ponsonby: Setaita K Veikune
13. Dominion: Setaita K Veikune
14. Northcote: Tevita Finau
15. Ellerslie: Setaita K Veikune
16. Henderson: Finau Halaleva (Faifekau 'Ahi'ahi)
17. New Lynn: Mosese Manukia
18. Onehunga: Molia Tu'itupou
19. Epsom: Nehilofi 'E-Moala 'Aholelei (Faifekau 'Ahi'ahi)
20. Pukekohe/Waiuku: Sunia Ha'unga
21. Panmure: Makeleta Lute Pole Tu'uhoko
22. Glen Innes: Sione Lea'aetua (faifekau 'Ahi'ahi)
23. Manurewa: Setaita K Veikune
24. Otahuhu: Kalolo Fihaki (Faifekau 'Ahi'ahi)
25. Papatoetoe: Moi Kaufononga (Lay Pastor)
26. Lotu Hufia: Foeata Tu'ipulotu (Faifekau 'Ahi'ahi)
27. Tawa Union Parish: Hiueni Nuku
28. Oamaru: 'Inoke Siulangapō

Kau Tonga ngāue ki he kau Pālangi

1. Wesley College: Sylvia 'Akauola-Tongotongo
2. Dunedin: Siosifa Pole
3. Tauranga: Motekiai Fakatou
4. Manurewa: Vaitu'ulala Ngahe
5. Waitakere: Saikolone Taufā
6. Ashburton: Tevita Taufalele
7. Hutt City Union: 'Alipate 'Uhila
8. Mangere / Otahuhu: Kalo Kaisa
9. Matamata Union: Metuisela Tafuna
10. Wesley Dargaville: Kuli Fisi'iahi (Faifekau 'Ahi'ahi)
11. Auckland Central: 'Ilaisaane Langi (Faifekau 'Ahi'ahi)
12. New Plymouth & Waitara: Manoa Havea (Faifekau 'Ahi'ahi)
13. Beckenham: Mele Molitika (Faifekau 'Ahi'ahi)

Chaplaincies mo e Ngaahi Potungāue Kehe:

1. Burnham Military Camp: Tavake Manu
2. Northshore Hospital: 'Eveli Taungāpeau