

TOUCHSTONE

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



Bear Grylls believes if we reach out our hands in faith, we will be held.

Faith in the extreme - Bear Grylls on his Christian journey

By Shaun Curran
Adventurer and TV presenter Bear Grylls is a devout Christian; he talks to Touchstone about the role his faith has played in his life

Long before he was a fearless survivalist, and even prior to his successful military career, Bear Grylls knew he was a man of faith. It was innate from his youth, as he describes it, a “very childlike and simplistic thing”.

Now 40, married with children and with the confidence to talk openly about his devout Christianity, Bear knows as well as anyone how faith can help you salvage hope when it appears to be extinguished.

Initially reticent to discuss his faith in the public eye - “I was scared at first” - he is now happy to reflect on what it

has meant during his life battling the elements.

Bear says he had a natural faith as a kid. “I just believed in God and that God was good,” but he says that this belief was shaken during adolescent years, a period of great change in his life.

“When I got to school it was suddenly all about church and chapel and Latin and I thought ‘Oh, I must have got this wrong.’” It took a tragic event, one that made him reach out for the comfort of a higher being, to reaffirm what he had always felt.

“When I got to age 16, my godfather died, who was like a second dad to me. I was sat up late one night really upset and I just wished that God did exist like I knew him when I was a little kid. I remember saying a prayer asking God to be with me, and really that is a prayer of salvation. That was the start of my faith, right there,” he says.

His “lifelong journey to realise that

faith isn't about religion and church, it's about being held and being loved and about finding home and about finding peace” continues every day. He says it has served him well in periods of great struggle.

As presenter of, among other things, the Man vs Wild TV series, Bear has taken his sense of exploration to the very extreme. Expeditions across the Himalayas, up Mount Everest and across the Atlantic have forced him to rely on huge reserves of human fortitude.

Philosophically, he says “it's easy to be totally self-sufficient on an island when things are going well on your own but the wild and life isn't always like that. I've learned that it takes a proud man to say that he needs nothing, and I'm not like that. So my faith is important.

“I've also learned that there aren't many atheists in the death zone of Everest. I just don't meet many people who have been through incredible experiences and come

out of it totally without faith. I don't find many people like that.”

In times of turmoil - one such example being a 16,000ft parachute fall in Zambia that nearly paralysed him - his faith becomes ever more pronounced.

“There have been many instances like that and certainly through my recovery from my parachute accident you realise what is important and what's real and what's of value in your life.”

It is, Bear says with certainty, “friends and family and faith” that matter most. “During that time, and through a bunch of other times where it's almost gone very wrong, what I've learned is you don't have to wait for things to go very wrong to enjoy a natural faith. There are a lot of struggles and doubts within your journey, but through it all I do believe that we are held if we put our hands out.”

Bear's new book 'Extreme Food' is published by Random House.

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Earthquake-damaged Papanui Methodist Church will be farewelled on Nov 30th

Swansong for Chch North Methodist Church

For 160 years the Papanui Methodist Church (now known as the Christchurch North Methodist Church) has had a worship place on the corner of Chapel Street and Harewood Road.

On November 30th 2014 an era will come to an end when the present earthquake-damaged church is decommissioned. Its demolition is set to begin on December 1st.

Construction of a new complex will begin in February 2015. It will be known as the Chapel Street Centre of the Christchurch North Methodist Parish and as well as a worship centre will cater for the needs of the community around it.

The decommissioning service will be held at 2:00 on Sunday November 30th 2014. Anyone who has been linked in any way with the Papanui Methodist Church is invited to attend to say their farewells and enjoy a time of fellowship over afternoon tea.

RSVP to Pat Teague (Parish Steward) by email pbt@clear.net.nz or phone 03-351-8814 for catering purposes.

As we move towards the future in our changing city, we know that the new building will bring us many opportunities to continue to preach God's word and share God's love with our community.



Mervyn Julian has lived in his HCC flat for 17 years and won awards for his garden. His future is now uncertain.

Hamilton City's plan to sell pensioner units 'death of the common good'

By Sophie Parish

In 2014 Hamilton celebrates its 150th anniversary but community groups are more concerned about the city's future than its past as the City Council is set to sell 344 pensioner housing units.

Hamilton City Council (HCC) is asking for submissions on a proposal to sell all the pensioner units it owns to 'sympathetic social housing providers'. If social housing providers cannot be found, the units will go onto the open market, which will require tenants to vacate.

Tenants, Grey Power, churches and social justice organisations are among those who oppose the sale.

They say it will cause a crisis in housing for the elderly and could lead to poverty and homelessness. The groups say HCC has not agreed to reinvest the money from the sale of the units in social housing.

HCC argues elderly tenants will receive better 'wrap around services' if a social housing provider buys the units. But if sold on the open market HCC no longer has a say over the use of property or treatment of tenants.

Anglican Action director Karen Morrison-Hume says Hamilton already has a severe shortage of social housing. The Ministry of Social Development has a waitlist of 242 people in Hamilton who do not have affordable housing. The Council's proposal will do nothing to meet this need.

"We are really dismayed that the council is trying to give away its responsibility in the area of pensioner housing. All it's doing is changing the landlord to social housing providers

and not building any more units," she says.

Audrey Durose is recently retired and a tenant in the HCC's Bankwood Road housing units. Audrey says the elderly do not need more wrap around services.

"We already get services through the District Health Board, Meals on Wheels and other services. Most of our elderly are putting their heads down and hoping this will blow over but I know the council will sell the units."

Audrey says one woman living in the village is 92 and blind. "Can you imagine what it's like for her?"

Hamilton Mayor Julie Hardaker wants to assure the public.

"First of all this is a proposal for public consultation. The council is a landlord for pensioners and not a social housing provider. Three years ago we sold some pensioner housing to Habitat for Humanity and Cross Light Trust. They provide a daily lunch, a bus for social outings and other social services," she says.

"If a social housing provider does not buy the units, I have personally said I will not have any of those tenants be made to move out of their units."

Julie says the HCC does not have a pensioner waiting list but about 400 people are in need of social housing, mainly young Hamilton mothers. She hopes through social housing providers and the government subsidies, the number of units will increase in Hamilton.

Methodist Synod superintendent Rev Dr Susan Thompson says the proposed sale is an asset transfer at a fire sale price.

"We see this is about the privatization of some of the last of our assets," Susan says.

Karen says Anglican Action's opposition to the sale comes from its mission statement 'Justice through Service'. "When we see injustice harm the most vulnerable we must act. The elderly are among the most vulnerable people in the Hamilton community."

In 2012 the HCC sold some pensioner units for a total of \$3.4 million. Karen says the HCC said at that time they would not sell any more pensioner units. However, they now propose to sell all pensioner units over an 18 month period beginning next year.

The Mayor thinks there has been a lot of fear mongering and misinformation over the issue. "There are people distressing our elderly tenants. We have spent all year working on this and engaging with the public," she says.

There is a discussion and options paper and more information on the HCC website. Submissions from the public close October 30th.

An open rally will be held on October 30th at Garden Place in Hamilton. It will be a funeral to mourn the 'death of the common good'.

Susan will preside over the funeral, and there will be readings from the prophets, eulogies and a coffin to represent the death of the common good. Miniature houses will be placed on the lawn to represent each unit to be sold.

"We want the council to know there are a lot of people out in the community who are opposed to this sale. We want them to hear our voice," Susan says.

MATAMATA UNION PARISH

100th Anniversary of Methodist Church Building



Matamata Union Parish will hold a special church service at 10am on Sunday 15 March 2015, at the Firth Tower Museum Reserve, 266 Tower Road, Matamata.

We are celebrating the first 100 years of the Methodist Church building in Matamata. If you have links past or present with our parish we warmly invite you to join us.

To register your interest send details to: 100th Anniversary Celebrations, Box 345, Matamata 3440, or email: leeanne@wilsonsand.co.nz

Following the Dream

Memories and Reflections on the Century of Russell Methodist Church

By Dave Mullan and David Pratt
Paperback • 200 pages • 200x140mm
\$20 posted from
ColCom Press, 28/101 Red Beach Rd
Red Beach 0932
colcom.press@clear.net.nz

Decommissioning & Anniversary Service

PAPANUI METHODIST CHURCH

Corner of Chapel Street and Harewood Road
Christchurch

Sunday November 30th 2014, 2:00pm

The earthquake-damaged church will be demolished to make way for the new Chapel Street Centre.

Those with links to Papanui Methodist Church are invited to the service and afternoon tea.

RSVP to Pat Teague pbt@clear.net.nz or 03-351-8814.

Closing Service

30th November 2014 at Broad Bay Church, 11am.

Dunedin Methodist Parish will hold a commemorative service for the closure of Broad Bay Methodist Church.

Past and present ministers and parishioners of Broad Bay Church and other members of the parish are warmly invited.

For information or reservations call Jenny Winter (03) 478 0491 or Rev Siosifa Pole (03) 466 4600

Methodists on the move



Nua and Valeti Finau are the stars of the new on-line drama 'Road Trip'.

On-line Road Trip draws on Methodist talent

By Sophie Parish

When Valeti Finau, wife of in-coming Vahefonua Tonga superintendent Rev Tevita Finau was asked to audition to be the mother for a new online series Road Trip, she thought it would be fun.

And since her son Nua Finau would be the lead actor in the series, she was a natural for the part. "It came out of the blue, so unexpected and they offered me the opportunity to be part of the series," Valeti says.

Road Trip is a new concept docu-drama and interactive comedy about two main characters, Sarah a stranded Canadian graduate student and writer, played by Canadian born actress Meghan Heffern, and Beni a Tongan Kiwi played by Nua.

In an unlikely meeting encouraged by Nua's mother, the two travel the country and meet Kiwis with unique stories and highlight the New Zealand landscape along the way.

Viewers have been invited to send in stories about their lives or someone they know to be part of the series. *Road Trip* will visit nine regions in NZ and meet New Zealanders who are not seen in the mainstream media. It will tell their stories through the eyes of the locals.

Emmy award winning Wellington filmmakers David Stubbs and Thomas Robins are producing *Road Trip* with funding from NZ on Air. Online website stuff.co.nz will showcase the series, which is expected to reach a global audience and have international appeal.

The acting is improvised which is something Valeti says works well for her and her Tongan heritage. "There is no script which is culturally appropriate to fit in with the Tongan verbal culture rather than a written one," she says.

Nua says he feels fortunate to be chosen for the part. "I will use this exposure to work and encourage other Pacific Islanders and Tongans to define our talent."

When Nua finished high school, his mother enrolled him in Performing Arts classes after seeing his report card, which said he could not sit still in class but was very good at Poly Club.

Valeti says at first Nua was not interested so she suggested he try Performing Arts for a term and then change courses if he did not like it. Nua found his calling and went on to achieve a Bachelor

in Performing Arts and has worked in New Zealand and internationally.

Valeti says her decision to encourage her son to pursue arts is not typical in the Pacific Island culture, "Get a degree in science, become a lawyer or teacher is the Pacific Island mentality." Valeti says not everyone can be a scholar or academic but everyone has special talents and gifts. She says, "I encourage Pacific Island parents to find and identify their kid's passion and strengths, and support them to succeed in that field."

Valeti is founder and director for Laulotaha a mentoring programme helping Pacific Island students achieve success in education and the NCEA exams in Wellington and Auckland.

The pilot for *Road Trip* was released last week and the feedback has been extremely positive says Valeti. At the beginning of the episode Nua's character Beni does not want to help the stranded Canadian, and Valeti tells her son on camera, "Love gets love in return."

She says this phrase came to her as they were filming and she spoke it in Tongan which is translated through subtitles in English.

Valeti did not know at the time the impact of her words would have on viewers around the world. Through Facebook, twitter and email Valeti has been amazed at the response to the pilot episode and that it has captured the attention of people from Canada, USA, Great Britain and Australian along with NZ colleagues and friends.

"It's another opportunity to showcase Christian values, family values and life values," she says. It also embraces Methodist multi-culturalism and is a chance to preach the message of the love of God from the global pulpit Valeti says.

Filming for *Road Trip* has commenced. The story starts in Invercargill and viewers are encouraged to interact in real time with the cast and crew via twitter and Instagram which Nua says will post updates and photos of their *Road Trip* adventures. Episodes can be viewed on stuff.co.nz in November.

For more information and to follow the Nua and the *Road Trip* cast and crew: Twitter: @NuaFinau, Instagram: Nuafinau or Facebook: RoadTrip or on-line at www.stuff.co.nz.



Dave and Bev Mullan hooned about in the Cupcake Car to raise money for Variety NZ.

Having a 'bash' to support Kiwi kids

Sixteen exotic vehicles and support crews, 80 slightly crazy drivers, 450km of winding Northland roads, five school visits, 1600 children, six hamburger meals, and quite a lot of rain - all in one long weekend.

It was a lot to handle but it was for a good cause - the Variety NZ 2014 Mini Bash.

Each year children's charity Variety NZ runs two unique fundraising events, an eight-day quirky car rally in March called the 'Bash' and a shorter weekend version, the 'Mini Bash' in October.

This year's Mini Bash was dedicated to the memory of recently deceased comedian and 'Westie' Ewen Gilmour, who was a staunch supporter of the Bash.

Among those taking part in the event were retired Methodist minister Rev Dave Mullan and wife Bev. Dave says from Friday Oct 17th to Sunday Oct 19th, those who joined the Ewen Gilmour Memorial Mini Bash were busy having fun for a good cause.

"We distributed grants to schools, built a path, repaired outdoor equipment, tried to injure TV news reader Simon Dallow on a flying fox, and put in 300 plants at Moir's Point Christian Camp. And after expenses, we raised \$14,500 for Kiwi kids."

The specially modified vehicles that take part in the Bash include fire trucks, limousines, combi vans, and cars.

"The Cupcake Car is one of the favourite vehicles of the Bash. It's a lime green Austin Mini with a giant cupcake on its roof topped by a red flashing light that serves as a cherry. Nobody was going to be driving it for the recent Mini Bash around Northland so Bev and I accepted the challenge at short notice," Dave says.

Dave and Bev are almost octogenarians, and Bev says the others on the Bash gave them a great welcome.

"Simon Dallow made a point of acknowledging us at the opening school visit, and we won the Bribery and Corruption award," Bev says.

The dodgy sounding award acknowledged Bev and Dave's competitiveness and the way they unashamedly issued infringement notices to other bashers as the self-appointed patrol officers of the Bash.

Bev and Dave also raised \$300 in an hour at Whangarei shaking buckets in a shopping mall carpark.

Dave admits that during the rally they

missed one turn and got lost for quite a while.

"The next day we ran out of petrol and had to be refuelled by the RNZ Air Force support team. We were told the Cupcake car would do 220km on a tank but I ran out at 132km. There was a bit of talk about a heavy foot on the accelerator. But it was a great drive and I think I might take up rallying."

After visiting Red Beach School, where Variety NZ donated a wheelchair swing, the entire Bash convoy swung through the Mullans' residential village with sirens and flashing lights.

In 2015 the Variety NZ Bash celebrates 25 years. Over that time it has contributed some \$20 million to NZ children.

The teams pay a hefty fee of \$7000 per vehicle to take part in the Bash. Some have corporate sponsors but most spend funds for the entry fee. Some raise more funds along the road with "bucket-shaking" and special efforts.

Cars in the Bash must be classics and/or gaily decorated. The event is aimed at raising the profile of Variety by entertaining children, delivering grants, and using the teams to do working bees at rural schools or places like Christian camps that children use.

Variety Bashes are also a good time for participants with fun stops that do not involve children but may involve silly contests.

Variety began in the 1920s when a baby was found abandoned in an American theatre. Members of the cast contributed to secure her future and Variety was born. In NZ the organisation has always received huge support from celebrities in the entertainment industry.

The recent Mini Bash honoured Ewen Gilmour who was much-loved for his wicked sense of humour and unfailing support of the Bash. His stretched limo was a feature of the recent Mini Bash and will remain associated with Bash NZ.

The Cupcake Car is owned by Dave and Bev's son Paul Mullan and wife Robyn of Sydney. It has taken part in many Bashes and is a favourite among the smallest vehicles on each Bash.

You can follow Variety NZ Bash on the VarietyNZBash Facebook page or website www.bashnz.co.nz. Call Variety NZ chief executive Lorraine Taylor on 09 522 3744.

Recall the Charter of Compassion

To the editor,

As we are exposed to the daily barrage of horrific and dangerous 'news' bulletins, it seems timely to draw attention to the Charter for Compassion.

The Charter was affirmed by the NZ Methodist Conference in 2010. When did it last appear in the pages of Touchstone? When was it last referred to in your church worship or study?

I write to request the editor to print the full text of this inspiring and challenging document. It may just help guide some of us through very troubled times. Certainly, more armaments and hatred will not.

The Charter was produced by a group of 40 persons - Muslims, Christians, and Jews - after they listened together to the sacred writings of each of the three Abrahamic religions.

Loyal Gibson, Palmerston North

The text of the Charter for Compassion:

The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

Principal Hames' advice to preachers

To the editor,

In 1962 there was a shortage of preachers in the Methodist Church in New Zealand, and an emergency course was organised by Trinity College.

Rev Ron Field gave me a copy of a letter he had received from Rev Eric Hames, principal of the College. It had been sent to all prospective preachers and said:

Dear Mr Field,

This is to wish you well in the special examination for the Emergency Course people that you will begin on 17th July.

One or two papers you will find very hard and...too academic for your approach. Don't worry.

It's the same for everyone, and if you are stymied, so will the other fellow be. Don't panic

It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain. To act or speak violently out of spite, chauvinism, or self-interest, to impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others-even our enemies-is a denial of our common humanity. We acknowledge that we have failed to live compassionately and that some have even increased the sum of human misery in the name of religion.

We therefore call upon all men and women to restore compassion to the centre of morality and religion; to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate; to ensure that youth are given accurate and respectful information about other traditions, religions and cultures; to encourage a positive appreciation of cultural and religious diversity; to cultivate an informed empathy with the suffering of all human beings-even those regarded as enemies.

We urgently need to make compassion a clear, luminous and dynamic force in our polarized world. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries. Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.

and throw in your hand, but pick a bit you think you see and enlarge on that. Burble about something to do with theology or whatever it is til the time is up.

Pick a word you know in each of the required questions and write about that. Something. Somehow. In exams never say die.

Those of you who are candidates should remember that you will be judged on Circuit work rather than exam marks.... At your age and your circumstances, we don't expect scholars...but we are glad to get them when they turn up!

Yours sincerely, [signed] E. Hames, Trinity College, 6/9/1962.

Eric's letter was sent in by Frank Paine, Christchurch

of extremely aggressive and murderous militant Islamism, in the forms of ISIS in Syria and Iraq, Boko Haram in northern Nigeria, and al-Shaddab in Somalia.

Rather than alienating moderate Muslims by blanket hostility towards them, Western Christians need to get alongside them as allies in this struggle. Western governments are forming an alliance with the governments of Egypt, Saudi Arabia and Turkey, and entering into dialogue with Iran.

As with Christians three or four centuries ago, extreme Wahabist Sunni Islamists are perpetrating extreme cruelties against Shi'ites and Allawites and Yazidis for being the wrong kind of Muslims.

Everything that Christians can do to encourage a majority of moderate Muslims to resist and oppose this kind of craziness should clearly be pursued.

John C. Ross, Palmerston North



FROM THE BACKYARD

All good gifts around us

Gillian Watkin

The paddocks have now been ploughed. We wait to see what seeds come up. It can be anything from grass (the sheep will follow), peas, tomatoes, potatoes, beans, corn or maize.

All the contents of your tins and frozen vegetables will emerge and be trucked off to the factory. New seed is a big, big business and while local growers are trying hard to have Hawkes Bay declared a GM genetically modified (GM) region, there are still numerous interventions to natural seeds.

For example grass seed now is usually blue, coated with a product that is designed to keep the birds away. Seed saving is not an option for farmers these days.

However the home gardener has a myriad of ways to reproduce plants though even the smart get caught out. An arborist came to prune our trees, I asked if I could take a cutting off the apricot tree as I was taking cuttings off everything. "Better to plant an apricot" he told me.

The truth is usually simple and obvious. As a child I was taught to garden by my parents. We grew kumara by cutting off the bottom and placing the kumara in a glass, balanced by toothpicks and with water in the glass.

I knew one lady who was unable to buy plants. She grew kumara as her house plants. They trailed all over the kitchen.

Avocado pits, peach stones and apple pips can be grown. You can also pot the heads of pineapples but

nowadays many pineapples come into the country with the tops cut off as a bio-security measure.

It doesn't mean that everything planted will grow but that's life really.

I was talking with Grace recently about what spring means for our souls, and the joy of getting into the garden and of getting our hands dirty. Grace is 83. I was telling her I had been planting out impatiens and coleus plants which I grew over winter.

I broke off bits of the plants before the first frost, put them in water, waited for the roots to grow, and then put the plants into pots. This is the easy way to take cuttings from plants with soft stalks.

Grace is an avid gardener but she was amazed by this idea. She had never known this method. "Well you're never too old," she said. Later she reported on her experiments and the ease of getting new plants.

Every young child should plant a tree, grow some flowers, and pick some vegetables. The amazing gardens being developed in schools work on this idea. Every child benefits by practical care of an animal. Children that do not have such a connection to life can grow up to be among the poor of spirit.

'Blessed are the poor of spirit for theirs is the kingdom of heaven.' Many take this as a personal instruction for growth but when we can address the poverty of spirit by introducing the wonders of the universe and creation to a new generation, we throw open the gates of God's realm.



In looking back over the past two years we begin by asking where did the time go? Part of the answer is that old saying "Time goes fast when you are having fun".

Firstly, it has been an honour and a privilege being part of the presidential team of Te Haahi Weteriana O Aotearoa.

There were duties and responsibilities that we had to attend to either individually or together. We responded to most requests and invitations to meet with synods, parishes and congregations and we attended key meetings of bodies we were members of as a result of our presidential roles.

One of the most rewarding parts of the role was visiting congregations and seeing the passion and dedication of the people who look after their Churches and continue fellowship even though numbers are diminishing, especially in Palangi congregations. It was a delight to hear people talk about why they still continue

Reflections on two years in office

By President Rex Nathan and Vice President Jan Tasker

to worship and their love for Jesus Christ, their Church, the people around them, and the communities they live in.

And to go along to large Pacific congregations and see the many people of all age groups attending worship is truly wonderful.

The highlight of these visits was to spend time with retired presbyters and deacons. Hearing their stories was certainly an inspiration and very valuable way to gain an understanding of their commitment and passion during their times of active leadership.

We are very thankful for the kindness, the hospitality and friendship we received during all of our visits to the various congregations.

There were, however, some less pleasant tasks to perform. Closing a church is always tinged with sadness.

Maintaining links with the Pacific Islands was a key element of the presidential year and visiting Methodist Conferences in Tonga, Fiji, and Samoa as well as Korea was a valuable way to enable those established relationships to continue.

We also attended meetings with other church leaders, namely Methodist Consultative Council of the Pacific, Trans Tasman moderators meetings with Uniting Church Australia and Presbyterian Church

of Aotearoa NZ moderators, National Church Leaders Aotearoa NZ, and NZ Council of Christian Social Services. These are all key meetings that have a bearing of our involvement within Christian circles in Aotearoa NZ and the Pacific.

On sad a note however, it was disturbing to receive news that the president of Fiji Methodists Rev Dr Tuikilakila Waqairatu had passed away. Attending his funeral service in Suva was an honour and a privilege as was hearing the numerous tributes to him from people all around Fiji and the world. A very sad loss indeed to all the people of Fiji.

We also recently attended the 50th anniversary celebrations of the Fijian and Samoan Conferences. The commemorations in Fiji were significant in that there was a service of confession, reconciliation and seeking forgiveness at the coup that took place within the Fijian Methodist Church in 1989. Some very powerful messages were made in that process given that the events have been with the Fijian Methodists for 25 years, half the life of the Fijian Church functioning as an independent Conference.

One of the most difficult tasks to deal with as a Presidential Team was the disciplinary matters that came before the Pastoral Committee because each one of

these situations involves individuals, partners, congregations, parishes and synods. These events have an effect on all involved in different ways. Most cases are resolved though in some situations matters are not settled easily.

One of the advantages of a two year presidency is that it has enabled us to visit all of the synods around Aotearoa. We may not have been able to visit all congregations but we certainly honoured most of the invitations we received.

The two-year term is also a lot better than a one-year term when it came to dealing with overseas conferences and committees and ecumenical relationships within Aotearoa.

We couldn't sign off our last letter without saying how very grateful we have been for all the encouragement and support we have received from so many of you. In particular we have appreciated the close working relationship we have had with our chaplains, Jill van de Geer and Arapera Ngaha, General Secretary David Bush and his secretary Wendy Keir, Tumuaki Diana Tana and Te Taha Maori.

Ma Te Atua koutou manaaki tiaki i nga waa katoa. Grace and peace.

Taking issue with critics of Israel

By Ling Laurence

The September issue of Touchstone featured the two articles, 'Eyeless and soulless in Gaza' by Tuma Hazou and 'It is time to speak out about Israel' by Shadrack Davids.

In his article Shadrack compares Israel to apartheid South Africa. The ruling minority kept the blacks and whites apart in their country where one group enjoyed prosperity and wealth and the other group lived largely in poverty and did not have the same rights.

In Israel, Jews, Christians, Muslims and minority groups actually live alongside each other sharing the same rights and responsibilities. They can stand for parliament, cast a vote, have equal opportunities for education and jobs. And they live under the protection of law that applies equally to all.

In which Arab state does Shadrack see the same treatment for Jews and minorities? In Gaza? Jordan? Syria? Have you not read about the current persecutions in Iraq and Syria lately against the Yasidis and the Christians? Or do you choose not to speak about it?

The Vicar of Baghdad said recently that the silence from the Church on the suffering of his people is deafening. Guess who has welcomed them and ministered to them. The Jews and Christians in Israel!

In his article, Tuma takes exceptions with Israelis "drinking beer on a hill overlooking the Gaza Strip, cheering as Israeli shells and missiles hit their targets". That is not a good look but we sat entrenched in front of our TV to see the Iron Dome effectively neutralise the missiles from Gaza, aimed expressly in killing and maiming civilians going about their work. It is of no consequence to Hamas whether their missiles struck children or adults. Their goal is to do maximum damage.

No other army in the world has done as much as the IDF to prevent civilian casualty. Which country sends text messages to warn the other side to get out of the building in such and such a place because we are going to strike? Their effort is, however, hampered by Hamas putting their children and women where their weapons and launch pads were stored in mosques, schools and kindergartens, and hospitals.

The reason Palestinian casualties were so high is because Hamas uses civilians as shields. But the Israelis do everything they can to shield their civilians from harm.

Israel is fighting for its life. Hamas is fighting to annihilate the Jewish state. If they succeed, the situation for Tuma and other Christians would be dire. They would be forced at gun point to convert, pay a tax or die.

But God did not re-gather His people back to Israel to destroy them. See Ezekiel 34:13-20. "I will bring them out from the peoples and gather them from the countries, and will bring them to their own land. I will feed them on the mountains of Israel...I will seek what was lost and bring back what was driven away. I will bind up the broken and strengthen what was sick, but I will destroy the fat and the strong. I will shepherd the flock with justice.

"Behold I shall judge between sheep and sheep, between rams and goats. Is it too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture and to have drunk of the clear water, that you must foul the residue with your feet?... I Myself will judge between the fat and the lean sheep."

It is a terrible thing to fall into the judgement of God.

Ling Laurence lives in Auckland.

Christians are people of God, not the land

By Ken Maynard

I write in response to several letters in your October edition.

To John Northcott of Walkworth: I share Gavin Marshall's concern that we are giving too much away in the interfaith debate. Christianity exists to reconcile humanity back to God through the medium of his Son Christ Jesus.

That charge is very specific, and defines the faith. If we give that away, we no longer have a distinct faith, nor does humanity have any medium for redemption from sin.

The reality is the interfaith debate may be compromising Christianity, without producing a viable replacement that can do the job Christianity uniquely does.

To John Thornley: Humanity only knows one strong emotive passion, and that is love. Joy, happiness, contentment, indifference, grief, anger, wrath and hate are all derivatives of love.

They are love expressing itself in accordance to its understanding of different situations.

In the Book of Malachi, God says 'Israel I have loved, Esau I have hated'. Esau had behaved badly. God could not say 'Esau I love you' because that would have endorsed his behaviour.

Because God cares for everybody he could not say 'Esau I give up on you, go away and get lost'.

How could God say, 'Esau I really care about you but I will not accept your behaviour' simply and succinctly? He did so by saying 'Esau I have hated'.

The onus is on those who say we should not hate to show how we can improve humanity by prohibiting its capacity to love in a manner inappropriate to the situation it is responding to.

To Michael Dymond: Christians are not the people of the land but the people

of God.

We are charged to respect the creation but that is only one of several charges placed upon us, not the sole charge.

Indigenous societies were dependent on nature so their religions sought to live in harmony with the natural world, not least as it was the only thing they could do given their level of development.

The Biblical religions are a product of the axial age, where developer-builder man found a need for higher religions to underwrite higher human development.

Your discontent with European society ignores the fact over the last few centuries we have wrought the biggest technical advance of man in all history. True the macro-technologies of the recent era cannot be sustained due to high environmental units per capita but the new micro-technologies offer a viable future of much lower environmental impact.

None of this could have been accomplished by a people of the land hemmed in by fealty to the natural world, only by a people of a higher God who opens up paradigms of progressive opportunity.

You also fail to mention the primitive societies of the past were no Garden of Eden but resource restricted, subject to codes of mana, utu and cyclic tribal war.

As the people of God we have bought a challenging but exciting new world into being. The age of consumption and exploitation is over, and a new age of sustainability begins but at least there is a worthwhile future to sustain.

All we need to do is adjust and if we keep faith with the God who has bought us safe thus far, adjust we will. Yet to do that we need to remain the people of God.

Ken Maynard attends Papatoetoe Methodist Church.

Waiuku outreach to Nepali orphanage

In September a short-term mission group of five people from Waiuku and Districts Combined Churches (WDCC) set off to Nepal

Joe Martin led the group. He says they were gone for 10 days and while in Nepal were based at the House of Hope Orphanage, near Kathmandu.

The House of Hope is an overseas Christian mission that WDCC has supported for a number of years. Many in the congregation feel a strong attachment to it.

"It does an amazing job with the 30 or so children that they are currently caring for. The children receive a quality education they would have no hope of getting otherwise.

"They are well fed, clothed and have their emotional needs met. Moreover, their spiritual development is a high priority with fellowship time happening each evening as well as church each Saturday."

Joe says the children and adults living in the home are encouraged to participate in these devotional times, unpacking verses and learning more of who Jesus is and what the Bible has to say about life.

"I was encouraged by their hunger to learn, each child turning to the relevant verse, following along with their bibles. Many evenings one or two of the adults



The Kiwis provided labour and spiritual support to the House of Hope.

would follow us back to our rooms before bedtime to enjoy an hour of testimony together where stories of faith were shared to strengthen one another."

The Kiwis were amazed to hear about the discrimination some had suffered as they walked away from Hinduism to follow Jesus. During an outreach event an evangelist even had bombs attached to him when armed guerrillas stormed the village.

"Fortunately they didn't go off and he has lived to tell the story. He now cares for the orphans. Inspiring stuff," Joe says.

The Waiuku team built a path to the orphanage's outdoor washing pad where mud had previously been. They fixed curtains, cleaned

the home inside and out and spent lots of time connecting with the children through sport, conversation and day to day life.

They also spent an afternoon visiting several villages and handing out Christian tracts written in Nepalese.

Joe says evening fellowship was a time for team members to contribute to the spiritual growth of the children through sharing and reflecting on bible stories.

"It was an enormous privilege to partner with these Nepalese Christians as they live out faith in action. I would also like to thank the Methodist PAC Distribution Group, which supported our fundraising efforts with a generous grant."

Grain drive raises dough for rural parish

By Hilaire Campbell

Cake stalls do well at St John's Anglican Church in Barrhill, mid-Canterbury, but its recent grain drive was a more dramatic fundraiser.

Local farmer and church warden Colin Maw says, "We're talking thousands rather than hundreds of dollars."

Colin knew the idea had worked well in other places and the church committee was enthusiastic.

"We're in the middle of large cropping farms and we've got dairy farmers who need feed. It made sense for us to tap into that," says Colin.

More than half of the 20 crop farmers in the Rakaia Parish responded to the church's request for a ton of grain each. Colin and his son also contributed.

He says it's easier for farmers to take a scoop of wheat from the bottom of a silo than it is to write a cheque. "They've never seen the money so they don't really miss it."

Dropping off the grain bags and picking them afterwards was something of an undertaking.

"It's a large parish and even with good roads the 50 km round trip can take several hours. However, everybody who could help did so. Even my young grandchildren were there to jolly us along."

The biggest dairy farms in the mid Canterbury region need hundreds of tons of grain a year. Colin says they're more than happy to buy some of it from the church instead of from commercial suppliers.

The \$4000 that two dairy farmers paid for ten tons of grain will go to the general funds of the Rakaia Parish of the Anglican Church. St John's Church will receive a cheque for maintenance and repairs.

St John's held its first service in 1877 and is one of only three buildings left in Barrhill. Younger farmers especially are keen to save it. They're not all churchgoers but they like to get married and have their kids christened there.

On Christmas Day the church is packed, but on a cold winter's morning there might be only half a dozen



Colin Maw got help collecting donated grain from grandchildren Leah, Archie and Oliver.

in the congregation.

Nearly 70 percent of the church's running costs come from offertories and the congregation has to raise the rest. Colin says they're grateful for people's generosity and kindness; many give cash or time, or contribute in other ways.

The church has held a garden fete with 50 stalls, and a garage sale of household goods and furniture. Colin thought the latter might be a non-event, but recently-arrived Filipino and Tongan families bought it all.

Barrhill is one of four congregations in the Rakaia Parish of the Anglican Church. The others are Dorie, Chertsey, and, the largest, Rakaia.

"We're pretty close knit but because of the distance we have to work at it," says Colin. "One of the reasons for the success of the grain drive was that it connected both ends of the parish.

"You could say that grain brings people together. It's also about putting the flag up for the church. People can see that we're not just fire and brimstone on Sunday. We're part of the life of our community."

HONEST TO GOD

The present and the eternal

In former times a shared belief in an eternal and unchanging God gave societies a fixed point of constancy and nourished the hope that everything would turn out all right in the end. For many, that is still true.

What has always been true and absolute must still be true and absolute, they say, or God would not be God.

Unfortunately, this begs the very questions that secular people feel they must ask: What is true? Who says so? Who decides what is absolute? Is it absolute for everyone? And the clincher, what do we mean by "God"?

Certainty in God as the rock of ages is based on the God individuals have responded to, or imagined into being, or created for themselves. But their conviction carries no objective force for anyone else. The process of secularisation has produced a new context for the experience of God.

As a result, many people find traditional ideas of God no longer tenable. For some, any concept of God is a relic of a superstitious past which they are confident they have outgrown. Others again do not find it at all helpful to find "the still point of the turning world", to borrow a phrase from T S Eliot, in a God who has traditionally been located above and beyond the turning world.

In the midst of so much fluidity, it is not a weakness to look for a point of constancy in our lives. Far from it. This is as essential as it has always been.

The question is where to find that constancy. In secular terms, the answer lies in a view of Godness that is not snagged in an era we have left behind but moves with the unfolding religious quest.

That is why the God we create in and for our secular culture has a much better chance of being immediate and alive than the models developed by 4th century Greeks, medieval Italians, Renaissance Germans, or Victorian Englishmen.

First and foremost, Godness is to be experienced in the midst of the fluidity and change which are so prominent in the secular world. As English Bishop John Robinson put it, "God is in the rapids as much as in the rocks, and as Christians we are free to swim and not merely to cling."

In the West, then, the constancy lies not in an unchanging concept of God but in that long Judaeo-Christian



tradition within which generation after generation has wrestled with questions of meaning and purpose, with each expressing its response in terms of the worldview current at the time.

In the secular world, a similar rethinking is not a sell-out or a diversion - it is fundamental to the continuance of the tradition.

Similarly, the focus on the present may at first sight seem to be at odds with the biblical insistence on the eternal, which to most people probably suggests everlasting changelessness. How can a God who is beyond time relate to people so sharply focussed on the here and now?

Very readily. The idea at the heart of eternity is not that something goes on for ever and ever. It is that what we sense to be of ultimate worth is alive and present in all the 'nows' of our lives. That makes the present moment as close to eternity as any other moment, past or future.

The present and the eternal fuse into one, and through quarrying in the tradition (that is, bringing it imaginatively alive and relating it to what is happening in the present) Godness can be experienced in the contemporary world.

Another aspect of time is the way it seems to be accelerating. Yet most people still find the time to attend to the priorities within their own scheme of things. What we make time for tells us a great deal about who we really are.

So too with the religious dimension of life. People will put in the time as long as they find the effort meaningful and useful. If they do not, who can blame them for dropping it?

A pertinent sidelight is cast on this by letters probably written by followers of the apostle Paul to the young Christian communities in western Turkey. 'Redeem the time,' they say, or in modern parlance: 'Use the present opportunity to the full'.

So though time is compressed, and seems to be accelerating, it still opens a window into the eternal. How could it be otherwise?



Everil Orr Retirement Village as it is today (top) and as an artist conceives it will look after redevelopment.



Makeover pending for Auckland's Everil Orr Retirement Village

There are obvious lucrative gains to be made by entering into the retirement village market but one trust has decided to take a different approach.

Airedale Property Trust, with Methodist Mission Northern, is looking to redevelop one of its ageing retirement villages in Auckland, not for its own profits but through Lifewise for the benefit of the community.

Trust general manager Bruce Stone says the much-needed redevelopment of Mt Albert's Everil Orr Village will help ensure future resources for social work and social housing needs in the community.

He says this image of a social enterprise that donates its profits to the community is what the Methodist Church strives for and this has helped promote its good standing in the community.

Bruce adds this image has made the consultation process with the community easier.

Established in the 1950s Everil Orr Village has been built up over a number years

in a manner which does not make the most efficient use of the land or space that's nestled behind the greenery on Mt Albert's Allendale Road. The village in its present form, Bruce says, is "well past its use-by date".

The current bird's eye view of the village shows a disrupted flow around the buildings with no central, communal space.

But once the resource consent has been approved, Bruce and his team at the Airedale Property Trust hope to begin reshaping the village.

"Redevelopment will not just bring new life to the village but also has the capability to enrich and enhance its value to the community, both in its service provision and its physical amenity," he says. "The redeveloped site will enhance and enrich the neighbourhood and create an integrated community."

The new plans will create greater flow and this will make it easier to travel around the site. They should also make the most of the site's natural landscaping,

place more focus on green recreational spaces, and generate a warmer community atmosphere.

The redevelopment will also enlarge the village's capacity from its current 167 residents to one that will provide up to 91 assisted living suites and 127 independent living apartments.

The facilities will have everything that's needed to care for its elderly population and enable their independence for as long as possible.

Bruce says the goal is to build a modern, complex facility that is better able to cope with the diverse needs of older people now and for the foreseeable future.

He says the redevelopment, which is expected to take between six to seven years, will give this older age group a place that will suit their needs.

"We have got to have buildings that are ahead of our time. It's about being able to house and offer services now and in the future."

NZ Presbyterians' talking points include mission, same-sex marriage

By David Hill

Presbyterians have made some major decisions about their future.

Newly appointed Presbyterian Church of Aotearoa New Zealand moderator Rt Rev Andrew Norton says the recent General Assembly made some "very positive decisions", though there was also controversy with the decision to ban Presbyterian ministers from conducting same sex marriage ceremonies.

The week-long General Assembly was held at St Kentigern College in Auckland, in early October, with the theme 'Inspiring Mission'.

"We made some very missional decisions and the environment in which it took place was very positive and very affirming. The issue of sexuality did play a very minor part in the experience of General Assembly."

Among the General Assembly's other decisions was to request the Church's Property Trustees to divest the PCANZ's investments in fossil fuels.

Andrew says the Assembly's interim decision to ban ministers from performing same-sex marriage is a clarification of the Church's current view that marriage is between a man and a woman in a loving relationship.

"We had no regulation to put that position into effect in the church, so the decision of General Assembly was to clarify that position. It was a matter of consistency with belief."

However the decision was far from unanimous. About 30 of the nearly 100 delegates walked out during the debate as part of a silent protest and took no part in the vote. Andrew says the protesters came from both sides of the debate.

"A large number of people said 'we don't think that our processes and ongoing debate are serving our church'."

In spite of the silent protest, the motion still received the necessary support of 60 percent of delegates to pass.

As an interim measure, the decision will need to be ratified at the next General Assembly in 2016. In the meantime, Andrew encourages local Presbyteries and congregations to debate the issue further.

"From my perspective, I would be calling on the community to respect the decision of the General Assembly, and I call on all of our ministers to comply. While a decision needs to have a 60 percent threshold, we need also to grapple

with our own diversity and that's reflected in the decision."

However, several Presbyterian ministers have indicated they will defy the ban if they are asked to conduct a same sex marriage.

St Andrew's on The Terrace Presbyterian Church in Wellington has publicly stated it will defy the ban. Interim minister Rev Jim Cunningham says he is appalled at the decision.

"We see sexual orientation and gender identity as irrelevant in the celebration of a couple's union. It is the quality of the relationship, the love and commitment that matters."

"St Andrew's has been blessing the relationships of same sex couples for over 20 years, and celebrating civil unions since 2005 and marriages since August last year," Jim says.

Another issue is that some ministers are also marriage celebrants and may conduct a same sex marriage ceremony in that capacity.

"The question of celebrant versus minister is a complex one. If a minister chose not to comply with the decision, there would have to be a complaint. Once a complaint has been made, it would have to go through a disciplinary process."

"This hasn't happened before, so it's pure speculation as to what may or may not happen. The question is whether we want to resolve this issue through a judicial process or whether the church is able to find another way," Jim says.

Andrew says the decision relates only to ministers, and congregations remain free to make their own decisions about whether their buildings can be used for same sex marriage ceremonies.

He says the General Assembly's decision about divesting from fossil fuels is consistent with the values of the church and for how we care for creation.

Other decisions included the establishment of a National Mission Enterprise Fund to support new mission projects and affirming the church's bicultural relationship and multicultural relationships.

Andrew says when a church property is sold in future, 10 percent of the proceeds of the sale will go into the National Mission Enterprise Fund.

"It will be the first time the Presbyterians have put local money into a national mission fund."

"Mission is what happens when you cross the boundaries of our culture. It is the very act of going across our cultural boundaries, both within our church and within our communities."



Andrew Norton



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Mercy and humility

**GREG HUGHSON
REFLECTS ON MATTHEW**

Our Gospel lectionary readings for November all come from Matthew.

On the first Sunday in November, we hear these words of Jesus from the Sermon on the Mount, "Blessed are the merciful, for they will obtain mercy" (Matthew 5: 7).

The gospel reading for the second Sunday in November (Matthew 23) is a warning against hypocrisy, and an encouragement to humble ourselves under the instruction of the Messiah. Mercy and humility go hand in hand.

We can only be merciful if we adopt an attitude of humility. Arrogance, the opposite of humility, drives out the capacity to show mercy.

As we proceed through November we hear parables of Jesus which appear to indicate that there are limits to God's mercy. The parable of the 10 virgins (Matthew 25:1-13), the parable of the bags of gold (Matthew 25: 14-30) and the parable of the sheep and the goats (Matthew 25:31-

46) all conclude with harsh words.

Those who fail to measure up to the need to be prepared (have enough oil), to invest another person's money wisely or to care sufficiently for the hungry, the thirsty, the stranger, the sick and those in prison are punished and excluded.

The parables encourage us to be prepared, to be wise and to care for those who are hurting. They remind us that it is what we are not doing that needs to change!

The parables can stimulate us to become more effectively hospitable, more careful with our investments and more devoted to living our lives in ways which meet the needs of those who are in despair all around us.

However, we need to avoid any interpretation of the parables which may lead us to the conclusion that God's mercy no longer permanently extends to us when we fail to measure up to what we know God wants us to do. We need to read these parables in the light of our knowledge that

God's mercy knows no end.

We will always have another chance. God is inherently merciful. God's mercy, like God's grace is immense and unconfined.

Remember the tax collector who beat his breast and said, "God, have mercy on me, a sinner." Jesus declared that this man, rather than the Pharisee, went home justified before God. "For all those who exalt themselves will be humbled, and those who humble themselves will be exalted," (Luke 18:10-14). Mercy and humility go hand in hand.

In the context of our ongoing historic human predisposition towards doing what is evil (Judges 4:1) we can identify with the passionate cry of the Psalmist "As the eyes of the servant look to the hand of their master, as the eyes of a maiden to the hand of her mistress, so our eyes look to the Lord our God, until he has mercy on us. Have mercy on us O Lord, have mercy upon us," (Psalm 123: 2-3).

Having cried out for and received mercy, we are more motivated to try again and again and again. The experience of being a recipient of mercy and forgiveness is life-transforming. This is why restorative justice works.

The first letter to the Thessalonians was the first of Paul's letters, written around AD 52. Paul, in this early letter, written before the gospels, highlights an experiential truth which lies at the heart of our faith "For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we may live with him," (1 Thessalonians 5: 9-10).

This month I am celebrating the 25th anniversary of being ordained to share this same truth Paul proclaimed, and to lead others in the way of mercy and humility. I give thanks each day for God's limitless mercy, grace and love.

Using religion for peace

CONNECTIONS

By Jim Stuart



Since the beginning of human existence, religion has influenced and shaped human society - sometimes in good and constructive ways, sometimes in frightening and destructive ways.

Secularist movements often claim that religion is responsible for more oppression and suffering than any other human institution. The reality is that religion does lots of different things, according to Karen Armstrong in her new book, 'Fields of Blood: Religion and the History of Violence'.

On the one hand, religion offers people a powerful, all-embracing faith that gives those who embrace it a purpose in life, a deep sense of meaning, and a reason for living.

Religion can cure broken hearts, bring people of diverse socio-cultural backgrounds together, open doors to meaning and purpose in people's lives, and transcend the divisive forces that threaten the integrity of a healthy society.

In today's world, this enduring paradox of religion continues to influence and shape our lives. The major difference between our world and that of yesterday is the emergence of modern information technology, which enables much more interconnectedness.

What happens in one part of the world can have almost immediate consequences somewhere else. For example, very quickly we learned that Osama Bin Laden considered Westerners infidels and that George Bush considered him and his followers terrorists.

Both men divided the world into two camps - one good, the other evil. And both claimed to be deeply religious: Bin Laden a devout Muslim and Bush a devout

Christian.

This interconnectedness implicates all of us in each other's history. Whether we accept it or not, religion (or our rejection of it) binds us together. Even when we try to secularise our society and its institutions, we also often unwittingly try to sanctify our political activities and objectives.

The United States for example has always considered itself a secular society and yet it has often understood its political and military initiatives as divinely sanctioned missions.

The challenge facing us today is to find ways of accommodating our differences and to work towards greater peace and a decent life for everyone. It is an exercise in compassion and requires a high degree of selflessness.

A vision of a better and different world is fundamental to many faith traditions. One only has to read the daily news, to be reminded that humans have the capacity to destroy life as we know it. Sometimes

it feels that this is as close as our fingertips.

The biggest headlines are cast as battles between religions. But religion is not the problem, we are the problem: our natural propensity for aggression, our need to acquire and not share, our tendency to harden our hearts to such things as poverty, inequality, pain and deprivation.

These are human problems. They are our problems and we have to find ways together to heal the wounds or we will lose the best part of humanity, religious and secular alike.

As Karen Armstrong reminds us "Somehow we have to find ways of doing what religion - at its best - has done for centuries: build a sense of global community, cultivate a sense of reverence and equanimity for all, and take responsibility for the suffering we see in the world."

The task is urgent and requires our full attention.

Is your church a good airport?

**Peter MacKenzie,
UCANZ executive officer**

I have become a seasoned traveller since taking on my role as executive officer of UCANZ. Getting around the country and meeting people has been a real privilege but with the joy comes the toil. I have also spent a lot of time at airports. I have sat and watched people, and have reached some obvious conclusions.

- It's stupid to yell at the counter person when a flight is delayed - they can't change things.
- Security people are not interested in your anecdotes about why you have a sharp object.
- Standing up as soon as the plane lands doesn't get you off any quicker.
- Try not to look disappointed when you turn your cell phone on and no calls have been missed.

One thing I have noticed is that major airports are no longer simply transit places, they are destinations in themselves. The food, entertainment, and facilities all provide something more than just a place to catch a flight. We even have our UCANZ meetings at Wellington airport - it is convenient for all.

So what of our churches? There was a time when we would arrive on a Sunday morning, take a flight (a one hour long service) and then head home. The church was simply a transit point, the seats were uncomfortable, there was no food, toilets were few, and people moved in and out rather quickly.

This makes for a good comparison with the airports of the day, an age when people got dressed up to travel.

But airports have changed, and if you accept this analogy, perhaps churches have or should change too. There's better car-parking to make sure that people can get to the airport. There's good signage so people don't feel lost and can find the toilets without asking.

There's a great sound system so that everyone knows what's happening - along with some digital displays. There's good coffee and a place to sit around tables and have a talk. There's meeting rooms so that people can gather from a distance and share together.

You'll begin to grasp the analogy - and I wonder if you can start to see your church like an airport. How do you focus on the travellers that will pass through? Are there opportunities

for them to connect with fellow travellers? Are they able to prepare for what is to come or take time and reflect on the journey that's been?

But let's be honest - few of us go to the airport just to go to the airport (the car park is too expensive for that!). The church is called to brighten up the terminal and deal with the travellers but our central purpose is to encourage people on a spiritual journey that brings them closer to God.

The buildings, the processes, the food, the people - they're all there to help people discover the good news of God's salvation through grace.

May the Spirit be with you on the journey, and may God's wisdom be with you in the terminal at the journey's beginning and end.

Youth at Mornington push the envelop

By Hilaire Campbell

If you've never seen aliens or flying saucers, go to the Mornington Methodist Church in Dunedin. The Youth at Mornington youth group included one in their Christmas play.

For many years the young people have delighted and challenged the congregation and wider parish with their novel presentations on old Bible stories. Youth group leader Ginny Kitchingman describes the young people as typical teenagers who have been encouraged to extend themselves and those around them.

"Recently they led a service on the entire Book of Revelation. They made extensive use of the arts, including four large murals, dancing and popular music. The congregation contributed drawings of the horrors of God's anger...and ended up dancing to Olly Murs' Marching to the Future."

Ginny says the service was all the more successful because people of all ages got involved.

At Pentecost, the group produced their own version of a game show based on television's Wheel of Fortune and Who Wants to be a Millionaire? To the surprise of the congregation, everybody won because, as Ginny explains, the central message of Pentecost is that God's love is unlimited.

Another recent youth group activity was the preparation of a four part study guide and DVD on the Book of Esther. The DVD



Mornington Methodist young people use their creativity to explore and share Bible stories.

uses Lego figures to tell Esther's fascinating story.

Members of the group led a discussion that delved into the big issues of the story - racism, inequality, honesty and revenge. Several groups around the parish used the guide and found it extremely worthwhile.

Ginny says the Youth at Mornington group is never content to take a Biblical story at face value.

"We really encourage our young people to question what they read, to consider the context in which it was written, and to decide for themselves how relevant it is to their own lives.

"Not everything in the Bible is inspirational, and throughout history the church has ignored the shocking bits.

"This gives an incomplete picture of humanity and deprives young people especially of valuable learning opportunities. If they don't read and hear about bad as well as good behaviour, how can they work out for themselves what's acceptable and what isn't?"

The church's annual

Christmas play, written by Ginny, has always been a hit. Instead of traditional nativity scenes, it might feature pirates or aliens. Last year's play was set in the emergency department of a hospital.

"The plays are always a lot of fun, with singing, dancing, and jokes but the central message isn't lost - what matters in life is how we treat other people."

Not every church boasts a congregation that welcomes a challenge, Ginny says. "To be honest we're a bit too radical for some people. Many have come to understand the Bible in a way that's comfortable for them, and we tend to push the envelope a bit."

She says by insisting on a literal interpretation of the Bible the Church has lost a whole generation.

"But we've done everything we can at Mornington Methodist to engage the brains of our youth, and we hope their thinking and analytical mindset will stay with them. They're a lovely group from a lovely bunch of families, and we wish them well.



Methodists farewell Richmond Methodist Church.

Bell tolls for Richmond Church

Reading from the congregation's 135 year-old Bible and a performance by their beloved handbell ringers were highlights of the farewell service for Richmond Methodist Church in Christchurch on Sept 28th.

About 100 people gathered in cold blustery weather in the grounds outside the church for a service led by Crossways Community Church presbyter Rev JooHong Kim and long-serving Richmond lay leader Bruce McCallum.

Since losing its own buildings to the earthquake the Richmond Methodist Congregation has joined with Shirley Methodist Church and St Columba Presbyterian Church at Crossways.

During the service JooHong read a litany of decommissioning, which thanked God for good work accomplished at Richmond Methodist Church. He gave thanks too for all the people who served there and the prayers, baptisms, marriages and funerals that were held there over its long life.

Andrew Cox read from a massive Bible which was a gift to the Congregation from the girls of the Sabbath School when the Church's new building was opened in 1879, 135 years ago.

After the outdoor service those gathered for the occasion walked around the corner to the North Avon Baptist Church where the service continued, the Richmond Handbell Ringers performed and afternoon tea was served.

Bruce says the occasion was tinged with sadness.

"Some people did not attend because they found it too hard but it really is a question of moving into the future. In this life we quite often have to say goodbye to those we have held dear."

The land on which the church stands has been bought by the neighbouring Richmond Working Men's Club. The future of the building is uncertain. It is for sale and it is hoped someone can move it to a different location.



Buddhists were among those who gathered to pray for world peace at the Christchurch Peace Bell.

Interfaith prayers for world peace

People from a wide range of religions responded to an invitation from the Christchurch Interfaith Society to pray for world peace on October 19th.

The event was held on Sunday of the Week of Prayer for World Peace at the Peace Bell in Christchurch's Botanic Garden.

Rev Philomeno Kinera represented the Methodist Church of NZ at the event.

Philomeno says members of the different faiths each had a part to play reading a prayer or reflection during the service. At one point in the service everyone joined together to recite the prayer of St Francis, also known as Make Me an Instrument of Your Peace. Along with Catholic and

Protestant Christians, those present included members of the Jewish, Muslim, Hindu, Buddhist, Sikh, and Baha'i faiths.

"There was a good turnout and it was good to see young and old people joining together at the event," Philomeno says. "Young children also took part in the service by lighting candles and laying flowers under a large globe when each part of the world was named."

Those present were invited to ring the Christchurch Peace Bell and the first to do so was local MP Nicky Wagner.

The gathering also honoured the work of interfaith stalwart Sister Bertha Hurley.

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A bi-centenary Methodists honour

By Donald Phillipps

As the bicentenary of that first celebration of Christian worship in New Zealand by Samuel Marsden approaches, Te Haahi Weteriana has every reason to honour him. Without Marsden's like-minded friendship and practical support the beginnings of Methodism here could not have come about.

Methodism in this part of the world began in Sydney in 1812 when class meetings were started by devout Wesleyan laymen.

One of these was Thomas Bowden, who had come to Sydney in 1811 in response to Samuel Marsden's appeal for a schoolmaster for the convicts' children. Bowden was a London Methodist and the master at a Charity School. He became the leader of the group that petitioned the Wesleyan Methodist Missionary Society to send a missionary to the new settlement in New South Wales.

Their appeal was acknowledged by Conference and the Rev Samuel Leigh arrived in Sydney in August 1815. Neither the local Methodist leaders nor Leigh wished to establish 'dissenting' Methodism - they wanted a 'primitive Methodism' that was not hostile to the Church.

Their attitude won the friendship of Governor Macquarie and a promise of support was given. But it also simplified their relationship with Marsden, who was able to help the Methodist societies as friends and not competitors.

Marsden's parents were, it has been written, of 'lowly Methodist' background, from Horsforth, near Leeds. Like his predecessor in New South Wales, Richard Johnson, Samuel was educated at Hull Grammar School, whose headmaster was an Anglican evangelical. Marsden then entered Magdalene College, Cambridge, as a sizar (working student) and while there came under the influence of Charles Simeon, a leader of the Evangelical Revival.

It has been suggested that Marsden never forgot his own Methodist beginnings, and in Sydney he and Leigh became 'hearty friends.' They worked together in the founding of the Asylum for the Poor and of the Bible Society, in spite of the opposition of those who thought both these groups should be under the control of the Anglican clergy.

In 1818, moreover, Marsden gave to Leigh the ground at Windsor, NSW (inland from Sydney) on which the Methodist Church still stands.

Marsden had established the first mission in New Zealand in 1814, as an industrial lay enterprise under Hall, Kendall and King. It did not work smoothly and was of constant concern to him.

In 1819 he decided to seek Leigh's help. The latter was unwell, and Marsden suggested he would recruit his health by making a trip to New Zealand on Marsden's brig 'Active' while at the same time

reporting on the state of affairs at the Bay of Islands. Leigh did so, and remained for six weeks at the Mission, returning to Sydney in late June.

Leigh's endeavour in Aotearoa

How far Leigh was successful in his task is open to question but he came back convinced there should be a Methodist mission to New Zealand.

Leigh's health did not improve, and he returned to England on medical advice. There he tried to convince an unwilling Wesleyan Missionary Society to undertake a new venture.

Their unwillingness was matched by Leigh's obsessive determination. He undertook to gain financial support from the manufacturing districts, and having convinced the Committee that he had enough goods for barter to last five years, his scheme was approved. He returned to Sydney, and then made his way to the Bay of Islands, on the Active, arriving in January 1822.

While Leigh awaited the arrival of the two men who were to assist him in establishing the new mission, Marsden involved him in what proved to be a long-drawn-out inquiry into the personal life of Thomas Kendall. Kendall's behaviour was so divisive for the Church mission families at Rangihoua that they even asked Leigh to celebrate the sacrament



Rev Samuel Marsden was a sympathetic friend to early Methodist missionaries in Aotearoa.

for them. Leigh finally refused to do this - possibly out of his deep respect for Marsden.

The decision to establish a New Zealand Wesleyan mission in the first place went against Marsden's advice. He thought New Zealand should be left to the Church Missionary Society.

The choice of Whangaroa as the site for the Wesleyan Mission must have further stretched Marsden's patience, for he had visited the harbour on a couple of occasions and had planned to establish a mission there himself - so he chose Paihia instead. Nevertheless, as Dr John Owens remarks, though the "missionary world was thick with judgment, recrimination, and reproof, no harsh words ever appear to have passed between Leigh and Marsden."

Marsden's on-going support

When Marsden himself visited Whangaroa in August 1823 he brought with him Nathaniel and Mrs Turner, John Hobbs, and a maid for Mrs Turner. It was Marsden who now negotiated the agreement with the three Ngatiuru chiefs for the ceding of land for the Wesleyan mission station at Kaeo. At the end of that same trip it was Marsden who convinced Leigh that he should return, for health reasons, to Sydney.

Without the good will of the Church missionaries, and by implication of Samuel Marsden himself, the Whangaroa mission could not have survived. The CMS schooner brought them supplies from the Bay of Islands, for example.

In the first year or two, the CMS men continued to come to Whangaroa to offer support, particularly in connection with the teaching of language. At various times, William Hall, John King, William Fairburn and Thomas Kendall all visited Whangaroa, and helped with the preaching and the learning of te reo.

When relationships within the tiny Wesleyan team at Whangaroa began to crumble some of them turned to the CMS staff for comfort or support. Their proximity made such consultation inevitable, though the initiative sometimes came from the other side - especially over their

problems with William Yate.

The mana of the CMS operations had been enhanced by the appointment of Henry Williams in 1823, and of his brother, William, in 1826. Though it is a subjective judgment, it is hard to imagine that the Maori of Whangaroa regarded the Wesleyan missionaries with the same respect they accorded the Williams brothers, and, more particularly Samuel Marsden.

But in all the years between 1822 and 1827, if Marsden's name is not directly associated with the activities of the Whangaroa Mission, his goodwill towards it found expression in the consistent support the Wesleyans received from the CMS staff. The fact of the matter was that the CMS mission was larger, better organised, better funded, and, particularly, better led. In that initial period the new Wesleyan missionaries tended to accept their inevitable and necessary state of dependence.

In their time of peril in 1827, the CMS staff came to their aid, meeting them at the waterfall at Kerikeri when they fled from Whangaroa. They cared for them at the Marsden's Vale (Paihia) mission, while Turner and Hobbs tried to reach a decision in respect to the future of the Wesleyan Mission.

When Marsden visited the Bay of Islands in 1827, just a few months after the destruction of the Whangaroa mission he pointed out to the chiefs from Whangaroa and elsewhere the gravity of their crimes in robbing the Wesleyans. When he returned to Sydney, Marsden met up with Turner, Hobbs and Stack, and confirmed that the account they had written as a report to the authorities in England "contained nothing but matters of fact, that the picture was not too highly coloured nor the truth in any way distorted."

Marsden continued to come to New Zealand, until shortly before his death in 1838 but by then the Mission he had founded was virtually autonomous and his visits had a different character. The Wesleyans, under William White, also wanted to assert their independence, and the two missions gradually and inevitably moved apart.

A place to call Home

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

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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



The new chapel Rore Kahu (Soaring Eagle) now sits above Rangihoua Bay.



Part of the celebrations of the Gospel bicentenary include the opening of Rangihoua Heritage Park.

Photos by Dean Wright Photography, courtesy of 2014 Ecumenical Planning Group

Host of activities will mark Gospel bicentenary

By David Hill

Christians are gearing up to celebrate 200 years of the gospel in Aotearoa next month.

On Christmas Day 1814 Rev Samuel Marsden (1765-1838), an Anglican chaplain in the colony of New South Wales, preached a sermon at Oihi, Bay of Islands, and all New Zealanders are invited to return to the site of that first service.

The first service and sermon on Christmas Day 1814 was preached at a site now known as Marsden Cross and was the first formal act of Christianity in Aotearoa New Zealand.

Marsden and his fellow missionaries were invited by

Ngapuhi chief Ruatara and other Maori leaders, who hosted them at nearby Rangihoua Bay, in what became the first permanent European settlement in Aotearoa.

The daily contact between Maori and Pakeha was the first step on the journey which led to the signing of the Treaty of Waitangi on February 6, 1840, and the bicultural journey we continue to aspire to today.

Rangihoua Bay and Marsden Cross have today been preserved and developed as the Rangihoua Heritage Park, which will be officially opened on Thursday December 21. An ecumenical service will follow on Christmas Day at the Marsden Cross site.

Marsden Cross Trust Board chairperson John King says Marsden Cross was “a place of beginnings”.

“People think New Zealand started in 1840, but it was in 1814. These events were the beginning of a special relationship between Maori and Pakeha.

“It was their friendship and goodwill which led to 1840. There was so much goodwill between the missionaries and Ruatara and the other Maori in the area. Those first Europeans were very brave to go into what was to them such a wild and unknown place.”

John says the Marsden Cross Trust was formed in 2003 and the land that now forms the

Rangihoua Heritage Park was purchased in 2005.

“It’s been a very long and difficult journey. It has been very difficult to raise money when no-one knows about the history of the place. Even people living in the area today didn’t know where Marsden Cross is.

“That’s why we have created the heritage park, so people can come here and learn about the history of the place and of the special connection between the first missionaries and the local Maori.”

The bicentennial commemoration on December 21 will begin with a powhiri at 10:00am, and then Governor-

General Sir Jerry Mateparae officially opens the Rangihoua Heritage Park, which includes a new building, Rore Kahu, located at the entrance to the valley, and a new pilgrimage pathway to Marsden Cross.

The 2014 Christmas Day ecumenical service will be Anglican-led and involve church leaders from throughout the country, commencing at 11:00am at the Marsden Cross site.

Details about the two events can be found at www.gospel2014.org. For more information about the Rangihoua Heritage Park go to www.rangihouaheritage.co.nz.

Missionaries brought something unique to Aotearoa

By David Hill

The bicentenary of the gospel in New Zealand is an opportunity to remember the positive relationships between the first Pakeha settlers and their Maori hosts.

Religious historian Dr Peter Lineham is an associate professor at Massey University’s Albany campus. Peter says the first interaction between Christian missionaries and local Maori in the Bay of Islands, including Rev Samuel Marsden’s first sermon in Aotearoa in 1814, is a significant but forgotten, moment in New Zealand’s history.

“This is a striking anniversary. It is a reminder to New Zealanders of the positive relationships between Maori and Pakeha that sprang from Christianity. That’s the fascinating part of the story.

“The 200th anniversary is really interesting, because it takes the focus off the Treaty of Waitangi and makes people think of the variety of early settlers.”

As well as missionaries, the earliest settlers included whalers, sealers and others. Some of them intermarried and lived with Maori.

“The missionaries gradually became quite a distinctive group because they believed that they had something to give Maori for free, which was of benefit to them. This was in contrast to other settlers who were largely out for themselves.”

Peter says historians have been doing a lot of thinking about what the bicentenary means. Their views range from the traditional Christian mission story that

emphasizes the success of the missionaries, to looking at the events from a Maori perspective, and a secular retelling of the story.

He says what sets the early missionaries apart from later settlers, and has largely been overlooked by historians, is that Marsden and the other missionaries came to the Bay of Islands at the invitation of local Maori chiefs, including Ngapuhi chief Ruatara, who saw benefits for their people in learning European ways.

“What the Maori wanted is hard to say. Did they understand Christianity? Probably not very much. It was quite complex and very different to their traditional religion.”

While we know Ruatara and other Maori were keen on growing crops, Peter says it took nearly a decade for the missionaries to make any real traction. Then from the mid-1820s efforts in New Zealand became “a tremendous focus for Anglicans and Methodists”.

While traditional missionary histories have “painted a picture of Maori in a kind of heathen darkness, with cannibalism and slavery rife among the tribes”, more recent studies have focused on Marsden and his motivations.

Peter says Marsden had originally planned to do missionary work in Australia but this proved to be a failure, as Aboriginal people were less settled and “inclined to go ‘walkabout’”.

Maori historians emphasise that the missionaries came at the



Under the protection of Ngapuhi chief Ruatara, Rev Samuel Marsden gave what is considered the first Christian sermon in Aotearoa at Rangihoua Bay in 1814.

invitation of the local Maori. They lived with Maori and were highly dependent on them for protection, Peter says.

“Maori were never just sitting there listening. They didn’t stay if they didn’t like what they heard, so there has been some discussion about what Maori actually wanted.

“Some writers have suggested Maori exploited the missionaries because they wanted what the Europeans had. Other writers believe that Maori were very interested in the message but grappled with it because it was

so different to traditional Maori religion.

“The important thing to remember is that Maori weren’t dependent on the missionaries but the missionaries were very dependent on the Maori. Some Maori demanded guns, some missionaries gave into those demands and this proved to be disastrous.”

Peter says the secular retelling of the story has seen a series of lectures earlier this year emphasising that the first settlers were made welcome in the Bay of Islands, which is seen as a

cultural meeting place. But it largely ignores the religious aspect.

That the first positive contact between Maori and the Pakeha missionaries has been largely forgotten is not surprising, Peter says.

Following the signing of the Treaty of Waitangi, the focus was on “mass immigration rather than coming at the invitation of Maori” and in the longer term, Europeans were less interested in evangelism and more interested in making a better life for themselves.

Churches vital in stopping Ebola spread

ACT Alliance and many local churches are helping communities in Liberia and Sierra Leone respond to the outbreak of the Ebola virus. They are working to stop the spread of the virus through community education, protection of health workers and providing psychosocial counselling for affected people and their families.

Widespread fear, distrust and poverty have made prevention difficult in the worst affected countries.

ACT Alliance members are distributing chlorine bleach solution for hand washing to kill the virus. In Sierra Leone they are training community workers and taskforces to go door to door and spread the prevention messages.

The Council of Churches in Sierra Leone is planning to train 20 religious leaders across the country on health issues and how local churches can provide compassionate and accountable care for the sick.

“Churches have a vital role to play in preventing the spread of the virus and helping people care for those infected without putting themselves in danger. Equipping churches to deal with the stigma of infection and provide psychosocial and pastoral care to people will make a difference,” says Christian World Service national director Pauline McKay.

A number of Christian hospitals and clinics are treating those infected. Dr Gisela Schneider from the German Institute for Medical Mission, who recently visited Liberia said, “Christian hospitals are highly vulnerable. This is why ‘keep safe, keep working’ is an important slogan we promote for health workers. People working on the ground need

a great amount of encouragement, training, mentorship and support.”

The lack of medical facilities and a shortage of resources and health workers are widely acknowledged as challenges in many affected countries. Concern is growing about the number of people not seeking other medical treatment for fear of infection, including women giving birth without medical support.

More than 9,000 people have been infected with the virus in Guinea, Liberia, Nigeria, Senegal, Sierra Leone, Spain and the USA since the latest outbreak in December 2013.

Donations to the Ebola Response Appeal can be made on line at www.cws.org.nz/donate or sent to PO Box 22652, Christchurch 8180 or telephone 0800 74 73 72.



The Council of Churches in Sierra Leone reports Muslims and Christians are cooperating to combat the spread of the virus. Photo: ACT/CCSL.



A man and a woman pray for loved ones lost to Typhoon Haiyan. Photo: ACT/P Jeffrey.

Filipinos work hard to rebuild after devastating typhoon

On November 8th Filipinos will remember one of the world's strongest storms. They will give thanks for their survival one year after Typhoon Haiyan, known locally as Yolanda, and remember more than 6,000 people who lost their lives.

With wind gusts reaching 275 kilometres per hour, the typhoon swept through the Visayas displacing four million people and destroying about one million homes.

One year on, much has been achieved. “We can report that Developers and the National Council of Philippines (NCCP) have worked very hard to make sure people received assistance in some of the most outlying areas and where politics made their efforts more difficult.

“We are grateful to the many people who contributed to the Philippines Typhoon Appeal as well as matching funds from the New Zealand Government that have helped make this possible,” says Christian World Service national director Pauline McKay.

NCCP provided relief food for about 23,000 families. They focused on some of the heavily affected communities left off the local government's list for political reasons. People were very appreciative of the food and other relief goods that were distributed into April.

Last February, NCCP shifted its focus to rebuilding homes, community services and livelihoods. They have distributed vegetable seeds to small land holders as well as fishing equipment and provided psychosocial support.

Local teams work under NCCP guidance to rebuild homes and constructing new homes for the most

vulnerable people. They work to a standard design that is typhoon strengthened. In some communities ACT Alliance partners will help build rainwater systems and provide cash payment for work.

When the Philippines Government decreed that people must move above 40 metres from the coast and 20 metres from coastal rivers, some communities were pushed into limbo. Local government has been slow to allocate new land on which they can build permanently. In Tacloban the situation is difficult as powerful political interests trump the needs of the newly landless.

Located at the top of Aklan Province, the aid group Developers has provided relief and rebuilding assistance and helped local government and the community make development plans. Their in-depth local knowledge and sound development practice are highly valued by local officials seeking to build for the future.

Developers report about 13,000 people have benefited from roofing materials and they have negotiated repair of six remote schools in the region. Seeds have been distributed along with other livelihood assistance.

“The crisis is over but Filipinos need more help to live above the survival line. If you can, please support the Philippines Appeal so Developers can secure more homes against the rain and re-establish livelihoods,” Pauline adds.

Donations to the Philippines Appeal can be made on line at www.cws.org.nz/donate or sent to PO Box 22652, Christchurch 8180 or telephone 0800 74 73 72.

Millions need humanitarian aid in Iraq

With winter fast approaching, Christian World Service is concerned about the plight of displaced Iraqis.

The number of people forced to flee their homes continues to rise as Islamic State forces press further into the country. Terrified by their experiences, many families are desperate for help.

Mosques, churches and disused buildings are increasingly crowded and often lack basic facilities. People are sleeping in shifts because there is not enough room. They lack sufficient food and clothing for colder temperatures.

Many Kurdish families are struggling to accommodate the 1.5 million people who have sought shelter.

CWS is grateful for donations to the Iraq Crisis Appeal. The funds are assisting internally displaced families with food, water, non-food items, psychosocial support, shelter, health and hygiene. ACT Alliance members are working in the Diyala, Duhok and

Suleimaniyah protectorates of northern Iraq.

“The situation for Iraqis is tragic. The arrival of winter will only make things worse and waves of refugees keep coming. If you can, please support our Iraq Crisis Appeal,” says Christian World Service national director Pauline McKay.

There is no sign of the crisis ending as the situation across all countries involved becomes more complex.

More than 1.8 million people have fled the civil war and the United Nations reports that 5.2 million people are in need of urgent humanitarian assistance across the country. Refugees are pouring into neighbouring countries in their desperate bid for survival.

Donations to the Iraq Crisis Appeal can be made on line at www.cws.org.nz/donate or sent to PO Box 22652, Christchurch 8180 or telephone 0800 74 73 72.

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MARCH AGAINST RAPE CULTURE

By Filo Tu

Do you want to look good? Have that six-pack without too much effort?

Have you found a good angle for your SnapChat or FaceBook display picture? Or do you require a few tips along the way?

The media portrays that we - as young people - need to look good in many aspects. It encourages us to want slim, hard and toned fit bodies for the beach and to have the right tools and products to feel and look luxurious.

On October 11th students attending the Student Christian Movement Aotearoa (SCMA) national conference took part in a rally organised by students at the University of Otago and Rape Crisis Dunedin to challenge some of these assumptions, take a stance against rape culture, and emphasise the importance of consent.

With its theme 'Freely and Willingly', the rally was an opportunity for people to speak out on this important social issue and it provided critical information about professional assistance, and a safe environment for people to share and encourage one another.

Around 120 people of all genders and from various backgrounds marched on the roads to bring attention to the problem of

rape culture, which tolerates and excuses sexual assault. The rally called for a society to understand that consent is mutual, continuous, free and willing, and that consent and coercion are mutually exclusive.

Like many taboo topics, this is an area where young people need to be provided a safe space and environment to be able to converse freely and express themselves openly without being judged.

Young people also need to understand what rape culture is and how to battle it. It is a topic where parents need to be encouraged to be more proactive and less dismissive. We are all victims of our own assumptions. Don't get caught in the web.

The media portrays a fictional appeal that isn't realistic. For if we are created in the image of God, and our bodies are temples in which God resides, then we as Christian young men and women should be empowered to educate, to teach, to understand and to assist all people against this culture.

SCM Otago member Valonia Dsouza was an organiser and speaker at the event.

"Rape culture expects women to watch their back and to be aware of their surrounding and to never let their guard



Members of the Student Christian Movement took part in the Freely and Willingly march against rape culture.

down even for a moment. It says if they don't do so and they get raped, it is their fault," Valonia says.

She reminded the crowd that no one has the right to perpetrate abuse against another and no one has the right to rape whatever

the reason. Many women and men, including survivors of rape and sexual assault, came forward to share their experiences of how rape culture had affected them, and why there is a need for services that support survivors.

Kidz Korna!

WELCOME TO KIDZ KORNA NOVEMBER 2014!

We have an exciting story from Jessica about her baptism and that of her young sister. Usually babies are brought to church by their parents to be baptised. As we get older we are able to make that choice for ourselves.

This is what Jessica has done.

I guess that most of you will be thinking about your Christmas plays and planning where to spend your summer holidays.

It's amazing how quickly time goes. I was reminded about this recently when a lady in our church gave me a bag of beautiful material.

"This might be useful for your Christmas play costumes," she said.

a baptism in Timaru

Hi, I'm Jessica from St David's Union Church, Timaru. My younger sister Kayla and I were baptised on September 21st.

Because I am 15 years old I did classes with our minister for eight weeks first and then had to share my faith story with the congregation before I was baptised.

I finished my speech by saying, "I love God and want to join his family". It was a very happy service.



Jessica and Kayla were baptised in Timaru.



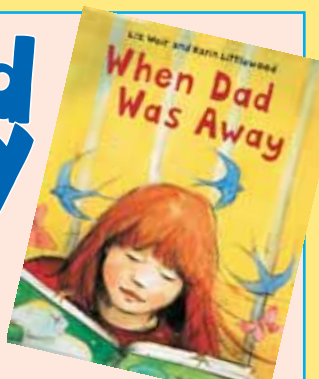
When Dad was away

For your Bookshelf

By Liz Weir

Illustrated by Karin Littlewood

A Francis Lincoln Children's Book



There are lots of reasons why dads are away for a time. Millie's Dad went to prison because he had taken something that didn't belong to him.

She was very sad because Dad couldn't read to her anymore and she was teased by other children. She also thought that she wouldn't see her Dad for ages.

But she soon found out that it wasn't true. There were visits to prison with Mum and her little brother, Sam and Dad read stories to her. Her teacher at school was kind and told the other children not to call people names.

There were still times when Millie really missed Dad but there was a wonderful surprise for her on her birthday.

Review copy courtesy of Epworth Books.

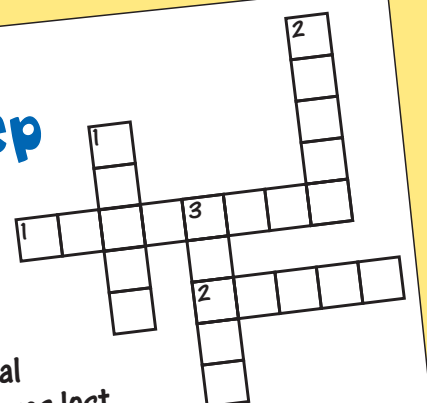
Crossword: The Lost Sheep

Across

1. He cares for his sheep
2. A celebration

Down

1. We get wool from this animal
2. Discovered something that was lost
3. How you feel when something good happens



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



"The good news is that you're feeling stuff," father to son in Boyhood

We have either all had one or observed one. A childhood, that is. That process by which a child grows into an adult.

'Boyhood' the movie follows Mason from age five to 18. Through his eyes we experience broken marriages, domestic violence, bullying and various male rites of passage deemed essential to contemporary Western cultural life. We face the pain and potential of becoming adult.

Boyhood was 12 years in the making. It is made up of 12 short stories, each written over the shooting period. It was created collaboratively; the director and actors together shaped the narrative direction.

Director Richard Linklater is known for movies including 'Before Sunrise', 'Before Sunset', and 'Before Midnight'. Each of the three 'Before' movies focused on one 24-hour period.

Each explored generational rites, earning Linklater a reputation as the definitive cinematic capturer of 20-something contemporary culture, a visual Douglas Coupland.

In Boyhood, that one day becomes 13 years. Academics call it longitudinal studies, repeated observations of the same variables over long periods of time. They also call it particularity, because the focus on the singularity makes accessible what is universal. It's impossible to watch Boyhood without thinking of your own becoming of age.

Each of the 'Before' movies also features Ethan Hawke, who in Boyhood faces his own need to grow, from a 20-something year-old to father of Mason (Ellar Coltrane) and his older sister, Samantha (Lorelei Linklater). After the first three years of filming, Lorelei wanted out, asking her director father to find a way to kill her Boyhood character.

If Linklater is master of the capture of contemporary culture, then what do we see as we look in the Boyhood mirror? Reflected back are images of developing technology, the seduction of education, the corrosive power of alcohol, and the potential of parents no matter life's circumstances.

The theological notes are intriguing. Good news, a phrase rendered cliché and clunky by so many Christian churches, becomes in Boyhood the appreciation that "you're feeling stuff." It sets up the final scene in which Mason asks, do we seize the moment? Or do the moments seize us? Hence good news becomes feeling the experiences

of the now.

It is an intriguing attempt at theology, given that growth over time, grasped through a sense of unfolding memory lies at the movie's core. This is best depicted by Mason and Samantha's mother (Patricia Arquette), as she faces the adulthood of her children.

"This is the worst day of my life. I knew this day would come, except why is it happening now? First I get married, have kids, end up with two ex-husbands, go back to school, get my degree, get my masters, send both my

kids off to college. What's next? My own funeral?"

For her to experience the now is news more bad than good. This, perhaps, is the real message of Boyhood - that growing up is for adults.

Rev Dr Steve Taylor is principal of 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.



MAKING MUSIC IN THE BIBLE

We read in the Bible that music was used in worship but, as today, it was also used in other ways. Music can heighten resolve, firm up commitment and help us celebrate. Music is bonding and binding.

It is embraced by all cultures. It is fascinating to observe the amazing variety of musical expressions there are and how cultures do it differently including social and sporting events. Commercials, comedies, dramas and religions are all enriched by the use of music. Test your knowledge on music making in the Bible.

Bible Challenge	Percussion used by Nebuchadnezzar's men	___ M	Dan 3:10 (NRSV)
	Named as the father of all musicians	___ U ___	Gn 4:21
	David was employed to play calming music to King	___ S ___	1 Sm 16:23
	She composed a song after crossing the Red Sea	___ I ___	Ex 15:29
	The other women followed her with music and	___ C ___	Ex 15:29
	Used by Joshua in a military campaign; ___ horns	___ M ___	Jsh 6:4
	David was thought to be a skilled musician on the	___ A ___	Ps 108:2
	The Psalmist wrote, '___ a joyful noise to the Lord'	___ K ___	Ps 95:1
	... serve him with songs of	___ I ___	Ps 95:2
	... come into his presence with	___ N ___	Ps 95:2
	Jephthah's ___ met him with music and dancing	___ G ___	Jdg 11:34
	The beverage Isaiah connects with music making	___ I ___	Is 5:12
	Percussion favoured by women	___ N ___	Ex 15:29
	Brass instrument used by Angels	___ T ___	Rev 9:1
	After supper the disciples sang a	___ H ___	Mt 26:30
Most mentioned stringed instrument (28 refs.)	___ E ___	Gn 4:21	
Percussion instruments used by priests	___ B ___	Neh 12:27	
Simple wind instrument used by the king's men;	___ I ___	Dan 3:5	
also a more complicated wind instrument	___ B ___	Dan 3:7 (RSV)	
___ and Silas sang praises at midnight	___ L ___	Ac 16:25	
Children in a parable played	___ E ___	Mt 11:17 (NRSV)	

Answers: drum, jubal, Saul, Miriam, dancing; rams, harp, make, praise, thanksgiving, daughter, wine, tambourine; trumpet, hymn, tyre, cymbals, pipe, bagpipes, Paul, flutes. © RMS



The people who got the shop off the ground (from left): Lois Norgate, Rev Max Hornblow and Irene Thomas.

Stoke Opp Shop closes doors

After 40 years in business, the Stoke Methodist Opportunity Centre is set to close its doors to make way for a new worship centre.

In 1974 Rev Max Hornblow was the minister at Stoke Methodist Church, and he noticed that some local families were in need of cheap clothes.

He asked the congregation one Sunday if anyone could organise this. Lois Norgate offered and Irene Thomas said that she would help. This was the beginning of the Opportunity Centre.

It has been open each Thursday morning ever since. Volunteers managed the shop, sorted, cleaned and sold good quality used clothing to all comers including families and refugees.

The shop has given \$60,000 away in outreach.

Years ago volunteer Charlotte Williams bought a new cardigan and wore it while on duty at the Opp Centre. As the morning got hotter, she took her cardy off and left it on a chair. A shopper spied the nice cardy and bought it at a very cheap price from another assistant! Charlotte was reimbursed.

The main convenors in recent years were Ruth Gribble and Ngaire Birch. Charlotte Williams (now 99.5 years) and Lorna Parker have both held the position of treasurer for many years.



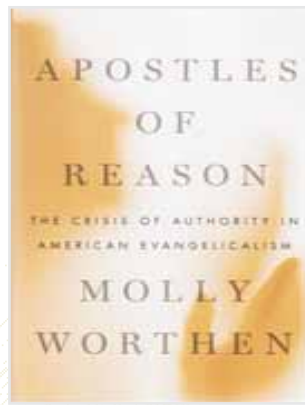
Apostles of Reason - The Crisis of Authority in American Evangelicalism

Now who would describe American Evangelicals as reasonable? Given their coverage by the media, it seems they have pervaded all parts of daily life there.

American historian Molly Worthen states, "Conservative evangelicals are not holed away in a cloistered subculture. They are embedded in and shaping the policies of mainstream institutions ranging from local school boards to Walmart. The sheer number of Americans who identify as evangelical Protestant - some 80 million, or 26.3 percent of the population, according to a recent Pew survey - makes it difficult to dismiss their cultural clout," (p. 260).

Worthen presents a creditable effort in this book. Her meticulous attention to historical detail results in a work that portrays the history of the last 70 years of evangelicalism in America. She provides a rigorous intellectual analysis of a category of American religion that has been vilified and misunderstood.

She begins with the founding of the National Association



of Evangelicals (NAE) in St. Louis, described as "a self-aware intellectual movement of pastors, scholars, and evangelists within the conservative Protestant community."

The book does not shy away from the controversies or schisms which characterised the evangelical movement. The writing flows easily from the establishment of the Fuller Theological seminary to the doom-laden prophecies of Hal Lindsay.

The histories of institutions and various movements blend easily with biographies of significant characters. Billy Graham, Francis Schaeffer (about whom she has some negative comments) and Hal Lindsay sit comfortably alongside the Fuller Theological Seminary founders Charles Fuller, Harold Okenga and Carl Henry.

She covers, among other topics, the Church Growth Movement, the Lausanne Convention, and Catholic charismatics with equal aplomb.

Worthen does not privilege one movement over another. She even discovered that Evangelicals in the early 1960s were interested in the 'bells and smells' of high church Protestants, Roman Catholic and Eastern Orthodox traditions, something which was an anathema to others.

Obviously, like any historian, Worthen had to make decisions about what to include and what to omit, and she won't please everybody. It is up to the reader to decide if the omissions detract from the story. Why were Pentecostal denominations left out for example?

She also assumes some inside knowledge. There are several people and events that were foreign to me and a little bit more detail would have helped.

In her conclusion, Worthen says about Evangelicals, "We must allow room for diversity and internal contradiction for those who love the label and those who hate it".

She argues that "American evangelicalism owes more to its fractures and clashes, its anxieties and doubts, than to any political pronouncement or point of doctrine," (p.264).

Heavy going in places, this book is not a light bedtime read, however for those with an intellectual interest in the topic, there are ample riches to satisfy.

By Molly Worthen

2014, Oxford University Press, 352 pages

Reviewer: Lynne McDonald

Following the Dream - Shared Memories and Reflections on the Centenary of Russell Methodist Church

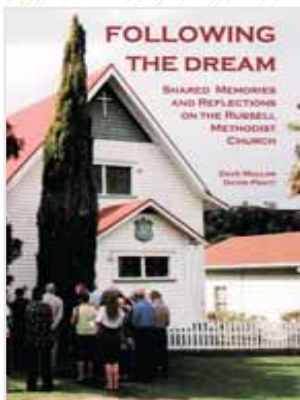
What we have here is not a retelling of anecdotes or a record of dates and decisions but a creative approach to 100 years in the life of a small and somewhat isolated church.

Although it includes a jubilee booklet printed in 1963 and some dates and happenings are included as appendices, the main body of the book is history with a difference.

In the foreword the authors state they recognise that the congregation at Russell exhibited styles of life that predominated at certain times in the congregation's life. These styles or characters suggested the main chapter divisions and prompt reflection on theology and mission.

'Following the Dream' is a well-chosen title. From its beginnings and through its life, the congregation at Russell was motivated by its dream of what the people believed it meant to be church in their community.

For a century, members of the Russell congregation followed their dream in commitment to Christ, each other



and their community. Russell was a small church never destined to be a large church.

The scope and content of the book and the life of the church may be glimpsed by chapter headings. These include:

- 1) Family Church. This refers to a church where everyone knows each other and decisions are made informally by general agreement.
- 2) Ecumenical Church. While changing parish structure embraced Russell within a Cooperative Venture, as in many small communities, local identity seems to have been given greater priority.
- 3) Silent Church. This acknowledges the absence of records for a large part of the church's life, possibly related to informal decision making.
- 4) Sunday School Church. Youth work was seen as a significant feature of any church prior to the 1960s.
- 5) DIY Church - particularly exemplified by the local effort that went into building a parsonage.
- 6) Minister Church. The long dream of having a resident minister was part of what it meant to be a
- 7) Proper Church.

8) Hospice Church. This is a congregation in decline and dependent on others until at last its life was ended.

The authors hold that regardless of their span of life, small churches have a distinctive place as centres of worship and witness provided they do not seek to emulate large churches with their buildings, programmes and clergy. This can readily sap energy and resources.

They write that small churches should never feel or be made to feel that they have failed. What is important is to know who they are and why they are there.

As they state in their final chapter "Small churches should be encouraged to identify the particular strength of being small and play to these strengths...Increasingly they will look less and less like conventional churches, but they must be encouraged and supported and not left to flounder alone."

Dave Mullan and David Pratt have written a worthy tribute to one particular small church and offer insight into possible ways ahead for others following their dream into the future. Readers should not be limited to those who knew the Russell congregation. The book offers inspiration and encouragement for all.

By Dave Mullan and David Pratt

2014, ColCom Press, 186 pages

Reviewer: John Meredith

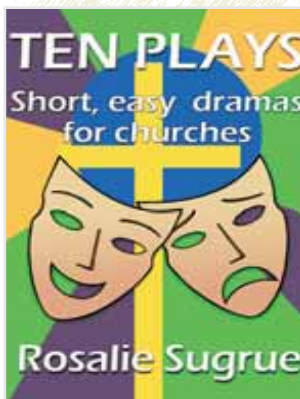
Ten Plays - Short, Easy Dramas for Churches

The pattern of Sunday worship is generally fairly predictable but congregations appreciate something different at family services and especially at Advent and Christmas.

This is scarcely surprising, since the birth of Jesus and the events leading to it shattered the expectations even of those who had long been watching and waiting for the appearance of the Messiah. We have become accustomed to nativity plays featuring grumpy innkeepers and shepherd boys on hillsides but these 10 plays take us to quite a different realm.

After making suggestions about an Advent wreath and candles, Rosalie offers five meditations that may be used during the four Sundays in Advent, two meditations being read on one of these Sundays.

The meditations titled 'Christmas women', are the voices of Elizabeth (Mary's cousin), Anne, (Mary's mother), a woman traveller (one of many women on her way to Bethlehem for the census), the inn-keeper's wife, and Anna



(the prophetess).

These meditations are complemented with an Advent prayer for two voices. There are no bland words here, for the challenge is to think about what the coming of Jesus means for us in our world and what we need to do about it.

These Advent meditations are followed by a play titled 'No Room', designed to promote the work of Christian World Service at a time when the annual CWS Christmas Appeal will be presented to many congregations. This play features two modern day families who learn that making room for Jesus includes making room for asylum seekers and that giving to CWS can help make lives better for people living in dreadful conditions.

There is also a play using 13 characters from the Christmas story with an activity of creating stick-puppets.

For Easter there is a play reading based on five women named in the Easter story.

Those looking for something different for Bible Sunday, Waitangi Day, Anzac Day or Wesley Day will also find it here.

One of the appealing features of this collection is the prominence of women throughout. The drama 'Mahlah and Sisters' draws attention to five little-known young women in the biblical narrative. Their stand for justice translates effectively to women's rights and equal opportunities in today's society.

In another play, voices of women from biblical times and early New Zealand history who used their initiative to build peace and harmony are heard in monologue.

As stated on the cover, these are short easy dramas. Few props, staging or costumes are required.

Most of the plays work best with a combination of adults and children and lend themselves to reading without the need to learn scripts. All are readily adaptable for different physical settings and availability of characters.

They are highly commended as a resource for any church or group seeking imaginative ways of presenting gospel ideas and aspects of faith in action. Ten Plays is also available as an ebook.

By Rosalie Sugrue

2013, Philip Garside Publishing, 86 pages

Reviewer: John Meredith

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Unsung Methodists - By Donald Phillipps

CLIFF COLLEGE OLD BOYS



Cliff College in Derbyshire was the training ground for many leaders who served the NZ Methodist Church at the beginning of the 20th century.

Cliff College at Calver, Derbyshire has been training mission-oriented evangelists for well over a century. It wasn't originally a Methodist institution but it was led by Thomas Cook and Samuel Chadwick, two Wesleyan ministers, from 1903 to 1917.

That period coincided with a time of growth in New Zealand Methodism but it was also a period when, as a newspaper headline said, there was a 'death' of home-grown candidates. This was because there was no effective Connexional

institution for theological education, and because it was hard to attract Methodist College-trained young men to come to the other side of the world.

A budget-minded Conference sought to recruit staff for its Home Mission Stations as a way of dealing with the shortage. It was natural enough for them to turn to Cliff College.

Its principal, Thomas Cook, had impressed the Church here during his mission to New Zealand in 1894-1895. So in 1907, in 1912, and again in 1914 Conference

sought the help of Cliff College to provide young men to take up Home Mission appointments. In 1914 William Slade, who was visiting England, was deputed to undertake the selection task.

The great Primitive Methodist leader John Dawson had been trained at Cliff College's predecessor, the Grattan Guinness College. Tom Dent, John Metcalf and Vincent Binet, of Solomon Islands fame, were trained there. JW Bayliss, already honoured in this series, was another.

The 1912 appeal had yielded some fruit and altogether six young men had come to New Zealand by 1914. Harry Kings and F. Gardner Brown were two of them, and each served a long a fruitful ministry. Others of that vintage were Wilfrid Bowden, Wesley Bratt, and Tom Flower. The latter after 10 years in Home Missions joined the Congregational ministry.

The last to come, in October 1914, exactly a century ago, was Reginald Arthur Edward Briggs, and of him we know least of all. He was one of the small number of NZ Methodist ministers who lost their lives in the Great War, and he must not be forgotten.

There's no known photograph of him. There isn't even a photograph of his gravestone in France. The Cenotaph record does have a photograph of the brass plaque in St Paul's Church, Symonds St., Auckland where his name appears alongside his brother soldiers from the Medical Corps.

This is all we know of him: Reginald Briggs was born at Brixton, London, in the March quarter of 1893, the son of Ernest Edward and Emma Eliza Briggs. His father was a tailor's clothing shop manager at Preston near Brighton.

In 1911 Reginald was a grocer's assistant at Tottenham. He probably entered Cliff College in 1912. William Slade recruited him in mid-1914, and he must have arrived on these shores about the beginning of October.

By the 10th of that month Reginald had been welcomed to his appointment as Home Missionary at Nukuroa, a settlement near Studholme, on the South Canterbury coast. It was quite a hive of Methodism but Reginald was the only man ever to reside there as a Methodist minister.

He had never married so he would have been boarded by one of the local families. He was under the oversight of Rev George Stockwell, the Waimate minister, just 5kms away. At the 1915 Conference he was continued at Nukuroa but during the year he responded to the call to serve overseas.

He left for military camp on November 24th 1915 and enlisted in the Medical Corps. After his training he went overseas in early February 1916, and he served on the Western Front until he died of wounds on August 25th, 1918. If he was, for example, a stretcher bearer, he was as exposed to fire as any other soldier.

3/1687 Private Reginald Arthur Edward Briggs, of the No 2 Field Ambulance, New Zealand Medical Corps, is buried at the Archiet-le-Grand Communal Cemetery Extension, Pas de Calais, Northern France. A name and a number - that's all we have left to identify someone who came to New Zealand with, let us remember, such a high calling and such high hopes.

Forgotten Methodist Churches - the Battersea Street Church in Christchurch

METHODIST ARCHIVES

By Jo Smith, Methodist Church of NZ archivist

Transported to its site in Battersea Street by traction engine, the Sydenham Primitive Methodist Church in Christchurch was described in its day as "noble and commanding".

Fundraising for a Primitive Methodist Church in Sydenham began in 1897. In October 1903 the parish purchased the Independent Order of Oddfellows' Loyal City of Christchurch Lodge hall in Lichfield Street for £160. They spent another £200 on the section in Battersea Street.

The Oddfellows' Hall had been erected in 1880 and was designed by architect JC Maddison. It was a large wooden building with pillars on the front façade. It was 38 ft wide and 70 ft long and 25 ft high.

The Christchurch City Library's image collection has a picture of the building in 1903 being moved to Sydenham to become the Primitive Methodist Church. It shows the hall has been cut in half, and the front half of the building has been put on greased skids. A traction engine is pulling the building to its new location. These manoeuvres were described as "the largest undertaking of this class" to date.

The Oddfellows' Hall in Lichfield Street was well-known as it was used for many public occasions, not just Oddfellows events. Many meetings - political, social and educational - were held there. It was also used for musical and dramatic performances. Member of the House of Representatives, Christchurch mayor and celebrated temperance advocate TE Taylor recollected that he spent many interesting evenings in the Lichfield Street Hall.

Mr A Swanston was responsible for moving the hall and re-erecting it in Sydenham. The site was on the north side of Battersea Street, near to the intersection of Colombo Street. The hall was fixed to a concrete foundation and the foundation stone laid by Henry Holland and Mrs MA Squire, who both received commemorative mallets made out of the foundation wood of the building.

The Sydenham Primitive Methodist Church in Battersea Street opened on 13 March 1904 for its first prayer meeting. The opening tea was held on the following Tuesday, 15th March.

Inside the church there was a large pulpit and rostrum 24 ft by 12 ft designed by Mr R Eggleston. The rostrum was built on rollers and designed to move forward or backward as needed. The church seated 400 and was lit with gas.

However church union was waiting in the wings. In 1913 the Wesleyan and Primitive Methodist Churches combined to become the New Zealand Methodist Church. The decision was made to keep the stone Sydenham Wesleyan Church on the corner of Brougham and Colombo Streets and move the congregation there.

Just 10 years after it had opened the Battersea Street Church, ceased to be a church and was used for other activities including a roller-skating rink.

In 1918 it was sold to Maddren Brothers, who were manufacturers of rope and twine. It is not known when the building was demolished. Today there is a car park where it once stood in Battersea Street.



The May 1904 issue of the New Zealand Primitive Methodist celebrated the opening of the Battersea Street Church

NANUMA LESU, VEIQARAVI ENA YALO-MARAU, VAKANUINUI TIKO A i Vaqa Vakayalo

Rev Dr Ilaitia S. Tuwere

E tolu na Gauna se Siga bibi ena noda bula na tamata. Na siga ena Noa; na siga Edaidai, kei na siga ni Mataka. Sa bibi na siga ena noa. Meda kakua ni guilecava na veika sa yaco oti kina. Ni da vakananuma lesu, eda tautauri kina ena so beka na ka sa yaco oti, se so na vosa a tau beka ka da vakila ni solia tale vei keda eso na kaukauwa meda vakaukauwataki kina.

Kaya edua na turaga ni Jamani ko Dietrich Ritschl: "Memory is the mother of hope." Ia meda kakua ni dabeca vakadede. Meda digitaka na veika vinaka ka yaga eda raica rawa ena siga ena noa se veiyabaki sa oti ka toso yani ki liu.

Meda bulataka se cakacakataka ena siga ni kua na veika eda nanuma rawa. Meda kakua ni tu vakadua. Ia meda rai yani ki liu ka vakaitavi ena kena tara cake na veika vinaka edaidai me ra tiko marau kina mai muri ko ira na gone se na itaba tamata ka muri keda mai. Sa koto vinaka na ivunau ni "Nanuma Lesu" ena iVola Tabu taucoko.

"Moni nanuma na sala kecega sa kauti kemuni kina ko Jiova na nomuni Kalou, ena vanua liwa, ena yabaki e 40 oqo, me vakamalumulumutaki kemuni, me vakatovolei kemuni, me kila kina na ka sa tiko ena lomamuni, se koni na vakabauta na nona vunau se segai..." (Vakarua 8:2).

Sa tina ni Nanuma lesu oqo na veika vinaka e vuqa sa cakava na Kalou vei iratou na Qase - Eparama, Aisake kei Jekope kei ira na noda qase mai Viti eda sema kina vaka-dra se vaka-cakacaka. Vei ira na Isireli, sa dua na duru levu ena itukutuku ni nodra bula vaka umatamata sa ikoya na nodra tiko vakabobula mai Ijipita ko ira na nodra qase, kei na nodra sereki se vagalalataki ka Lako Yani kina

vanua yalataki.

"Ia ni ko sa kana ka mamau, moni qai vakavinavinaka vei Jiova na nomuni Kalou ena vuku ni vanua vinaka sa solia vei kemuni ko koya. Moni qarau kemuni moni kakua ni guilecavi Jiova na nomuni Kalou...de koni sa kana ka mamau, ka tara eso na vale vinaka, ka tiko kina. Ka tubu me levu na nomuni qele ni pulumakau kei na nomuni qele ni sipi. A sa levu mai na nomuni siliva kei na nomuni koula, ka vakalevutaki na nomuni ka kecega; ka qai viavialevu mai na yalomuni, ka koni guilecavi Jiova na nomuni Kalou. Ko koya ka kauti kemuni mai na vanua ko Ijipita, mai na vale ni veivakabobulataki" (Vakarua 8: 10ff).

Me soli sobu vei ira na gone na noda nanuma lesu qo ni sa toso na gauna, mera maroroya ka kauti ira yani kina veisiga ni mataka.

Au lesu mai Viti ena noqu gade ka laki tiko talega ena kena marautaki na yabaki limasagavulu ni kena tu vakataki koya na Lotu Wesele mai Viti, Rotuma kei Rabe kei na kena Koniferedi. Au se raica vinaka tikoga na "veiqaravi ena yalo marau" vei ira na lewe ni vakavoso lotu mai Viti.

Dina ni sega ni rawarawa na veika era sotava ena nodra bula ena veisiga, ena yasana kece sara. Vakamarautaki au ka veivakauqeti vakalevu sara. Vei kemuni yadudua na noqu itokani voleka ka da veitokonitaka vata na itavi ena loma ni yabaki ka da sa yacova tale mai oqo na vula ko Okotova kei na Noveba.

Meda veiqaravi tikoga ena yalo marau kei na vakavinavinaka vua na noda Kalou.



Ena sega ni rawarawa na veiqaravi ena veisiga sa tu oqo e matada ni da sa mai tu oqo e Niusiladi. Ia sa sega ni ka vou na veika dredre oqo ena noda ilokoloko vata kei na Turaga ko Jisu Karisito. "Sa tu oti kina na mawe ni yavana."

Vosa nei Paula vei Timoci: "Ia ko iko, ko sa dau muria na noqu ivakavuvuli, na noqu ivalavala, na noqu inaki, na noqu vakabauta, na noqu vosota vakadede, na noqu loloma, na noqu vosota na ca, na veivakacacani, na veivakararawataki, na ka sa yaco vei au mai Anitioki, mai Lisitira, ia ka sa vakabulai au na Turaga. Io, ko ira kecega era na via lotu vei Karisito Jisu, era na vakacacani" (2 Timoci 3: 10 - 12).

Meda muria tiko na mawe ni yava oqo ni noda Turaga ena "veiqaravi ena yalo marau" ena veigauna sa tu mai liu. Sega ni maumau wale. Ena levu na vosa vinaka eda na rogoca...me vakamarautaki keda ka vakaukauwataki keda.

Me vaka ga na "nanuma lesu" (memory) - sa koto vinaka talega na vosa oqo "vakauinui tiko" (hope) ena iVola Tabu taucoko. Na nanuma lesu sa tina ni vakauinui. Sa cavuta vinaka kina na Gone Turaga ko Jisu na nona vosa vei iratou na nona tisaipeli ni bera ni gole yani kina Kauveilatai me sotava na rarawa kei na mate: "Ia niu sa tucake tale mai na mate, au na qai liutaki kemudou ki Kaleli" (Maciu 26: 32).

Sega ni cala vakadua na vosa oqori ni Turaga ka ni a rairai vei iratou na tisaipeli mai Kaleli ni tucake tale mai na mate. Sega ni lesu vakatotolo ki cake vua na

Tamana na Kalou ni mai cava na itavi levu ka talai mai kina me mai qarava.

Sega! Ia e tiko voli me dua tale na vula vakacaca, sa qai lesu tale vei Tamana ena nona Kau cake. "Niu sa tucake tale mai, au na qai liutaki kemudou ki Kaleli."

Oqori na vosa ka yavu levu ni noda vakauinui na nona itokani na Turaga ena noda muri Koya. "Liutaki kemudou" sa vosa rogo vinaka. Ko Kaleli eratou kila vinaka taucoko...tu kina na koro ko Nasareci, nona koro dina na Turaga. Kapenaumi...Peciseita (koro ni waqa kei na lawa ni qoli)...koro nei Adriu, Pita kei Filipe. Era vakani kina e lewe 5000 na tamata e na vica ga na ika kei na madrai.

Me na liutaki iratou na Turaga kina dua na vanua eratou kila vinaka ka bula kina ena veisiga. "Au na liutaki kemudou ki Kaleli" ...Oqo na domona edua sa laki lesu mai na "iCavacava" ... mai "na iYalayala"... se daku ni bulubulu.

Sa vakamalumulumutaka na 'mate kei na kena batigaga' kei na ibulubulu ena nona 'gumatua.' Ka sa ikoya oqori na iNuiinui ni veigauna sa tu oqo e matada kei na veiyabaki yani ki liu. Sa yavu talega ni noda sureti meda veiqaravi tikoga ena yalo marau kei na yalo vinaka.

Sa bula na kalou ka tiko vata kei keda!

"Raica sa lako mai na gauna, io sa qai yaco mai, dou na dui veiseyaki kina, a tamata yadua kina nona vale, ka dou na laivi au meu tu duadua. Ia kau sa sega ni tiko duadua, ni keirau sa tiko vata kei Tamaqa. A veika oqo kau sa tukuna vei kemudou, mo dou rawata na vakacegu ena vukuqu. Dou na kunea e vuravura na rarawa, ia mo dou vakacegu, au sa vakamalumulumutaki vuravura." (Joni 16: 32 - 33).

Dolavi na Baker Hall ni oti na kena vakavou

Ena siga Vakaraubuka nai 10 ni Okotova, na siga ni tu vakataki koya ni noda vanua lomani o Viti, e laki dolavi na Baker Hall e na koro ni lotu e Davuilevu ni oti na kena vakavou. E da vakavinavinaka ni rawa ni da bau cau talega yani na Wasewase o Viti kei Rotuma e Niu Siladi ena kena vakavinakataki na Baker Hall.

E na kena siga Vakaraubwai, na i ka 11 ni Okotova, e laki qaravi talega e dua na Lotu ena yanuyanu vakaturaga o Viwa e na kena laki vakatabui na vale ni masumasu ena vanua ka dau masumasu kina o Nai Talatala John Hunt.



Marautaki na Jiupili Koula ni yabaki limasagavulu ni tu vakai koya ni Lotu Wesele kei na Koniveredi ni 2014

E na vula o Okosita ni yabaki oqo, era gole yani kina i Viti o Nai Talatala Qase Peni Tikoinaka kei Radini Talatala Qase Una Tikoinaka, Talatala Qase Levu Vakacegu Ilaitia Tuwere, kei rau na Peresitidi kei nai Vukevuke ni Peresitidi ni Lotu Wesele e Niu Siladi o Talatala Rex Nathan kei Ms Jan Tasker.

Oqo ena kena marautaki na yabaki limasagavulu ni tu vakai koya ni Lotu Wesele mai na 1964 ki na yabaki oqo 2014 kei na Koniveredi ni 2014. Eratou laki vakaitavi kece talega ena soqo bibi oqo.





Tusi Faitau: Iosua 8: 1-8

Sini: E manuia ou faiva, pe a e fa'atalitali ma usita'i i le Atua.

Rev. Falaniko Mann Taito

E fa'apea le tala, ina ua lata ina i'u le soifua o Mose le auuana a le Atua o le sa na ta'ita'iina Isaraelu mai le mea na nofo pologa ai, ona tofia ai lea o Iosua le atali'i o Nuno e fa'aauuina le faigamalaga a Isaraelu se'ia o'o i le Nu'u na Folafolaina.

E moni e maliu Mose ua tuana'i atu se vaega tele o le malaga ae tu'ua na'o se vaega pu'upu'u e ta'ita'iina e Iosua, peita'i e ui i lea pu'upu'u, ae le'i fa'a'ititiia ai fa'afitauli sa fetai'i ma le Nu'u i le ala.

O le ulua'i luitau lea na fetai ma Iosua o le Nu'u o Ieriko, a'o iina lea e ui atu ai le malaga. O le upu moni, e faigata ona savalia e le Nu'u o le Atua 'ele'ele o Kanana, pe a fai latou te le sopo'ia Ieriko. O lona uiga, e tatau lava ona fa'ato'ilaloina Ieriko. Sa fa'atali

le auuana i lona Atua, a'o le afoaga lea a le Atua na fa'atonu ai le taua ma manumalo mai ai.

Ua le manatu Iosua o le a tu'u i ai lona malosi, ae sa fa'atali i le fa'atonuga mai le Atua. Na uma Ieriko, ae soso'o ma le a'ai lea o lo'o ta'ua mai o Ai, o le mea lava e tasi. O le tala lea na aumai, ailoga e mafaia e'i latou ona ain_ Kanana, ona o tagata o lo'o nonofo i le a'ai lea e tino 'ese ma le malolosi. Latou te fa'atusaina le nu'u o le Atua o s_, peita'i, e le'i loto vaivai ai Iosua. Sa fa'atalitali pea Iosua i lona Atua. Fetalai le Atua: E o atu pea e fai le Nu'u o Kanana ma o latou nu'u, a'o le nu'u o lo'o tafe ai le suasusu ma le meli.

O le fa'amanatu a le auuana, ua i ai o tatou tiute fa'atino. Ua i ai o tatou vala'auina.

Ua i ai outou faiva fa'atulagaina. O totonu o aiga, totonu o fa'alapotopotoga, totonu o falefaigaluega, aemaise ai totonu o Ekalesia e pei ona galulue ma punonou ai. O le fesili: O a mai sona fa'atinoga? A'o fea tonu o lo'o tatou fa'alagolago i ai mo sona fa'atinoina ma sona fa'ataunu'uina? O le fe'au momoli lea mo'i tatou i lenei aso: Fa'atali i le Atua. Fa'amoemoe i le Atua. Fa'alagolago i le Atua, ona manuia lea o so'o se mea tatou te faia.

'Aua le fa'alagolago i lou poto - e maua loa oso, 'ao iina o lo'o i ai le fa'alumaina.

'Aua le fa'alagolago i le malosi - leaga e i ai lava le taimi e fa'ato'ilaloina ai.

'Aua i le tamaoaiga - ne'i e toe tu'ufesili ane po'o fea mea na i a te oe.

'Ae fa'atalitali ma fa'alagolago i le Atua e pei o Iosua, e mafai ai ona fa'ataunu'uina

o tatou fa'amoemoga uma.

O le apoapoa'iga fo'i lena a le Keriso Toetu i e o le a avea ma ta'ita'i o le galuega tala'i - Fetalai Iesu: Ia outou nonofo pea i Ierusalem se'ia maua e outou le mea na folafolaina, o le Agaga Pa'ia lea, a'o le agaga lea e na te fa'atonufulauina ai o latou faiva alofia'ao.

A'o tatou i ai i le Vaitau o le Penetekoso, e ao lava ona fa'alagolago mea uma i le Agaga Pa'ia, a'o le Agaga o lo'o tauto'alu ma i tatou i aso uma. Le Agaga lea o le Atua e manuia ai galuega ma fuafuaga fai, a'o le Agaga fo'i lea e aloalosa ai lo tatou lumana'i ma ni fa'afitauli e tula'i mai ai.

E manuia ou faiva, pe a e fa'atalitali ma usita'i i le Atua.

Amene.

White Sunday at Manurewa Samoan Methodist Church



Vaega laiti aiga o Vatau.



Aitema vaega matutua aiga o Vatau.



Sui o le Junior sauna le latou aitema mo le lotu a tamaiti.



Sauni le solo a le fanau.



Agai atu le solo a tamaiti i le falesa.



Ata o Loimata Tufuga & Puni jnr Sefo



Katoanga Tukumo'ui 'a Fakafeta'i 2000, Waiuku mei he Vāhenga Ngāue 'Aokalani & Manukau



Ko e Faifekau mo e siasi, Fakafeta'i 2000, Waiuku he hili 'a e katoanga tukumo'ui.



Ko e fakatāpui 'ena 'ehe Faifekau Pule Tokoni 'a e Vāhenga Ngāue 'Aokalani and Manukau Faifekau Mosese Manukia, 'Oku hā he tā 'a Faifekau Tauhi Sūnia Hā'unga pea mo e setuata Kaifā 'Aholelei.

Tapuaki Sports Camp - Know Christ through sports

By Sela Pole

One day God gave a man a vision. He shared it with his peers. At first it wasn't kindly considered. So he retrieved and gave it back to the Lord in prayer.

Several years later, he tried again. This time with strategy and most importantly, God's favour. Running through the channels, the Church leaders questioned "Hey what's this? That's a new idea".

He answered, "It is a new idea but God initiated the idea. May I get your permission, to take your kids to Willow Park? They can play sport and exercise their gift in this area, while my team and I introduce them to Christ?" The leaders replied "That's a brilliant idea! Go ahead son, you have our support."

From the 3rd to the 5th of October 2014, eight teams (formed by 11 youth groups) from the

Auckland Manukau Tongan Methodist Parish (Vahenga-Ngaue Auckland Manukau or VAM) gathered at the Willow Park Christian Camp in Eastern beach for a weekend of sports.

The games varied from lawn bowls and table tennis to basketball and touch rugby. Young people were given the opportunity to participate in physical activities as well as the opportunity to work in team environments. Fitness and physical ability were definitely tested but for the youth groups it was also a weekend of fellowship.

The games started right away after a session of praise and worship and an introductory message of encouragement from the VAM youth minister Lute Pole. The games had run on both nights (Friday and Saturday) till 1:00am and they started again at 7:00am. Although it had run non-stop and

their physical endurance was tested, the smiles on the young people's faces were beaming and hid any signs of fatigue.

The top two prizes were awarded to Henderson youth and Ellerslie youth. Henderson youth won the overall competition with the highest number of points. Ellerslie youth won the Best Sportsmanship award for their positive attitudes throughout the games.

The camp had times set aside for boost sessions where spiritual motivators such as Rev 'Ilaisane Langi and Nick Tuitasi shared their thoughts on the realities and struggles of walking with Christ. Young people were certainly encouraged by their message of faith, a greater hope for their futures and expectations of blessings with obedience to His will.

Although the camp was made up of many congregations, the fellowship that weekend was indescribable. Blessed and on fire for God, the young people of VAM were one in faith, in heart and most definitely one in Christ. The relationships that were built and strengthened that weekend will undoubtedly have an impact in their spiritual walk as many will choose to be accountable to each other's spiritual walk.

God was in our planning and it had shown in the atmosphere and the running of the event. All youth had great team leaders and managers who had shown great leadership skills and gifts in dealing with the young people.

Praise God for the chance of a weekend of spiritual rejuvenation. Blessed are we for also getting support from our spiritual leaders and our own churches. We will

endeavour for more events like this and hope this fellowship continues and encourage our young people to boldly walk with Christ and others.

Thank you to Chris and Sue Barrow and the team at Willow Park for accommodating us. Thank you to our Church leaders for allowing this camp to take place. Thank you to Rev Lute Tu'uhoko, Rev 'Ilaisane Langi and Nick Tuitasi for spiritually feeding our young ones.

Thank you to each congregation of the youth groups who attended for the financial support and to our sponsors, Pacific Island Safety and Prevention Project - The Project Inc.

And thank you to the young man whom shared this vision. To God Be the Glory!



Eights teams from Auckland Manukau Tongan Parish went head to head over during a weekend of competition and reflection.



Henderson youth were the top of the points table in the sport competition.



Ellerslie youth won the Best Sportsmanship award for their positive attitude.

Fakalotofale'ia

'OKU FAKATAU'ATĀINA 'E HE LAUMĀLIE MA'ONI'ONI 'A E SIASI

'Oku tau fakafeta'i kotoa 'i he 'etau a'u mai kihe māhina fo'ou ko 'eni pea mo hono kaveinga ke tau ngāue'i. 'Oku mahuinga pē ketau manatu'i 'a e Kaveinga 'o e ta'u, moe uki kitautolu 'e he "Laumālie Ma'oni'oni ke fakafeta'ou hotau Siasi." Ka ko e tapuaki 'o e mahina ni, ko hono hanga 'e he Laumālie ma'oni'oni 'o fakatau'atāina'i 'a e Siasi.

Koe Laumālie Ma'oni'oni, 'oku ou toe fakamanatu atu pē, 'a e nga'ahi huluhulu kimu'a ko e Hua'ia ia 'e taha 'o e Tolu Taha'i Otua; TAMAI, 'ALO MO E LAUMALIE MA'ONTONI. 'Oku hanga 'e he Laumālie 'o fakakakato 'ae fo'i fatongia [role] hokohoko neongo 'e ne ta'e ha mai, ka 'oku ne fakahoko mo fakaa'u 'a e fetu'utaki 'ihe vaha'a 'o e Tanagatā moe 'Otua. 'Oku 'i ai pe moe sio 'a e Fuakava motu'a moe Fuakava Fo'ou, Ka 'oku na loto taha, ko e Laumālie 'oku 'ilo ai 'e he Tangatā, 'oku ne 'i he 'ao 'o e 'Otua.

'Oku kalanga 'a e ngaahi ongo'anga [senses] 'o e Tangatā, 'oku 'i heni 'a e 'Otua ['Ekioto:3.] Pea koe ngaahi talaloto ko ia 'a e kakai ki he ngāue 'ae Laumālie 'oku hiki tohi 'e he Tohitapū ko e ngaahi a'usia ki he "Ivi 'o e matangi [wind]"; ki he fakalotofale'ia 'a e "Mānava"[breath]; 'Ae ongo'anga 'o e Lupē"; 'Ae fu'u Ivi 'o e AFI"; Kae hulu atu 'a e kakala 'alaha 'o e lolo 'o e fakafiemālie mo e nonga. "Ko e Laumālie Ma'oni'oni ia mo 'ene ngāue.[Sen 1:2; Sione 3:8; Ngaue 2:2].

Ko e mahina mahuinga foki 'a Novema, 'oku hanga 'e he Laumālie 'o uki kitautolu ketau tokanga ki he fai mā'oni'oni 'etau ngāue ke taau mo e mahina 'o e kau mā'oni'oni. 'Oku 'omi mo hono kaveinga ke tau tokanga 'o ngāue'i 'ihe mahina ko Novema 'a ia 'oku pehē mai "OKU FAKATAU'ATAINA 'EHE LAUMALIE MA'ONTONI 'AE SIASI". Huluhulu ia meihe a'usia 'a e



Punake 'o e Himi 405:1. 'Oku hanga 'e he Punake ko'eni' 'o toe uki 'a e Laumālie Ma'oni'oni ke HA'U.

FAKAAFE'I 'AE LAUMALIE: Kainga 'oku takatu'a pē 'a e Laumālie ia, kae 'oua pe ketau fakafeta'i; ke afe mai; ke humai; Mo'oni pē 'emau fine'eiki mei motu; 'Faifekau koehā na'e 'ikai teke lava mai ai ki he 'eku katoanga?. Pea tali ange 'e he

Tangata'eiki Faifekau; keu lava atū, he na'e fakafeta'i? Talaloto 'a e Punake ko e fuofua me'a ke fai, ke fakafeta'i mai 'a e Laumālie Ma'oni'oni 'i he Mahina ni kene fakanofonofa kitautolu 'o tau teu ai ki he Fa'ahita'u 'o e Kilisimasi.

KOLE KI HE LAUMĀLIE: Vs1 'Ofa mai ki si'oto ha'isia, pea fakatau'atāina mei hoku ngaahi hia. Pea 'eke'i mai 'e he Laumālie, ko e hā hono 'uhinga? Pea 'oku tau talaloto fakataha pe moe Punake 'i he veesi 2; Mo'oni kuo tu'u 'a hoku 'atamai, kuo fakamolemole au, kuo vete hoku ha'i. Pea ko e veesi 3 'oku fai mei ai 'a e tautapa 'o e 'aho ni; A: 'Oku mau kei vaivai, 'oku mau manavahe, 'oku kei makafakafa mo mau fonu lavea. B: Ko e popula kimautolu kuo fuoloa, he 'oku kei ongo pe 'a e lulu 'a Setane. Pea toki tōlafalafa 'a e Punake 'o tautapa kia Sihova 'i he veesi 5.

Laumalie, ha'u pe mu'a.

Ha'u 'o tamate'i 'eku toenga kovi ni, pea ngaahi mu'a ke lelei. 'Ave 'a e manavahē, fetongi'aki ia 'a e loto to'a, keu tu'u pou hangē ha makatu'u. Fakavaivai'i hoku anga mu'a, kau kaukau 'i he mo'ui fo'ou 'i he Laumālie ma'oni'oni. Fakamuimanoa, ka 'oku toe 'i ai ha me'a kehe 'i he 'atamai, to'o mu'a moia kae lava ke tāfataha pe 'eku fakakaukau ki he 'Otua.

Tō atu 'a e mahina fo'ou ni, mo hono uki kitautolu 'e he Laumālie ma'oni'oni ke tau fakatau'atāina ni 'a hono Siasi 'aki 'etau hoko ko e kakai 'oku fonu Laumālie ma'oni'oni. (Kalaisi atā 'a e mo'ui.) 'Io, Laumālie, toe fakatau'atāina mu'a ho Siasi, ke nau melemo 'i ho Laumālie 'o mau teu ai ki he faha'i tau 'o e 'alo'i.

'Ofa atu moe Lotu Kolomu'a 'o Nu'usila Rev Viliami Finau moe kainga lotu Wesley, Wellington.

Vahefonua Tonga Methodist Mission says 'Let the Children Live'

Vahefonua Mission (Siaola) has a partnership agreement with the Ministry of Education (Taskforce for Early Learning) in scoping for early childhood children who are not attending an Early Learning Centre within the Vahefonua synod.

This has allowed Vahefonua to help and participate with the focus and ambition of Ministry of Education for Pasifika Community and support their Pasifika Education Plan 2013-2017.

The Pasifika Education Plan – 2013 – 2017 (PEP) is aimed at raising Pasifika learners' participation, engagement and achievement from early learning

through to tertiary education. A key goal for Government is to create the conditions for strong, vibrant and successful Pasifika communities – communities that can help build a more productive and competitive economy for all New Zealanders.

The Plan's vision is to see 'Five out of five Pasifika learners participating, engaging and achieving in education, secure in their identities, languages and cultures and contributing fully to Aotearoa New Zealand's social, cultural and economic wellbeing'.

Vahefonua will start their Fun Day at Ellerslie on Saturday the 25th October and will roll out

to 6 other churches at different regions in Auckland to promote and involve those who do not attend early learning centres. We are working on extending this nationwide as well.

'Oku 'amanaki ke kamata 'e he siasi Moia mei he 'Eiki 'a e ngāue 'a e misiona.

Ko e Fun Day ko 'eni 'e fakahoko ia he Tokonaki pea ko e faka'amu ke kau mai kiai e longa'i fanau ta'u 0-5.

Ko e taumu'a ke lava ke 'ilo mo lesisita e hingoa 'o e ki'i leka kotoa pea mo fakapapau 'I 'oku kau ki ha ako he ngaahi senitā, 'aia 'e lava pe ke kau atu ki he playgroup pe ko ha Homebase pe ko ha kinitakateni pe

childcare.

Ka lava ke fakamaau e ngaahi hingoa pea 'ilo ha fanau 'oku fiema'u ke tokoni atu kiai e Misiona 'a e Vahefonua 'e lava ke fakataukei mo kumi ha feitu'u ako'anga ke feinga'i ke lava ke kau atu kiai.

Ko e taumu'a foki 'eni 'a e Potungāue ako 'oku nau teke he ko 'etau kakai Pasifiki 'oku lahi 'aupito e fanau 'oku 'ikai 'ave ki he kinitakateni ken au ako ai pea teuteu ai kinautolu kimu'a pea nau hū atu ki he Primary school.

'Ikai ngata pe heni ka 'oku lava ke 'osi 'a e Fun Day pea 'oku ma'u ai pe he fai'angalotu ko 'eni 'oku fai kiai e Fun Day 'a e ngaahi resources/naunau 'oku

laka e mahu'inga he pa'anga 'e taha'afe.

Ko e ngaahi naunau ko 'eni 'e ngāue'aki 'e he fanau pea lava foki ke fakahoko 'a e vainga mo ako 'a e fanau lolotonga e taimi Malanga he Sapate pea hoko 'a e ECE playgroup ko e tokoni aipe ki he kalasi kinitakateni 'a e siasi 'oku fakalele he Sapate.

Ko e taumu'a, ka lava ke hokohoko lelei aipe 'a e playgroup pea 'e lava ke omi 'a e Potungāue ako ke certify 'a e playgroup pea lava ke ma'u 'enau silini tokoni mei he potungāue ako ki he hokohoko atu 'a e fakalele 'o e playgroup 'I he ngaahi siasi takitaha.

