

TOUCHSTONE

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



24-7 youth worker Anna McCaughan with students at Whangaraparaoa College.

Schools keen on Christian youth workers

By David Hill

An inter-denominational church initiative to support young people in schools is spreading throughout New Zealand.

Christian-based 24-7 Youth Work Trust (24-7YW) was born 16 years ago with two youth workers as a covenant relationship between the Spreydon Baptist Church and Riccarton High School. It has now spread to around 60 schools throughout New Zealand, supported by several different denominations and more schools are lining up for next year.

“Our ethos is that we don’t try and grow but if you do a good job, then naturally growth will occur,” says 24-7YW Trust network co-ordinator Jay Geldard.

While around 30 of the schools involved are in Canterbury, there are 10 schools in Auckland and other regions with 24-7 youth workers include Northland, Waikato, Taranaki, Wairarapa, Manawatu, Wellington, Nelson and Marlborough.

Denominations include Baptist, New Life, Elim, Presbyterian, Anglican, Salvation Army, Methodist and Uniting Congregations.

Jay says 24-7YW has been growing organically, with local churches reaching out to support their local schools. However, in the last year or two it has been the schools making contact with the trust. Several schools, including four in Hamilton, want to come on board next year.

“The schools are now demanding it faster than we can find the churches.”

Youth workers are employed for 10 to 15 hours to work with Year 7-13 students and are expected to give a three to five year commitment.

The cost of the wages is shared between the school (25 percent), the church (25 percent) and the Trust (50 percent). Jay says the trust is funded by donations and grants from local councils, businesses, and Rotary and Lions clubs.

The 24-7YW Trust has also received a \$1.2 million grant from the Red Cross to assist with its work with Canterbury schools following the earthquakes.

“Every school is different. It comes down to the needs of the school and the strengths of the youth workers,” Jay says.

The work of the youth workers varies from coaching sports teams, running cultural events, supporting students in class in their chosen subjects, to working with students with

learning difficulties or behavioural issues. Youth workers range in age from their early-20s to those in their 40s, with most in their mid-20s.

Youth workers are given level three youth work training before they start. Jay says 33 percent are pastors, while the rest juggle study or other employment.

While the initiative is church-based, youth workers are not allowed to preach or promote the Bible.

“It’s very much based around good works and living the values but respecting that we are in secular schools and living that totally.

“If you look at Jesus, the first thing he did was to love people. We want to love those young people and journey with them while they are going through the hardest years of their lives.”

Jay says if people want to become youth workers, they need to be active in a church. They approach their church to see if they are working or want to work with a local school. Local churches can register through the Trust’s website <http://www.24-7youthwork.org.nz/>.

Youth workers keep a diary on the website so the trust can be accountable to both the schools and the churches, Jay says.

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Auckland high school gives 24-7 thumbs up

Green Bay High School has been involved with the 24-7 Youth Work Trust initiative for about five years. Principal Morag Hutchinson says:

“There can never be enough pastoral support in a high school - as they say, it takes a village to raise a child. The 24-7YW youth workers add value to the pastoral care and guidance team in the school, extending services beyond the obvious classroom boundaries.”

She says youth workers focus on increasing the opportunities for all the students to enjoy being at school, organising games, concerts, small and large group events.

“At the same time this can provide a safe connection for some of our more vulnerable students, who can be referred to our in-house services if they have complex issues that need attention.

“Although it is a faith-based service, there is no agenda pushing, just a genuine interest in providing support to the work we are already doing.

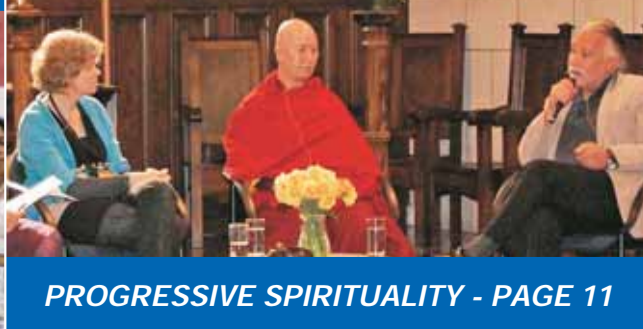
“For some students, their engagement with 24-7YW youth workers has been profound. They have stayed at school when dropping out was likely. For others it has just been the chance to grow confidence by being involved in the 24-7YW activities and then getting alongside the planning and delivery. It’s all good personal development.”

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Fijian Church's jubilee a time to praise and forgive

By Hilaire Campbell

Methodist Church of New Zealand president Rev Rex Nathan and vice president Jan Tasker say they were privileged to be among the hundreds of guests invited by the Methodist Church in Fiji to celebrate its 50 years as an independent Conference.

More than 5000 people from Fiji and abroad packed Suva's Vodafone Arena on 17th August for the start of the week long Golden Jubilee celebration.

"It was a truly momentous occasion," says Jan. "The first time since 2009 that the government has allowed such a gathering. I just loved that everyone was here together rejoicing in independence."

After 129 years of being a mission of the Wesleyan Mission of Great Britain and then Methodist Church of Australasia, the Methodist Church gained independence in 1964. Political turmoil in recent years has prevented it functioning normally, however.

The theme for the celebration, Na Lako Yani Vou: The New Exodus, reflected on the Church's difficult past and urged the way forward through God.

The welcome service began with a prelude from the 300 strong Jubilee Mass Choir. It led the congregation in singing hymns and performed special anthems.

Deputy General Secretary Rev Dr Epineri Vakadewavosa led the call to worship. Jan says he included everyone he possibly could in the Liturgy. "He filled the role perfectly."

President Rev Laisiasa Ratabacaca delivered a strongly worded sermon. He said we need to fully understand Jesus before we can truly accept one another. "If we keep this message close to our hearts, we as a Church can move on."

A service of reconciliation was held early to clear the way for the celebration proper. As well as giving thanks to God for the past 50 years and celebrating what good it may have done, the Church admitted its mistakes and sought God's forgiveness.

Jan says Rev Atunaisa Vukialau was one of the church leaders who physically removed the president of the Methodist Church, Rev Josateki Koroi in 1989. At the service Atunaisa asked forgiveness. In forgiving him, Josateki started the process of mending broken relationships.

"For Rex and I, this was the very moving part of our time in Fiji," Jan says.

After the welcome service, the celebration shifted to Furnival Park in Suva.

Each day began with a devotion and ended with worship. The Church acknowledged the vanua, and overseas partner churches reaffirmed their connection with MC Fiji.

There were traditional presentations, dance (meke) and songs specially composed for the Jubilee. Past presidents spoke movingly of their love for the Church. Rev Dr Ilaitia Tuwere said he felt blessed to have lived long enough to see its "new dawn". Speakers challenged youth to lead the Church into the future.

Methodist Church in New Zealand's Rev Peni Tikoinaka and his wife Una came part way through the celebration to support Rex and Jan. As superintendent of the MCNZ Fijian Synod and a native Fijian, Peni has felt saddened by the division some leaders caused through their politics.

"Now I see joy in the singing, in the giving....it was such a blessing to me to be there."

Peni says if the Church focuses on its calling to spread the Gospel and look after the welfare of people on the margins, everyone will be happy.

While the initial focus of reconciliation process was within the Methodist community, the Church's reconciliation with the larger community of Fiji took place at the Agape Feast at the end of the week.

Una says everyone was there, from shoe shiners and street sleepers to the highest. She described the warming words of past presidents and Rex's speech on love as spiritual food for her soul.

As a leader of the Methodist Church of NZ Women's Fellowship, Una also attended a special Conference of the Fijian Women's Fellowship.

"It was a learning platform in caring for the vulnerable. We each donated \$20 to a scheme which has now raised \$20,000 to support children of ministers in the event of their death. It's a totally practical scheme and I'd like MCNZ to take it up."

Communication Secretary for MC Fiji Rev James Bhagwan says the celebration was a "spirit-filled and emotionally charged week." He said "it was a time of thanksgiving for the past 50 years, seeking forgiveness for mistakes, restoring damaged relationships and asking God's blessings for the next 50 years.

"To witness and be part of this and to share it with the rest of the Methodist community in Fiji and abroad through our communication department was an honour and milestone event.



Rev Atunaisa Vukialau asks forgiveness from ex-president Rev Josateki Koroi.



Celebrations at the Jubilee's agape service.

James says he and the Church have been spiritually and mentally focused on the celebration and the 2014 Conference which followed it. Now they are looking to the journey that lies ahead for the Methodist

drua (canoe) in Fiji.

"I only wish that the late church president Rev Dr Tuikilakila Waqairatu, who would have celebrated his birthday during the week, could have been here," James says.

Stoke Methodists clear the way for redevelopment

Faced with a dilemma of how to move into the future with two seriously understrength buildings, the Stoke Methodist Church congregation decided to sell one in order to redevelop the other.

Stoke presbyter Rev Gary Clover says the 49 year old Stoke Methodist church was made of poorly reinforced concrete block walls and was only 17 percent of the new building code.

The estimated cost of its seismic strengthening was \$500,000. Getting a loan to meet that cost was out of the question, so late in 2013 the parish put the church and its surrounding land up for sale.

"Income from the sale is to help fund the seismic upgrading of our hall and convert our Youth Centre's Sunday school wing into a modern multi-purpose community centre and chapel suitable for worship in the 21st century," Gary says.

On July 1st the church and the land were sold to Nelson

developer Scott Candish to be demolished and replaced by town houses. The following Sunday July 6th, the Stoke Methodist congregation farewelled their building with a service of de-consecration. The service honoured the men and women of the Parish who helped construct the buildings, made furniture and furnishings, raised money to pay off the debt, and landscaped the grounds.

The church was demolished on August 8th. "Parish folk were astonished at how easily a single large excavator reduced the church to rubble in one day. Any sadness was offset by joy that the massive stained glass window in the sanctuary of the old church was successfully saved for re-installing into the planned new chapel."

It is now all go. The Stoke Parish has the final building plans and costings to bring the parish hall up to code, upgrade its facilities, and convert the Sunday school rooms into the new chapel

by March next year.

"All we await is the Nelson City Council's building permit and the Connexional Property Committee's final approval," Gary says.

Another element in the equation to fund the upgrade is for the Parish to sell its parsonage. The Clovers moved early to a home they bought for their retirement in nearby Richmond to enable this. Our final and costings are set.

Currently the Parish's Sunday worship is shared with nearby St Andrew's Presbyterian Church. "This arrangement is working well. They are a church without a minister and I'm a minister without a church," Gary says.

By coincidence the United Church (Rutherford Street Churches of Christ) in central Nelson was demolished at the same time as the Stoke Methodist Church. It too had to be significantly strengthened.



An excavator made quick work of demolishing the Stoke Methodist church.

Seedbed prepared for Conference 2014

By David Hill

Methodists are being encouraged to reflect on the past and look to the future.

As they prepare for their first Conference as president and vice-president, Rev Tovia Aumua and Dr Bella Ngaha have adopted the theme 'A Time to Sow and a Time to Grow'.

This year's Te Hahi Weteriana o Aotearoa Conference will be held at Claudelands, Hamilton, from Saturday to Wednesday November 15-19.

The new presidential team say now is the appropriate time to look to the future, as churches reflect back on 200 years of Christianity in Aotearoa New Zealand, in the wake of Census statistics that show our country is increasingly secular.

Tovia says it is an opportunity to have a good look at what we've done and how we can grow. It follows on from the theme out-going president Rev Rex Nathan and vice-president Jan Tasker used during their tenure: 'God of the Past, Present and Future'.

"I attended the national church leaders' meeting in August and it was interesting to learn from other leaders how their churches are performing and their programmes for growth. They are engaging in the same sort of strategies," Tovia says.

Bella says it is particularly time to reflect on the last 30 years of Te Hahi's bi-cultural dream. That will be the theme for the induction and the Conference dinner on the opening day. "We will go back and look at some of those events and see what we can learn from them."

On Sunday business will be discussed by the Tauwiwi and Te Taha Maori caucuses before the ordination and acceptance into full Connexion of new and returning ministers. The Conference business will continue on Monday to Wednesday.

Bella says investigative journalist and documentary maker Bryan Bruce has been confirmed as a guest speaker during Conference to speak on the role of government versus the role of charities (including churches) in relieving issues like poverty and social housing.



President Tovia Aumua and vice president Bella Ngaha.

The new Tauwiwi children, youth and families ministry national co-ordinator Michael-Walter Lemanu will also be commissioned at Conference.

Tovia says he and Bella are looking forward to being the second two-year presidential team, and they have been learning from Rex and Jan that a two-year term is a good idea.

"I think in the past, presidents were just starting to get to know the role and then all of a sudden you're preparing to leave. So a two-year term allows you to achieve more."

"You've got to be ready for anything in these roles," Bella says.

"But we've got lots of good help around us. Although it's only Tovia and we in these roles, we have some good people around us, including the pastoral committee, chaplains and the ex-presidents."

Tovia says the presidential diaries are already starting to fill up with invitations from parishes and synods and other engagements, including inducting new superintendents and a new principal at Trinity College.

"Our diary already has a list of things to attend immediately after Conference and right through next year. Our 2016 calendar is starting to get filled, even though we don't have a calendar yet."

Bella says she is looking forward to her new role, but admits to feeling a little anxious.

"I'm looking forward to stepping out and seeing a bit more of the Connexion and seeing more people throughout the year."

"It will be a challenge. We have to be careful about sharing things around, so we are not travelling all round the country all the time. We have to be mindful of costs."

Once this year's Conference is over, Tovia and Bella will prepare to bring Conference back to the South Island in 2015, when it will be held in Blenheim for the first time in 30 years.

President Tovia was born in Samoa and came to New Zealand in the early 1970s with his family. After serving as a lay person in the Lower Hutt-Petone parish for 20 years, he entered Trinity College in 1996 and was ordained in 2000.

While he will continue as Panmure Samoan Methodist minister, at the time of writing this article Tovia was preparing to relinquish his role as Sinoti Samoa superintendent.

He is married to Leoteli and she and their three grown-up children and one grandson are all active in the church.

Bella is a senior lecturer in Maori Studies at Auckland University.

PUBLIC ISSUES NETWORK

How can Pacific nations deal with climate change

By Betsan Martin, Public Issues Network co-ordinator.

Churches are on the move for climate justice in many parts of the world and Pacific Islands are leading the way in bringing nature and the environment to the centre of their activities.

While many people still take the attitude that climate change is a problem that future generations will have to deal with, its effects are not in the future; they are already being felt in countries such as Bangladesh, Pakistan and the Pacific Islands.

Climate and renewable energy were at the centre of every forum of the United Nations' Small Islands Developing States (SIDS) Conference in Samoa in September, which I attended.

One of the themes at the Conference was that rather than the idea of a green economy, Pacific states prefer to think of a 'blue economy' of an oceanic world. In either case, it means putting the ocean and land environment into the economic equation.

Healthy oceans are essential to Island economies, as well as to the global economy. UN Framework Convention on Climate Change executive director Christiana Figueris told the conference the blue economy is the only guarantee for the future.

Island nations are at the forefront of the green/blue economy because they are natural resource economies. Most of the communities rely directly on fish, fruit, eggs, meat and vegetables grown in their own communities, so their livelihoods depend on healthy coastal and land management.

A term often heard at the conference was 'ridge to reef'. It was used to describe the direct effect of land use on coastal areas. If inland forests are felled the silting will destroy the fisheries.

Climate change threatens the security of SIDS because it can affect food supplies, fisheries through floods, droughts, storms, acidification of the oceans and population migration.

Access to finance is needed to safeguard against the worst effects and relieve of debt burdens. Finance will help with the costs of protecting agriculture and fisheries, as well as training and education to meet climate



challenges.

Another theme at the conference was sustainable development through partnerships. Governments cannot lead the transition to green/blue economies alone. Business investment is needed to spark innovation and provide expertise.

Partnerships between governments, the private sector and NGOs are vital. Digital connectivity is seen as the way to overcome the tyranny of distance, which is one of the challenges Pacific nations face.

Pacific leaders at the conference said aid could be replaced by investment. Aid is often experienced as conditional and paternalistic, and susceptible to policy changes. It is not clear that investment would be free from investors' self-interest but perhaps it was perceived as being mutually negotiated.

In June three members of the Methodist Church of NZ went to Switzerland to take part in a World Council of Churches workshop on Ecology, Theology and Justice and the 'Green Church' movement. Their recommendations are included in Public Issues and Methodist Trust Association's 'Church and Climate' report.

Green Church means taking account of environmental health along with human wellbeing and wise economic development. Green Church is about theology that sees God manifest in nature as well as people.

One of the MCNZ representatives to the WCC seminar Liliuokahlani Teofilo says, "Pacific people have a great understanding of how important the environment is to our livelihoods. We can work with this in our churches."

If the people of Aotearoa New Zealand take our reference as peoples of the Pacific, it is enticing to suggest that a version of Green Church here might be 'Blue Church'. It could be our way to 'Let the Planet Live'.

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



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MINISTERIAL VACANCY

The ministry of the Alexandra Clyde Lauder Union Parish will become vacant from January 2015.

The congregation, as with many churches today, is fairly senior. But there is good opportunity of ministry to a healthy, lively and sports loving population of young people.

The area boasts excellent schools both primary and intermediate and excellent child care centres. Add to this the brilliant and health giving weather as evidenced by the TV weather report each night.

The church has splendid buildings and, in Alexandra, a Community Centre, with facilities that provide for the activities of a good number of community organisations.

Further information is available by contacting the Convenor of the Ministry Settlement Board, The Rev. Eric Mattock: Phone 03 444 9340 • erkim@xtra.co.nz

Change the legal age of marriage

To the editor,
Most readers will be aware of the excellent work done by the National Council of Women in lobbying Parliament and taking pro-active stances in supporting women and children. Remits that may eventually come before Parliament are distributed to affiliated women's groups for discussion, including the Methodist Women's Fellowship.

Currently there is a remit advocating the legal minimum age of marriage be 18 years without any exceptions for parental consent. This directly relates to our social priority of Let the Children Live.

Although the law in NZ is ambiguous in defining the age of adulthood it is generally considered that a young person is not an adult before the age of 18 years.

Who benefits from child marriage in our era? It is certainly not the teenage girl. The provision of allowing children 'to marry with

their parents' consent' usually means 'at the direction of parents'. This parental consent clause can be a cover for arranged marriages.

When a mother is under 18, she is a child having a child. The girl's body is unlikely to be sufficiently developed for a good outcome and she cannot be psychologically mature enough to cope with an infant without help.

An under 18 father is likely to be less mature than the girl. Leaving them to marry and go it alone is a recipe for disaster. All young parents benefit from supportive help. Waiting until the age of 18 years to marry is no hardship. It gives time to develop parenting skills and to test the relationship.

Marriages where either partner feels trapped or forced will result in resentment and this is highly likely to lead to violence. Support the intention of this law change. Let All Children Live.

Rosalie Sugrue, Raumati

Lots to learn from Polynesian values

To the editor,
I'm a Pakeha or Palangi, one of the Taiwi, who arrived on the MV Ruahine in 1965. Over the years I have rubbed shoulders with tikanga Maori, have some te reo and am married into a Samoan family.

From my experience, the Pakeha dominated establishment, be it central, regional and local government and business, marches to a different drum. This is because people have lost connection to the land as a partner in life and an entity worthy of respect and care.

The Polynesian values of respecting and valuing whanau/aiga and te tangata first above all else, does not fit with market led economic systems. When profit is the only driver, then

anything that might impede profit is seen as bad and to be resisted.

Thus in local and national councils, dominated by those who are there to assist business and profit, to have a dissenting Pasifika/Maori voice and vote is a threat to their status quo and power.

I am very concerned that here in Tamaki Makaurau there will come a day when a right-wing led Auckland Council will privatise Watercare. But this is simply an illustration of why we need Maori representation and a voice and vote for kaitiakitanga as guardians of this piece of God's Own.

Michael Dymond, Warkworth

One God seen in different ways

To the editor,
I refer to the letter in your September 2014 edition from Gavin Marshall in which he rails against the Interfaith Forum.

For a start, is Gavin referring to the Old Testament God or the New Testament God? Consider the First Commandment: "Thou shalt have no other gods before me." This implies that there is more than one god.

Scattered throughout the Old Testament, we find references to "The Lord thy God of Israel", again implying there is more than one god.

There are frequent references in the Old Testament to the gods of other tribes. How often do we read of God's anger, jealousy and so on?

Yet in the New Testament, we read of a one God - a God of love. Part of studying the Bible should include attempting to reconcile its contradictions so perhaps the Old and New Testament Gods are, in fact, one God.

As far as Buddha and Mohammed are

concerned, they are neither gods nor sons of gods and never claimed to be. 'Buddha' translates as, 'The Enlightened One' and Mohammed was a prophet. I am not convinced that Buddhism is even a religion.

When did martyrdom and resurrection become a prerequisite of a religion?

Does Gavin include Judaism in his condemnation?

I think it was HG Wells who said that if an alien visited Earth, he would find very little difference between any of the religions.

If we accept that the Old and New Testament Gods are one God then could it not be that all the 'different' gods, including the Hindu pantheon and even John Frum and Baron Samedi, are all one God but seen in different ways?

If we could come to believe this it would relieve the world of much hatred.

John Northcott, Warkworth

Call for ethical politics applauded

To the editor,
Congratulations on writing about how Churches can promote ethical politics and Nicky Hager's book. I was impressed to see such an outspoken article in Touchstone. We need more of this.

Reading the book opened my eyes to the National Party's dirty tricks. I think it's time the churches stopped worrying about political correctness and stood up.

Georgie Williams, Touchstone

Interfaith criticism out of line

To the editor
Gavin Marshall's letter criticising the recent National Interfaith Forum in Dunedin in the September edition of Touchstone is full of negative and hateful language against other religious pathways. It includes such phrases as 'Satanic rule', 'horrific amalgam of world religions', 'God's wrath', 'you are now warned' and 'wicked planet'.

In our troubled and conflict-ridden world there is an urgent need for all religions to bear

witness to our shared values of compassion, care for the weak, and community cooperation rather than competition.

Tolerance and respect for our similar and differing faith journeys is the only way forward.

We need more interfaith events where relationships across faith boundaries are fostered, and greater understanding can build a more peace-centred world.

John Thornley, Palmerston North



FROM THE BACKYARD

The fruits of our labour

Gillian Watkin

Our tangelo tree is a witness to revival. When we arrived it was a small scraggy tree, lichen covered with one or two pale yellow fruit, dry and full of pips.

This was a tree preparing to die by producing as many seeds as it could. Lichen is that grey mossy, dry stuff that grows on trees and rocks. Our tangelo had lost so many of its leaves that the lichen had a sunny space to sit on.

While it is said lichen doesn't kill trees I think if left to multiply for a long time, a weak tree would succumb as light and water would be stopped from getting to its stems and bark.

We cut the grass and weeds away from the bottom of the tangelo. We trimmed back all the brittle, scraggy branches and twigs, and pruned it for shape. We added fertiliser to the ground all around, and delivered copious amounts of water. (Thank goodness we do not pay water usage rates, just a set fee per year.)

The tangelo slowly grew new leaves. Two years later the fruit had turned orange, leaves covered the tree and the lichen died off, starved of sun. The tangelo fruit still had a lot of pips.

In the third year we were able to juice the fruit. They were so sweet, sweeter than any sugar laden juice in the supermarket.

Now we have a strong tree and for the first time in six seasons have been able to eat the fruit. We have

harvested basket after basket. As we did we noticed all the blue ladybirds. While flourishing, the tangelo had black sooty mould on the leaves, a sign of aphids at work but multitudes of ladybirds, the best predator of aphids have moved in.

The tree and its own ecological system are thriving.

It is a joy to find that there are many projects underway to not only plant vegetable gardens in schools but to plant fruit trees as well. A little boy was fundraising for his school and he came to our door.

"This was my grandma's house," he told me. "Have you still got the orange tree out the back?" Trees evoke strong memories and have been very much part of the human story since the beginning of time.

When I travel to Auckland now and see the hectares of infill housing with no room to plant a tree I shudder at the thought of the future. Trees provide so much, they cleanse the air, they are a strong weapon in the care of our planet, they provide fruit in season, shelter in weather and pleasure to the eye. Yet as Auckland Council cuts its budget, opportunities to plant trees are being trimmed even as trees are removed to make way for houses.

To plant a tree is a sacred act. Gardener and landscaper Russell Page wrote that "to plant trees is to give body and life to one's dreams of a better world".



In 1835 a light was brought to Fiji in the form of the first missionaries from the Wesleyan Missionary Society.

After over a century of being an overseas mission of the Methodist Church in Great Britain and then the Methodist Church in Australasia, the Methodist community in Fiji gained Conference status and became an autonomous church in July 1964.

The Methodist Church of NZ presidential team joined Wasewase ko Viti ke Rotuma's Rev Dr Ilaitia Tuwere, Rev Peni Tikoinaka and his wife Una in the week long Golden Jubilee Celebrations.

The welcome service in the Vodafone Arena was a wonderful occasion of

Celebration and reconciliation in Fiji

By President Rex Nathan and Vice President Jan Tasker

celebrating 50 years as a Conference. It was a gathering of the multitudes with a huge massed choir leading the singing.

In his introduction the interim president of the Methodist Church in Fiji Rev Laisiasa Ratabacaca said "As a community of faith we look to the past and give thanks to God for our achievements in preaching and living the Gospel of Jesus Christ, as well as seeking God's forgiveness for those times when we have failed to do so."

Looking to the present Laisiasa reflected on the theme of the jubilee. He acknowledged God's call for the Church to be a spiritually and socially liberated community. This can be done by encouraging freedom from feeling burdened and oppressed and moving to freedom for loving and giving for the work of the Lord. This includes honouring commitments, discharging debts and helping the church achieve liberation from debt.

In his Golden Jubilee address he cited John 13: 34-35: "I give you a new commandment that you love one another.

Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Laisiasa made it clear that it was very necessary that we need to do more than just understand Jesus. We need to understand Jesus thoroughly and from that, love him dearly. To get to know Jesus thoroughly, you need to understand three simple words 'Love one another'.

On the second day we were present at a very moving Service of Reconciliation. In 1989 the then president of the Fijian Methodist Church Rev Josateki Koroi was removed and replaced by the late Rev Isireli Caucau. Isireli was supported by a group of hard line ministers who regarded Josateki as too moderate.

At the Service of Reconciliation one of the leaders involved in the dismissal of Josateki, Rev Atunaisa Vukialau, and his associates sought forgiveness. Josateki accepted their apology and forgave them.

This was a start to help mend broken relationships but there is still more work to be done.

The Methodist Church in Fiji is looking to the future as it embarks on a new voyage in its Methodist drua or canoe. This voyage is called Na Lako Yani Vou - The New Exodus. It is its commitment to be a pilgrim Church, a missional community of faith; calling the nation to embrace and manifest the love and grace of God and be a renewed and transformed society.

As Fijian Methodists reflect on the past, give thanks, reconcile and celebrate the present and prepare for the future, they hold in their hearts, the words of John Wesley: "The best of all is, God is with us."

It was a privilege and honour for us to represent Te Haahi Weteriana O Aotearoa at the Conferences in Tonga, Samoa and Fiji over these last three months. Methodism is alive and well in each of these communities.

Churches and mental health

By Peter Veugelaers

Retired Christian psychiatrist Dr Helen Bichan says churches have always been pioneers on the edges of the mental health field. "There is a preparedness to be involved," Helen says.

Some churches have responded to mental health by pioneering services and responding to people's needs.

Helen started working in mental health services in 1969, in Porirua. Since then, she has observed that the churches provide nationally-trained and accredited hospital chaplains. Church people also visit those in hospital, support residents being moved into local community housing, form inner city groups, and provide counseling, advocacy and day programmes. Church social services have also provided leadership in services for elderly people with dementia.

Helen has been supported by her local church and is frequently invited to speak to church groups.

"It is possible to provide in community settings the range of services that are found in mental hospitals," she says.

Writer and advocate Dr Mike Riddell was a Baptist minister for nine years and had close connections with the psychiatric community in Ponsonby, Auckland. He helped establish housing and support under the Community of Refuge Trust.

Mike says many fine semi-institutional psychiatric care agencies operate from a Christian base. But they are not cheap, and there does not appear to have been adequate resourcing to ensure the community-based services function effectively.

However, some churches have picked up the challenge of under-resourced mental health services in providing service, support, and advocacy.

In Mike's opinion as the wider fabric of the community decays, mental illness increases. When the community suffers 'dis-ease', the number of individuals demonstrating 'dis-order' multiplies.

In that case, people with mental impairments need community and churches can provide this.

"Churches constitute ready-made communities in which consumers can find a place to belong. In the instances where this has happened, it is enriching for all members of the congregation. The best assistance which can be rendered is through stabilizing influences such as safe and cheap housing, support networks and community involvement which provide [for people with mental impairment] the experience of participation and belonging within society."

Crucial to progress, Helen says, is for congregations, ministers and Christian mental health consumers to work side-by-side. "In due course the hope is that society will take up its responsibilities leaving the church to pioneer more work on the edges."

Retired hospital chaplain Rev Ian Bayliss says church people have different gifts to offer people with mental impairments.

Many people with mental illnesses are seeking answers and struggling with spiritual issues and they may bring these issues to the Church, Ian says.

"People with mental illnesses need to be given the opportunity to decide what each one needs from a faith family rather than the group deciding on their behalf. Some may be seeking teaching about the Christian faith, others forgiveness and maybe others a bit of normal family life."

Ian says if church members are interested in offering a ministry to people with mental impairments, it is best to form a support group. Then, seek a resource person from a nearby mental health service for advice and encouragement.

Mental health nurse Emma McIntosh has identified the need in a number of Wellington churches to manage individuals with mental impairment.

Another issue is how to set boundaries, and Helen says a useful way to distinguish appropriate boundaries, is to ask what church members would do about a person who has another type of disability or illness.

This means treating the person respectfully within the relationships and care church members have developed for each other, she says.

Respectful responses include:

- Listen to how the person is feeling. If they are unwell, ask what they usually do when unwell. Find out what would be helpful, for example, providing help to get professional care, or supplying a meal.
- Encourage them to get back to the health professional they usually see.
- Talk with their family, particularly if the family is not living nearby and might not know what is happening.
- Ask the pastoral care group to get in touch to see what else might be done.
- If there is a sudden episode of mental illness, get the most knowledgeable member to respond with support from others. Then get the appropriate service involved, which could be a mental health crisis team.
- If the person becomes violent, call the police. They have training to handle such situations.

Mike warns if caring agencies, especially churches, have hidden agendas to reform individuals things will not work in the long haul.

People who suffer chronic mental illness often have to deal with life-long challenges, such as adjusting medication, and may not be cured of their impairment.

Churches can be stabilizing influences in such predicaments if parishioners overcome their fear of mental illness and show acceptance.

Peter Veugelaers writes devotions, film reviews, news and topical articles.

Piketty's challenge to democracy

By Jim Stuart

One of the issues in last month's election was concern about growing inequality and its contribution to child poverty. While the Greens and Labour favoured increasing the minimum wage and a capital gains tax, National argued that it would create a climate for growth.

The reasons why wealth has gushed up to the few and failed to trickle down to feed the one in four children who live in poverty is more than just an issue mired in party politics. Without serious attention, inequality can only deepen.

A recent much-lauded book 'Capital in the Twenty-First Century' by Thomas Piketty, Professor at the Paris School of Economics seeks to address this world's growing inequality and concentration of wealth, a situation that he predicts will be a social disaster.

Piketty observes that since the Great Depression and World War II, so-called economic reforms have benefited mostly those at the top. Recent reports in the United States reveal that the top 1 percent own 70 percent of the collective wealth of the country!

The heart of this growing economic and social inequality in countries like New Zealand, he argues, can be best understood by examining the wealth/output ratio.

According to Piketty, "The history of inequality is shaped by the way economic, social and political actors view what is just and what is not, by the economic power of those actors and the collective choices that result... It is the joint product of all relevant actors combined," (Pg 20).

And, "There is no natural, spontaneous process to prevent destabilising, inegalitarian forces from prevailing permanently," (Pg 21).

Inequality is both an economic-theoretical and a political-social problem. Therefore reducing inequality requires both an economic and a political solution. Piketty's book is tightly written and carefully lays out the reasons why inequality exists in our world.

The first section explains the relationship between income and capital and argues that reducing inequality would begin by spreading knowledge about how the economy works.

This includes how a nation's ability to mobilise financing and institutions can "encourage long-scale investment in

education and training of the population while guaranteeing a stable legal framework" that people can reliably count on.

The second section explores inequality in the relationship between labour income and capital ownership. While capital return and people's incomes depend on the savings and growth rates of the economy, Piketty argues that new technology or massive economic growth will not necessarily reduce inequality.

"Progress toward economic and technological rationality does not imply progress toward democratic and meritocratic rationality," (Pg 234).

The third section of the book turns to the political and social factors that cause wealth inequality. Piketty suggests that current economic arrangements and tax havens set up by governments inevitably increase the wealth of the rich.

He concludes, "The very sharp increase in private wealth (relative to national income) in the rich countries in recent decades is even larger than we

estimated on the basis of official documents," (Pg 467). Wealth inequality is not reducing, rather it is rapidly increasing.

The final section of the book explores the ways countries might regulate capital and reduce inequality.

He argues that a progressive global tax on capital can reduce inequality by 1) controlling the accumulation of capital; 2) exposing wealth to democratic scrutiny; 3) regulating the banking system and international capital flows; 4) promoting general interest over private interests; and 5) preserving economic openness to the forces of competition.

In other words, the solution to inequality is what Piketty calls "economic transparency and democratic control of capital".

He concludes, "Although the risk is real, I do not see any other genuine alternative: if we are to regain control of capitalism, we must bet everything on democracy... we must develop new forms of governance and shared ownership intermediate between public and private ownership. Only regional political integration can lead to effective regulation of the globalised patrimonial capitalism of the 21st century." See Page 14



Thomas Piketty

Small miracles in Samoa

On the far side of Savai'i in Samoa, down a rutted track, over rusted fences, Toese Esau sits in his weather-beaten fale. He's only 39 years old but he's completely blind.

To move around, even for basic things like going to the toilet, Toese needs a guide. His eight year old son Sua has been chosen for the duty of looking after his father's every need.

As a result, Sua can't go to school. Every day he watches as his brothers and sisters head off to learn to read and write. Sua is stuck at home and helps his father navigate the volcanic rocks around their home. They make a meagre living by selling baked goods around the neighbourhood. Sua leads his dad and they call out to neighbours hoping to make a sale.

The family had resigned themselves to a limited life for Sua as they needed him to be his father's eyes.

Until recently Toese and Sua would have endured years of this struggle but The Fred Hollows Foundation NZ has been training Samoan eye nurses and getting them on the frontline fighting blindness in the Pacific.

Valelia Anetelea finished her training last year and now she travels the back roads of Savai'i, going village to village, looking for people like Toese who are blind, but don't need to be.

Valelia is the embodiment of



The Fred Hollows Foundation trained the Samoan team that gave sight and new life to Toese Esau and his son Sua.

Fred Hollow's dream. She's a highly trained eye care specialist who's on the ground in Samoa providing help to her own people. Instead of eye teams that fly in to do a few days of surgeries, Valelia provides year round care and sees the patients who would normally slip through the cracks.

Valelia found Toese and got him to the clinic where other Pacific doctors and nurses from The Fred Hollows Foundation provide free eye surgery to the people of Savai'i. A simple 20 minute surgery removed the cataract from Toese's eye.

The next day the bandage was removed and he could see the world again. He saw his youngest child for the first time, he kissed his wife when he saw her face again, and he wept tears of joy when he saw

his loyal son Sua standing by his side.

At home the whole family had been transformed by the surgery. Sua was laughing and playing with his brothers and sisters. He's finally in school and has a chance in life. Toese was a changed man. He was cleaning up around the property, building a fire and making dinner for his wife and kids.

The late Professor Fred Hollows was a Kiwi we can all be proud of. His legacy lives on in the smiles of Toese and Sua. Fred's kind heart shines through in all the work of The Foundation and it continues to help thousands of people get their sight back.

Your help is what's makes it all happen. Call 0800 227 229 to make a donation or go to hollows.org.nz and become a regular donor.

HONEST TO GOD

By Ian Harris

Time and space in the secular age

Why, when we have all the time there is, does there never seem to be enough of it? Is there really no time like the present? What happened to the old sense that at the heart of existence there was a rock-solid, unchangeable centre?



Ian Harris

because we are immersed in the secular culture which has evolved in the West over the past 300 years. The changes subtly affect not only the way we experience time and the way we live in society but also the context for religion.

Only a 100 or so years ago the world must have seemed a remarkably solid and stable place. Authority was firm, and people gave it its due. Traditional moral values were almost universally affirmed, even if not universally practised.

People knew where they fitted into society, and by and large they got on with life accordingly.

Since the 1960s, however, children have grown up in a world where that solidity has given way to flow. They see nearly everything as subject to constant change, from institutions to social attitudes to opportunities, from technology to music to entertainment styles. Underlying all of them is the expectation of, even the hunger for, something fresh and new.

People are also on the move much more than in our grandparents' day. Most of that older generation had neither the money, opportunity or ambition to travel in the way their grandchildren take for granted. There was no OE unless they were sent off to fight in a foreign war. When they got a job they stuck with it.

Today it is common for parents to see their children fly away to study or work in other countries, or switch from job to job, town to town, and even partner to partner. Mobility on this scale both reflects and produces social change. People don't feel boxed in as in former times, and will break out of anything they find too irksome.

That can be liberating but the new mobility is not all gain. It can also lead to rootlessness, a distancing from family, and indifference to the local customs and religious traditions that bind communities together. Over time, such detachment can erode people's consciousness of the past that has shaped them.

Without that awareness, they not only ignore the lessons of a history they are only dimly

aware of, they also miss out on much of its cultural richness as well. To live in the present as if there were nothing to learn from age and experience is almost as silly as living as though present actions and attitudes were not also shaping the future of individuals and communities.

Despite all that, our secular culture is overwhelmingly preoccupied with the present. For young people with the ball at their toe, living life to the full means seizing every opening that comes their way, from study and jobs to relationships, travel and drugs.

When they respond to opportunities on the basis of 'Why shouldn't I?' or 'What would I be missing if I don't?', it means that choices are far wider than they used to be and that they are very much children of the secular culture's focus on the present.

All this is happening within a compressed consciousness of time. Time's meaning is largely a matter of what we make of it but even with all the time-saving washing machines, food processors, computers, household appliances and cars there seems to be much less of it than there used to be. And we want to do much more with any time that is left.

Pressures to make the most of time produce the '3x' factor, where projects are expected to come to fruition three times faster than they used to. Time is money, so managers crack the whip to complete a three-month task in one month, and governments with an eye on the election clock try to push through a three-year reform in one year. Then they wonder why people burn out and their projects turn to custard.

In developing countries it can be worse as 3x becomes 6x or 9x, and the pressure goes on to achieve in two or three generations what took hundreds of years to evolve in the West.

Constant change, the focus on the present, and the awareness of accelerating time have helped to produce a new context for our experience of God (or Godness). I shall expand on that next month.

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The Fred Hollows
Foundation NZ



Let our lives reflect God's goodness

**MARGARET INGLIS
REFLECTS ON GOD'S LOVE**

The theme running through the October Lectionary is God's love for us and how we should examine our personal attitudes.

Our positive attitudes can reflect God's goodness, while negative attitudes can deflect the love God has for all His people.

Something we do need to lose is our old attitudes towards being church. We should be looking for new, innovative ideas to attract the marginalized. We need new skin for new wine. Just because we have never done something 'that' way before doesn't mean we shouldn't try it.

In Matthew, the teachings of Jesus told just prior to His final hour focus on the tenant in the vineyard. Do we treat the church like we are its owners or its tenants?

At the wedding feast, the son was killed but has now come alive and issues an invitation.

To the question regarding payment of taxes the answer is render unto Caesar what is his and to God what belongs to Him. But everything belongs to God, so what is left for Casesar?

Who is the Messiah? A question designed to trap Jesus into saying something that would give His hearers a basis to report Him for heresy.

Jesus judged few sinners harshly but the exchanges he had with the religious leaders were confrontational.

In Philippians we are looking at the state of our souls to see if our inner attitudes match up with our external ceremonies.

Paul talks about the joy of losing, a very strange concept when this world says you must win at all costs.

God's Kingdom seems to be very upside down to the world's outlook on life. According to the world we are losers by our very humble attitude.

Thessalonians is an overview of the life and faith of the Church and the work ethics of Paul which we need to similarly follow.

Exodus brings to us the Ten Commandments, the making of a golden idol (how soon the people turned their backs from God when He was not visible) and God's promises to be with His people. The death of Moses is also covered in these readings.

Psalm 19 is telling us of God's glory in creation and the Law. The Psalmist talks of God's provision, His goodness and mercy to His people. God is the Supreme King.

Psalm 90 tells us we are of a moment and God is forever. Our life is short and we need to make the moments count.

What we do in our life will either reflect God's goodness and gracious love or people will see our hearts and turn away from a loving God with disappointment.

We stand as beacons of light showing the way to God. Paul is asking us to watch our ceremonies and rites that they lead the way to God and are reflective of a holy heart attitude. Our displays of worship are not merely for show but are meaningful to the benefit of everyone.

Democracy that befits us all

CONNECTIONS

By Jim Stuart



As I write this, there are four days to go before the people of New Zealand head to the polls.

It has been an intense few weeks, especially with the issues raised in

Nicky Hagar's book 'Dirty Politics' and the revelations of whistle-blower Edward Snowden and Pulitzer prize winning journalist Glenn Greenwald on the surveillance activities of the Government Communication Security Bureau (GCSB).

By the time you read this, we will know who the winners and losers are. Once again the democratic process has been put to the test and over the next three years we will all see how a new government deals with the issues of surveillance, child poverty and inequality.

Having just finished Thomas Piketty's book 'Capital in the 21st Century', I will be looking more closely at the democratic

process to see how much government is dominated by the interests of the powerful and privileged few. Formed by an American tradition that espouses freedom, I am concerned about mass surveillance.

Democracy by definition is a people process, that is, a collective and cooperative process. It is famously government 'of the people, by the people and for the people'. But this election I am finding myself reflecting on how people are managed.

The effectiveness of the democratic process works best when we the people are directly involved in setting a shared direction for the country. According to the poet Rainer Maria Rilke true democracy is "Heart-work on all the images within us".

Going to the polls is not a cynical political game but an opportunity to give voice to the aspirations of our own hearts as to the kind of nation in which we want to live. The national anthem asks God "to defend our free land" but it does not seem to me that we have been paying enough attention to the important work of making

sure that all people are free to live a decent life.

The growing divide between rich and poor is a threat to us all.

My attention was drawn to a recent survey conducted by Auckland University of Technology academic Peter Skilling, who drew attention to the difference between our perceptions of the gap between rich and poor and the reality (cf Sunday Star Times, 24/8/14).

Skilling's research shows how misinformed many of us are about inequality in New Zealand. He found that most New Zealanders believe the top 20 percent, the wealthiest New Zealanders, own just over half the collective wealth of the nation (51.8 percent). However, according to the most recent data from Statistics New Zealand the richest 20 percent of New Zealanders own well over 70 percent of the collective wealth of the country.

In addition, Skilling's research showed that over a quarter of those surveyed blamed the poor for their poverty. The

attitude is that the poor are poor because they are lazy and make bad decisions. The flip side of this is the notion that the wealthy acquired their wealth through their own efforts and anyone in New Zealand society could get ahead if they wanted to.

My reading of Piketty's book suggests that inheritance and an economic system weighted in their favour make sure the wealthy grow their wealth. To erase poverty from our nation, we need to have a better understanding of why this is happening.

Parker Palmer in his book 'Healing the Heart of Democracy' observes: "Full engagement in the movement called democracy requires no less of us than full engagements in the living of our own lives."

With the election over, we need to invest our energies into rebalancing our economy and building a fairer and better society.

Rewarding life in Co-operative Ventures

Peter MacKenzie,
UCANZ executive officer

By Tony Bell

Retiring after 53 years of a working life seems a rather strange concept to me at the moment.

Before I entered ministry I had a job as a telephone switching technician and then worked in the manufacture of exchanges. And now I've completed 40 years of ministry, mainly parish based but for the last 10 years in superintendency as well.

This has given me a rich field to wander in as I reflect on my working life. Firstly I want to say that one of my early reflections is that my time in the telephone exchange and then the factory were excellent training for ministry! I met and related with folk that were quite different to those I grew up around in the safe, quiet rural town of Hawera.

Going through the candidating

process in 1970-1971 and facing the 40 folk in the General Purposes Committee was a daunting but strengthening experience! Then there were three years at Trinity College.

When I arrived in Auckland, complete with two pre-schoolers, I found we were going to be part of St Johns College. I still value the relationships made there with my Anglican colleagues. For one trained as an engineer and then a technician, the new academic environment I faced was a challenge. I had to work part-time during the first two years at college and again met people who adding to my learnings.

Then it was out to my first appointment. I was at a Co-operative Venture for a year before being stationed to the South Island. Next followed three years in a Methodist

setting before spending the next 22 years in CVs. Finally, I returned to a Methodist setting because I thought I needed to 'reconnect' before retiring.

Throughout my journey I have held to the text that helped me into ministry:

"I honestly expect and hope that I will never do anything to be ashamed of. Whether I live or die, I always want to be as brave as I am now and bring honour to Christ," Philippians 1:20.

I have always participated fully in the life of the church, whether on Joint Regional Committees, UCANZ Standing Committee, or in the courts of the Methodist Church. Through these appointments I have met and learned from many wonderful folk. My time in CVs has been very rewarding as I discovered more each

day what partnership meant.

As I look back, I am as convinced now as I was when I candidated that the Gospel is very relevant and in fact more needed to be heard now than ever. We see evidence every day of hurting folk who need to hear some Good News. They need to know that they are loved and appreciated and that there is hope. I see CVs as places of hope, places where labels can be put aside and the good news made known.

A very warm thank you to everyone who has helped me on my journey and now I look forward to spending more time reading the books that have been waiting for me. Who knows what might happen when something in them fires me up?

Trinity College Council

Congratulations and welcome

Principal Designate Rev Dr Nasili Vaka'uta

Trinity Theological College Council congratulates and welcomes Rev Dr Nasili Vaka'uta on his appointment to the position of Principal Designate of the College. Eight applications were received for the position, 3 from Australasia and 5 from around the world, and the 4+4 advised that the standard of applicant was exceptionally high. Council is delighted that the vacancy attracted such international interest. Max Thomson, Council Chair

Rev Dr Vaka'uta will take up his position early in 2015



- Dr Vaka'uta currently teaches both at Trinity College and the University of Auckland. His many courses include Reading the Bible in Oceania, An Eco-Theology of Moana, Bible as Text, Biblical Hebrew, The Bible in Popular Culture and Tongan Hermeneutics.
- He is the Regional Editor for SBL's International Voices in Biblical Studies (IVBS) series, and a member of Colloquium's Editorial Board. He is also a member of the Aotearoa-NZ Association of Biblical Scholars (ANZABS), Society of Asian Biblical Scholars (SABS), Society of Biblical Literature (SBL) and Oceania Biblical Studies Association (OBSA). He is the author of books, book chapters and peer-reviewed articles.
- Recently he was one of eighteen chosen world-wide for a prestigious US State Department/Fulbright programme in education and culture.

University of Auckland will cease teaching the BTh at the end of 2015



- The University of Auckland recently decided that the current Letter of Agreement between the University and Trinity and St John's Colleges will terminate at the end of this year, and furthermore that it does not intend to enrol any new students for the degree of Bachelor of Theology. From January 2016 it is anticipated there will be a replacement BA with a major in Theology and Religious Studies within the School of Humanities.
- This has come about because of the low level of student enrolments in theology generally, and the dwindling number of teachers.
- It is noteworthy that Trinity College will, in fact, be the last College of the original consortium which has continued to support the Auckland BTh. Practical Theology and Biblical Studies continue to be Trinity College areas of expertise.

TEC likely to slash funded places in the Christian Theology and Ministries Sector



- There is an over-supply of theological providers. It is likely that every such school will be required to reduce funded places by 10% in 2015 and the government funding will be re-directed to engineering and science initiatives.
- It is also likely that colleges and schools with less than ten funded Full Time Equivalent, FTE, students will lose funding in any event. It has been a delicate balancing act each year with such a small number of funded FTEs (4.5) allocated to Trinity College.
- Trinity College Council, however, has been considering such scenarios for a number of years as part of its qualifications risk management plan and is well-prepared for any such change. The Council anticipates that there will be increased numbers of full-fee paying enrolments into the Diploma of Practical Theology as TEC restrictions and caps are lifted.

Student life

Trinity College has enjoyed a renaissance over the last six years. This year there will be thirteen ordinands, while nine candidates were accepted. The Ministry Discernment class has at least six intending to begin the candidating process late this year, while another eleven continue to think about their future in ministry. The College anticipates about 100-120 part-time students in 2015. All students have free, compulsory courses in how to use tcol which powers their online learning.

Diploma in Practical Theology

- This is an NZQA level 6 qualification, taught by Trinity College, which is a Category One provider.
- It is a blended learning programme. Some modules are taught on-line in live video conferencing and others are taught in face-to-face block courses.
- From 2015 some Massive Open Online Courses, Moocs, will be integrated into the DipPTh programme.
- Students find it a vibrant, active learning community which has a keenly developed sense of promoting belonging. Students may choose to continue their professional lay or ministerial association with any of the courses they take through the mahara communities of best practice. This has given Trinity College an undoubted edge in the widespread desire for a place for life-long learning.



Certificates, Advanced Certificates, and LiMS

- There are a wide variety of individual papers, certificates and advanced certificates. Each can be used either as a stand-alone course or accumulated. The latter option enables students on a very part-time basis to gradually acquire the Licentiate in Ministry Studies.
- The full range of papers can be viewed at www.tcol.ac.nz in the 2014 College handbook. 2015 options will be displayed and online registration will open on 4 November this year.
- Night School, a free educational resource, will be offered through the Alumni Association for tcol participants. Places in Night School classrooms are strictly limited to twenty participants.



Alumni, Mahara Communities, Moocs, Open Badges.

- The Alumni Association and Friends of Trinity College are growing groups. The whole of tcol-mahara was begun as the Alumni Association project. It will continue to develop during 2015-6.
- Moocs are integral to the future proofing of *all* tertiary education. The College offers free on-going introductory courses about Moocs and Open Badges, so phone from November 4 to ask when the next TCC supported Mooc is about to happen.
- Open Badges are College Verified Certificates which enable mahara communities of meaning to recognise your participation in formal and informal learning situations. Each Open Badge you earn displays within a highly trusted network. The College is the network hub.





A group from Kenya will be on hand to help Kiwi young people celebrate the arrival of the Gospel in Aotearoa.

Gospel 200 youth event looks to the past & future

By Alan Webster

Vodafone Events Centre, Manukau City. October 11th doors opening 5:00pm. Gold coin entry for up to 3,000 young people. On hand will be 15 young Kenyans and umpteen Vahefonua Tonga, Sinoti Samoa, Wasewase ko Viti ke Rotuma and Methodist young leaders.

What's it all about?

Well, 200 years ago an event of huge significance took place on a beach in the far north Rev Samuel Marsden set foot ashore as a result of a request from local Maori to bring a message of peace and good cheer.

From a 20th century viewpoint, it was all laden with ironies. Marsden was a flawed character; very soon disconnects between Europeans and Maori were vast, and the coming of the Pakeha was to bring far more than the Gospel, some of which did great harm.

But for all that, on Christmas day in 1814 goodwill was high and the intentions of all were for the highest good for everyone there. The net evaluation of that first presentation of the Good News of Jesus has been of celebration and gratitude.

Now, 200 years later some of Te Haahi Weteriana o Aotearoa New Zealand wanted to celebrate and to sing out in joy and love, join across cultures and generations in a way that would attract new and fresh considerations of what following the gospel

might mean to new generations of New Zealanders. So we joined with the Church Missionary Society, the same missionary society that sent out Samuel Marsden, to hold a special event on October 11th.

We find significance in the way that another colonised country that has found its own Christian voice and has developed its own unique style of worship and celebration should be part of these celebrations. We also love the sense of continuity with the sending agency. The Church Missionary Society has itself changed and grown over the centuries. Yet it has retained a basic vision of carrying the gospel into all cultures, all times, all places, all peoples.

Therefore, when the team of 15 young people from Kenya come to share with youth from Te Hahi Weteriana at the Vodafone centre for Gospel 200, we expect it to be a truly wonder-filled occasion.

Those who attend will be invited to share in the music and song and to consider what following Jesus might look like for them in 2014. We plan to present the Good News of Jesus in a modern idiom, in a fresh call to carry the torch lit by Marsden and his listeners two centuries ago into a new future for our church.

Come and see for yourself but come early. The 3001st arrival may not be allowed in!

Rev Alan K Webster is convenor of the bicentennial youth event Gospel 200.

Caritas report gives voice to Pacific environmental concerns

While money and energy continues to be spent on global talks about climate change, Pacific islanders are scrambling to build sea walls out of sticks, stones, shells and coral, to protect their lands and homes from erosion and rising sea levels.

This is one of the findings of a Caritas report, 'Small yet Strong: Voices from Oceania on the Environment', that will be launched at St Peter Chanel Catholic Church in Auckland on October 4th (St Francis Day).

"Vulnerable people throughout Oceania are living every day with and adapting to environmental changes and challenges. They are actively striving to overcome environmental problems not of their making and beyond their control," says Caritas Aotearoa NZ director Julianne Hickey.

"We need to support their efforts. All of us living in this region need to protect the precious environment of Oceania for present and future generations. The people most affected - at grass roots level and on the coastal edge - must be part of those discussions," Julianne says.

The report draws from interviews conducted by Caritas with people across Oceania on the environmental challenges they face. It explores what people are experiencing, how they are responding and what they want to happen.

Keynote speakers at the launch include Amelia Ma'afu from Tonga, who has seen rising sea levels eating away at homes and coconut palms on the low-lying islands of Ha'apai.

As Caritas Tonga programmes coordinator and climate change officer Ameila will speak about innovative climate change adaptation in Tonga that combines traditional local knowledge of plants and weather warnings with scientific observations.

"This report gives a voice to those affected by environmental changes in Oceania, and looks at how people are responding to those challenges and what solutions are needed," Julianne says.

Other stories and experiences in the report show people in Oceania facing large-scale industrial mining, forestry and commercial plantations, and the loss of food crops, water supplies and stunning landscapes.

"Oceania is a priority region for our work to promote justice, peace and truly human development," Julianne says, "and environmental issues are at the forefront of people's concerns in the communities with whom we work - in advocacy, development and humanitarian aid programmes."

As a Catholic agency, Caritas understands the environment as God's gift, to be treasured and protected for the sake of the poorest and most vulnerable, both today and for future generations. God entrusted all of creation to human responsibility, charging us to care for its harmony and development.

In his inaugural homily last year, Pope Francis called on us all to be protectors of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment.

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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



Team leader Christa Hanson with students at Orewa College

Rangiora goes 247

From Page 1

Rangiora High School has six 24-7 youth workers, supported by the local Baptist, Thrive, Anglican and Presbyterian churches.

"It's probably one of the best jobs ever," says youth worker Sam Redman, who coaches basketball at Rangiora High with fellow youth leader Jesse Herschell.

"It's so good because you can choose the days and the hours you work and you can choose to do something you are passionate about."

Jessi Phimmavanh is studying for a social work degree at Canterbury University, so is enjoying working alongside the RHS counsellors and doing one-on-one mentoring with students.

Jack Readman is studying leadership at Bible College in Christchurch and says he wants to be a "pirate". He says he regularly got into trouble when he was at school and benefited from mentoring.

"It definitely does give experience working with the kids and helping them

with their problems.

"Sometimes they just need someone to journey with them. For me, I just remember that someone was there and I think that's the biggest thing."

Emma Seed is working students with learning difficulties, while Amanda Scott is working with an integrated learning class with students with attention deficit disorder and other challenges.

Not only are young people in the area coping in a post-earthquake environment but in a rapidly world, Jesse says.

"The culture is changing so rapidly, they are facing so many things we didn't have to deal with."

Outside of their work in school, the six RHS youth leaders also run youth groups in their churches and held a combined "Unite" event in Rangiora on Friday.

"We had the idea of bringing everyone together. For us, it's not about this church or that church - we are all part of the same thing," says Jesse.

The parables of a Palestinian peasant

By Sophie Parish

Kicking off the Beyond the Borders Progressive Spirituality conference was US author, theologian and professor Dr Brandon Scott.

Brandon has spent 40 years studying the life and legacy of Jesus, and written such books as 'Hear then the Parable' an interpretation of the parables.

He invited those attending the conference to look beyond the borders of traditional teachings and texts.

The title of his talk was 'Reclaiming the Original Jesus' and he asked listeners to think about Jesus as a man and the context in which the parables were written.

Jesus, Brandon says, was a Palestinian peasant. "He was Palestinian, Galilean, he was not Judean...and the question is would he belong, would he fit in?"

Brandon says that prejudice existed in Jesus's day as Palestinian peasants were viewed as 'hillbillies'. "As a peasant Jesus belonged to an oral culture," he says.

According to Brandon there are only two examples in the New Testament of Jesus reading. However, from his studies he concludes Jesus did not read or write. Rather he was from a traditional oral culture.

"Jesus was not 'illiterate'. Illiterate is the judgement of writers and readers about people who don't read and write."

Oral thinkers think concretely, rather than in written and abstract terms. "When you ask Jesus what a parable means, he doesn't have in his mind some abstract thing. He'll just tell you another parable," he says.

Brandon also says that Jesus was an artist. "We don't talk about that much. What he is doing in parables is what an artist does. He is experimenting with language in ways to figure out what's going on.



Brandon Scott challenged people to rethink Jesus' parable

Parables are meant to be felt or to make Jesus's audience, laugh, cry or curse.

Brandon analyses parables' meanings and interpretations. He says because we are not from the same rural, peasant, oral tradition as Jesus, we can miss the cultural context. He even compares the New Testament to a foreign movie.

"It's a whole lot like watching a foreign movie but we don't know it's a foreign movie because it's in our language. That's why we should all learn Greek," he says.

The crowd laughed a little at Brandon's urge to learn Greek and he humoured them with some examples of parables where he saw changes in social class.

Brandon led workshops during the conference and gave two more presentations 'Jesus and Constantine' and 'Rediscovering Paul'.

St Luke's parishioner Beverly Dickey enjoyed listening to Brandon's interpretation of Jesus and the parables. "The parables and Jesus being from an oral tradition links back to our Maori oral traditions," she says.

Otago University distance students get connected

One of the challenges of distance education is the feeling of isolation, which is why the Department of Theology and Religion at the University of Otago has always tried to find ways to help students connect with their classmates and their lecturer.

The Department has offered a distance education programme in theology for more than 25 years. In the past, the main mode of delivery was through audioconferences, which gave students the chance to talk to their lecturer and participate regularly in class discussion.

Over the last few years, the Department has built on that foundation and added more ways student can connect, such as online learning, in which students take part in internet discussions together.

But theology programme co-

ordinator Dr Tim Cooper says the best way to boost student contact has been the introduction of teaching days. In most 200- and 300-level papers the lecturer will teach for a day in Auckland and in Dunedin.

"There is no better way of learning than through face-to-face teaching, being in the same room as your lecturer," Tim says. "That's what we seek to provide."

Students appreciate the teaching day.

"When we survey them on the quality of our programme it's not uncommon for students to ask for additional teaching days," Tim says.

Next year the Department of Theology and Religion intends to also offer teaching days in Wellington. Tim says this reflects its commitment to be constantly improving the quality of its distance programme.

Spirituality, science and religion up for discussion

By Sophie Parish

Those who attended the first New Zealand Progressive Spirituality conference were invited to go 'beyond the borders' to question and explore the message of Jesus, Christianity, religion, science and spirituality.

About 200 people attended the four day conference, which was held in August at St Luke's in the City, Remuera. The conference was supported by the Common Dreams network in Australia, which aims to bring together people interested in spirituality and religion.

Local and international speakers addressed a range of topics and presented workshops. Keynote speakers were Dr Brandon Scott, Dr Val Webb and Dr Rachael Kohn and they encouraged unity and inclusiveness.

In her forum, Australian author and broadcaster Rachael Kohn says progressive spirituality has been afoot for some time and it was good to see the first formal conference on the topic in New Zealand. The conference is a form of recognition for those who have walked down this road.

"I see a willingness to address the controversial issues and to forge a new future within an ancient tradition. Christianity, has given a lot to the world and that cannot and should not be dismissed," she says.

On day two, guests included Auckland City Mission's Wilf Holt from, Zen Buddhist teacher Ani Jangchub La and former City Side Baptist leader Rev Brenda Rockell, who has recently moved to the Anglican faith.

Brenda says for her the church is a language and a set of symbols and rituals. It is about creating a kindred spirit.

Workshops presented opportunities for people to discuss topics in groups of 15-20 people. Topics covered science, cosmology, faith and spirituality.

Quick Fire sessions, like Ted Talks, were

incorporated into the conference as a way for people to have a few minutes to share their journey, experiences and projects. Speakers were encouraged to say how they meet the needs of the people they serve.

Pop-up poets were featured between guest speakers and workshops. The young adult poets moved the audience with their powerful messages through verse.

On the Saturday evening the furniture was moved out of the church to create a restaurant atmosphere with music, a smorgasbord and round tables set with candles and flowers.

Co-founder of the Common Dreams conferences in Australia Rex Hunt was at the Beyond the Borders conference. Rex says the Remuera conference was more diverse than the first Common Dreams conference and it was wonderful to see the large number of people. He hopes more young people and grassroots groups join the progressive spirituality movement.

Hannah McQuilkan and Laura Giddey were excited to be at the conference. They are involved in 'Splice' an Auckland inner city mission project funded by the Pitt Street Methodist church and Presbyterian Church of Aotearoa. Hannah says, "I am always interested in spirituality and what's happening. Progressive spirituality movements are an important part of the future."

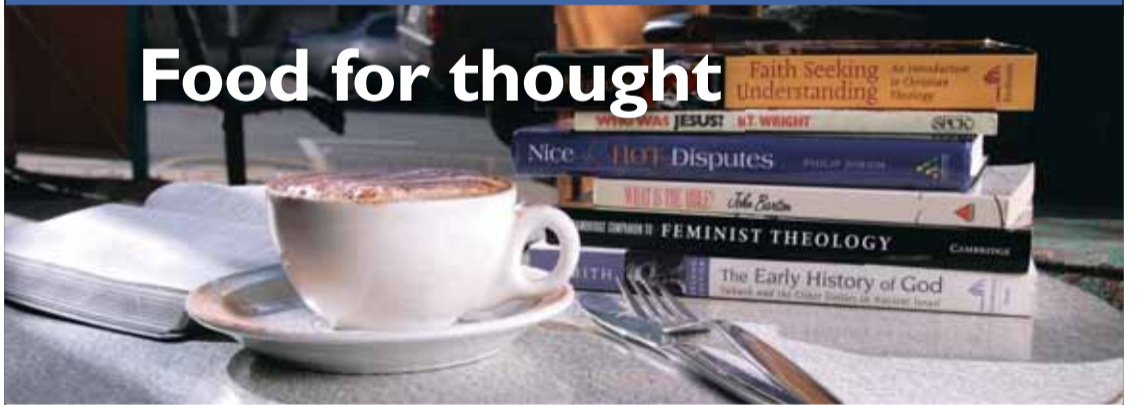
Rev Glynn Cardy hosted the conference and says the feedback has been extremely positive.

"Different people were in the mix. All of us are on a spiritual quest seeking integrity, compassion and tolerance."

Glynn says the financial support and grants for the conference allowed them to keep the cost low for people who attended. He hopes this first NZ conference will create momentum for future progressive spirituality conferences and says it would be great to hold them around the country.

Theology from Otago

Food for thought



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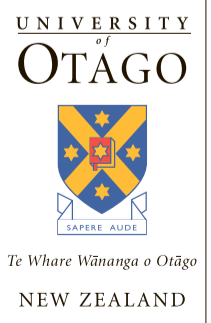
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Building bridges between aid groups and churches in Malawi

In Malawi to attend an international consultation, Christian World Service director Pauline McKay saw the ecumenical movement working out how it could be more effective in the current global climate.

The meeting brought together a mix of theologians, church leaders and people from specialised ministries like CWS. Participants explored what the ministry of diakonia or loving service means from different perspectives.

Pauline was able to see what diakonia meant in practice. Building two maize mills in Kalino village saves women from a long walk each day. They have more time for other work and are finding that domestic violence has decreased as a consequence.

Funds generated from this community project have helped fund a shopping centre where people rent rooms to sell groceries and run hair salons. A vocational training centre for young people is under development.

Pauline also visited a junior school built by the community for children who could not manage the long trek to the closest school



Women benefit when development aid works well. ACT/P Jeffrey.

until they were 7 years old.

"I was impressed that the community had agreed education for their children was their highest priority. In recognition of the community's efforts, the government had stepped up with some help. John Nduna General

Secretary of ACT Alliance advised them to make sure they gave the school back to the government to run. He was adamant basic education was a government responsibility," Pauline says.

The consultation was organised by the World Council of Churches

and ACT Alliance of which CWS is a member and was a step towards improving working relationships between churches and development programmes in countries like Malawi.

Aid and development agencies often work directly in poor

countries with partner groups rather than through local churches, and this can create tensions. Their priorities are often set in cooperation with home governments without reference to the churches.

The WCC has had a history of resource sharing which has endeavoured to lessen the power imbalance between giving and receiving countries.

ACT Alliance members have been working in Malawi to help more people out of poverty. Malawi ranks 160th out of 182 countries on the Human Development Index and has been badly affected by climate change.

Malawi has shown that even a very poor country can make progress on poverty. In its latest report on Food Security, the UN Food and Agriculture Organisation has found that it has halved the number of people living in poverty.

About half of the children in Malawi under five are stunted in their development but the government is continuing to promote community food programmes to improve their health.

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Parts of India, Kashmir and Pakistan have suffered flooding.

CWS partner steps in as Pakistanis again face floods

Once again torrential rains, landslides and widespread flooding are bringing disaster across South Asia.

In Pakistan more than 300 people have been killed and more than 2 million have been affected. The flooding is causing large scale damage in Azad Jammu, Kashmir, Punjab and Sindh provinces.

Roads and buildings have been washed away. Farmers have lost crops and animals. People are finding shelter where they can but with winter approaching, Christian World Service partner, Church World Service Pakistan Afghanistan is stepping up efforts to help in what is a slow relief response.

Already CWS-P/A has distributed food relief to 1,295 people and is asking for further support to assist 2,000 families with food for three months. They will also provide 1,000 with non-food items and a further 400 shelter kits. They also plan to help 3,000 families with healthcare in three districts of Azad Kashmir.

CWS-P/A's health team including a doctor, a woman health visitor and a medical dispenser have given emergency medical consultations and free medicines

to 793 people in the first week of operations in Bagh District in Azad Kashmir. As many as 68 women received antenatal care, 15 received postnatal care, and 148 children under age five received treatment.

The health team conducted six health education sessions attended by 94 community members on antenatal/postnatal care, cholera, gastroenteritis, typhoid, polio, hepatitis, and HIV and AIDS. Commonly treated illnesses included upper respiratory tract infections and diarrhea while chronic illnesses including diabetes and tuberculosis were also diagnosed.

In the Thatta and Sujawal Districts, CWS-P/A is playing an important educational role to minimise the impact of possible floods through its Mobile Knowledge Resource Centre. They are working with village organisations to mitigate potential flooding where possible.

"It is the poorest and vulnerable people who suffer the most when Pakistan floods. CWS-P/A makes sure many more get government help where they can and provides vital assistance," says Pauline McKay National Director.

FRESH BLOOD

By Filo Tu

Fresh blood does not mean there are vampires in the Methodist Church (that we know of!). Nor does it mean someone has delivered a left-hook on New Zealand politics. Nor is this a recipe from Master Chef New Zealand.

Rather it means the Connexion has recently made a national appointment.

Earlier this year, several people gathered to put together a job description for a person who would work to meet the needs of our children, youth and young families. The document was only three pages long but also included a number of pages about the children's team and the youth team that will support the new appointee.

Now Michael-Walter Lemanu of Papatoetoe Methodist Church has been appointed to the

position, which carries what is possibly the longest job title in the world: Tauwi Children's, Youth and Families Ministries national co-ordinator. He started work on September 8th.

Not only does Michael have a passion for ministry with children, young people and families, he is creative, vibrant, confident, organised, an excellent communicator and is able to think strategically.

Like most things within the Methodist Church of New Zealand, great ideas require a great amount of work and an even greater level of support and commitment.

Michael is no stranger to ministry or the Connexion. However, if the church is committed to its future, it needs to ensure that history does not repeat itself.

With fresh blood come fresh

ideas, fresh thoughts, and fresh initiatives. Only time will tell what fruits this will bear.

So who is this young man who has taken the helm and where will he lead us?

At 22, Michael is ready to tackle the new role. His initial plan of attack will be to break down walls. He says that "the Church doesn't have to be split by age, culture, gender etc."

Michael states: "I have a strong passion to see the young people of our church grow in their relationship with God and see their potential come to reality through Him."

It would be impossible for any individual to undertake this role without any hopes and dreams, and Michael's biggest hope "is that we may be able to begin to see the value of our young people in the here and now. Our young people can be valued



Not so scary: Michael-Walter Lemanu brings passion and vision to his new role in the Methodist Church.

contributors to the church not only tomorrow but also today."

Now that you've tasted the enthusiasm of fresh blood, here are some words of inspiration from Michael for you to ponder and crave upon: "The God who is for your parents and grandparents is also for YOU! His love and His ways do not restrict themselves to any one group or type of person. Through Christ, God is accessible to everyone. Never count Him out!"

Unlike Dracula, Michael is able to come out during the day, and so if you dare you are welcome to attend his commissioning service at Conference on Sunday 16th November, 2014 in Hamilton.

It will be a part of the service of ordination and reception into full Connexion. Join us, and let's drink to fresh blood!

You can contact Michael on michael@missionresourcing.org.nz.

Kidz Korna!

WELCOME TO KIDZ KORNA OCTOBER 2014!

We all know that children attend Children's Church, Sunday School, Kidz Club (or whatever name your Sunday group is called!).

This month we meet another group who meets at Church - Girls Brigade.

Hello from Otumoetai Girls Brigade!

Otumoetai Girls Brigade meets at St Stephens Methodist Church in Tauranga. The girls meet after school. They have afternoon tea followed by roll call and devotions. After this they do different activities including crafts, cooking, sewing and a game if there is time.

There are 14 girls who meet regularly and this year they are working towards their Asian badge. The photos show some of the girls at the end of year church parade. Other girls are dressed in their national costume and bringing gifts of their country to Jesus.



For your Bookshelf

Zac the Taxman

By Andrew Mc Donough
2009, Zondervan, 32 pages
Reviewer: Doreen Lennox

This is one of the stories in the Lost Sheep series. The stories are aimed at primary school age children but as a grown-up this is one of my favourites in the series. At school Zac is small and never gets chosen to play basketball. He is always left out and just doesn't fit in.

Because he has to score the games he becomes very good at figures and uses this skill to get his own back firstly on his schoolmates and later on adults when he becomes a taxman. It is only when he meets with Jesus that his life changes.

Other books in the series include Cecil the Lost Sheep, Jesus and the Children, Through the Roof, Cecil and Psalm 23 and Dave the Donkey (an Easter Story)

Read and enjoy. The books are available from Epworth Books and cost \$6.99.



The girls in Otumoetai Girls Brigade are working toward their Asian badge this year.

Quick Quiz

- All the answers can be found in Matthew, Chapters 20 and 21.
- 1) Where did the vineyard owner hire the people to work for him?
 - 2) Why did the vineyard owner have to hire more workers?
 - 3) At what time did he go to hire the third group of people?
 - 4) Did everyone get the same amount of money?
 - 5) How many sons did the farmer in Matthew 21 have?
 - 6) How long did the first son work in the vineyard?
 - 7) Where did the second son go?
 - 8) Which son did as his father asked?

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

By Steve and Kayli Taylor

The GIVER

"Out of great suffering came a solution - communities."

The Giver was a book and is now a movie. It might yet be a secular Christmas story.

It begins with 18 year-old Jonas (Brenton Thwaites) surrounded by best friends, Fiona (Odeya Rush) and Asher (Cameron Monaghan). Together they are assigned lifelong tasks by the Elders of their Community.

Jonas is to become the Receiver of Memory. Sent to the Community's edge, he encounters a mysterious old man (Jeff Bridges) called the Giver. Jonas finds himself the recipient of the memories of what life used to be like before the Community.

The memories Jonas receives include both the best and worst of times, each laced with colour and feeling. Snow and sled offer hope and freedom, a life truly

alive. Yet war and death suggest the human ability to create conflict and inflict pain.

The Giver forces us to consider the world we live within. How does a community deal with the worst of their history? How could a community take the best from the past and allow that to shape the choices their children will make?

Intriguingly, this movie set in the future begins in black and white. Colour is used to develop both plot and character. Through the memories The Giver passes on Jonas experiences reds, yellows and greens. With each memory, these colours increase. Gradually Jonas realises he can see beyond what is, and into what could be.

The Giver began life as a

book for teenagers by popular author Lois Lowry. Adapted for the big screen by Michael Mitnick and directed by Australian born, Philip Noyce, the acting is excellent. These include standout performances from Jeff Bridges, as The Giver, Meryl Streep as Chief Elder and Brenton Thwaites as Jonas. Mitnick's adaptation provides a more definitive ending and introduces the thought-provoking final scene.

Jonas's first received memory involved sliding down a mountain on a sled, surrounded by soft snow. In the final scene, this memory becomes his present reality.

As Jonas slides down the hills, he is surrounded by the sounds of a family singing Silent Night. Together, his first received memory and this present reality perfectly completes the plot. A silent night is over, as Jonas and his people enter into a new dawn, one filled with colour and emotion, song and memory.

Jonas's journey acts as a trigger, releasing all the

memories back into his community. He has grown from Receiver into Giver. Through his suffering comes the solution, a new community, one of unique personalities, emotions, colour and life.

In this scene Jonas carries a young child. When linked with the sounds of Silent Night drifting through the snow, this triggers in the viewer a biblical memory. Could this be interpreted as a Christmas story, with a new calm merging from beyond the edge?

"Silent Night, Holy Night. All is calm, All is bright."

Kayli Taylor is a high school student, and an excessive doodler, procrastinator, budding gypsy and musician. She enjoys travelling, autumn and good books.

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



COMMANDS FOUND IN SCRIPTURE

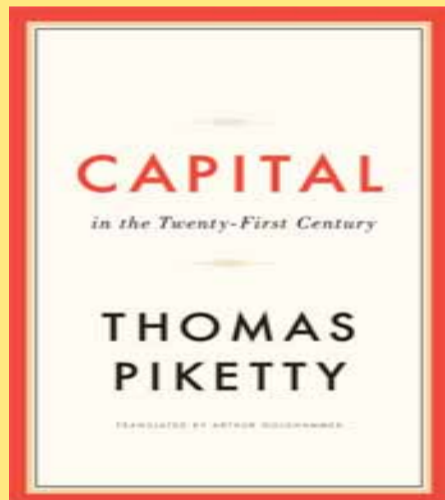
This October the Lectionary considers the Ten Commandments along with other Biblical teachings. This Bible Challenge itemises some of the well known rules and concepts that form the basis of Christian theology.

All verses quoted are Biblical commands but are presented randomly moving between the Two Testaments. As The Decalogue was often memorised by children in the King James Version this is the version used here. The dashes following the Ten Commandments represent missing words, so, test your memory!

Bible Challenge

___ in the Lord always	_____ C _	Phil 4:4
Trust in the Lord and do	___ O ___	Ps 37:3
Seek ye first the ___ of God	_____ M	Mt 6:33
2 nd Commandment: Thou shalt --- ---	___ M ___	Ex 20:4
Do good to them that ___ you	___ A ___	Mt 5:44
But I say unto you: Love your	___ N ___	Mt 5:44
1 st Commandment: Thou shalt --- ---	___ D _	Ex 20:3
The Lord requires you to: do	___ S ___	Mic 6:8
The ___ of the Lord is the beginning of wisdom	F _ _ _ _	Ps 111:10
Thou shalt ___ the Lord thy God	___ O ___	Mt 22:37
7 th Commandment: Thou shalt ---	___ U ___	Ex 20:14
Judge ___ that ye be not judged	___ N ___	Mt 7:1
4 th Commandment: Remember ---	D _ _ _	Ex 20:8
Thou shalt love thy	___ I _ _ _ _	Mt 22:39
3 rd Commandment: Thou shalt --- ---	___ N	Ex 20:7
9 th Commandment: Thou shalt --- ---	___ S _ _ _	Ex 20:16
The Lord requires you to: love	___ C _ _ _	Mic 6:8
But I say unto you: do not	___ R _ _ _	Mt 5:34
6 th Commandment: Thou shalt --	___ I _ _ _	Ex 20:13
___ for those who spitefully use you	___ P _ _ _	Mt 5:44
8 th Commandment: Thou shalt --	___ T _ _ _	Ex 20:15
The Lord requires you to: walk	___ U _ _ _	Mic 6:8
5 th Commandment: Honour --- ---	___ R _ _ _	Ex 20:12
10 th Commandment: Thou shalt --	___ E _ _ _	Ex 20:17

Answers: rejoice, good, kingdom, image, hate, enemies, gods, justify, fear, love, adultery, not, day, neighbour, vain, witness, mercy, swear, kill, pray, steal, humbly, mother, cover. © RMS



Capital and democracy in the 21st century

From Page 5

Piketty's book is an important contribution in the debate on reducing economic inequality in democratic countries. In the end, economics is a human process and together all of us who participate in national democratic processes need to clarify what kind of societies we want.

Do we give over our well-being to powerful, wealthy elites to save their own interests and damn the rest, or do we work to build a nation in which everyone has a fair share?

As a theologian and not an economist, I believe my faith compels me to work for a more democratic society, where everyone is valued and no one goes hungry.

The economist Joseph Stiglitz says in his review of Piketty's book: "If we get the rules of the game right, we might even be able to restore the rapid and shared economic growth that characterised the middle class societies of the mid-twentieth century. The main question confronting us today is not really about capital in the twenty first century. It is about democracy in the twenty-first century."

This is Piketty's challenge to us all.



Faith in the Public Square

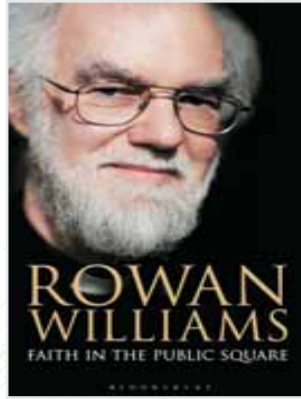
Rowan Williams was archbishop of Canterbury from 2002 to 2012. He is a leading academic theologian in the Church of England and during his time in office he was invited to give addresses, many of which focused on faith in the public square.

This book brings together 26 of these addresses and is an invaluable contribution to the church's conversation with the wider society.

This is a big book with big ideas. Williams' thought is subtle and profound. He cannot easily be placed on the theological spectrum. He has an aversion to reductionism and takes seriously the thought of those who have gone before us.

In these collected speeches he seeks to enter conversation with them and with current world views. There are no easy answers to the challenges facing us, but he is determined to work at identifying the distinctive voice of the church in our day.

The book is divided into seven major sections: 1) secularism; 2) liberalism, pluralism and law; 3) the environment; 4) the economic challenge; 5) justice in community; 6) religious



diversity; and 7) rediscovering religion. The book asks readers to engage with complex issues in the light of the Christian faith.

At the heart of what Rowan Williams says in many of these addresses is that religious traditions must refuse to be relegated to faith as a privatised reality, concerned only with the inner life. He suspects that much interest in spirituality today falls into this danger.

Faith has more to contribute to society than serving the inner needs of persons, important though this may be. Faith traditions have distinctive and unique perspectives to offer conversations that society would be impoverished without.

The method Williams adopts in many of these addresses is to outline an issue that is engaging wider society, whether it be concern for the environment, the economy, or education. He listens to the authorities in each of these fields and recognises the complexity of the issue. Then he seeks to locate the distinct contribution that the Christian Church might make.

By Rowan Williams
2012, Bloomsbury, pages 325
Reviewer: Terry Wall

In this book we see a gifted theologian at work. Rooted in the Christian tradition he is never afraid of what the world is saying. He is open to insights from psychology, science and ecology, and he wants to open a conversation with these disciplines.

In his reflections he draws on a wide range of literature and feels the power of the questions. He asks perceptive questions. For example, what sort of human character is fostered by unregulated competition?

This is a wonderfully rich work that will repay further attention. I will let Williams have the last word: "To believe in God is to be a 'trustee' of God's truth. My belief is not a thing I own; I might say, truthfully enough, that it 'owns' me, that I am at its service, not that it is at mine.

"When I claim truth for my religious convictions, it is not a claim that my opinion or belief is superior, but a confession that I have resolved to be unreservedly at the service of that reality that has changed my world and set me free from the enslavement of struggle and rivalry," (pg 304).

Review copy courtesy of Epworth Books.

Portable Faith - How to Take Your Church to the Community

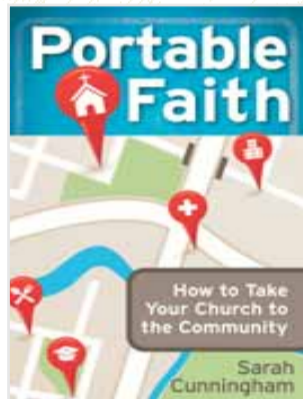
By Sarah Cunningham
2013, Abingdon Press, 172 pages
Reviewer: Peter Taylor

The subtitle explains it all: *How to Take Your Church to the Community*. This book comprises four chapters, followed by a series of exercises that most churches could undertake.

The first chapter tells Sarah's own story of developing a ministry to the various communities where she lived. In the second she explores what it means to be church, especially beyond formal Sunday activities.

The real work of the book begins in chapter three where we are offered 14 theological insights of what might happen or should happen if a congregation is to become effective in its community.

Sarah notes how some Christians are frustrated by what the church fails to be and do in relation to our communities, where God just happens to be. We are reminded that the whole congregation, including leaders, must buy in to a portable faith, not just a few keen types.



She says we should not seek instant results but develop long-term relationships. This means valuing [a] all people in a community, [b] our community's values, and [c] those whom the community values, such as firefighters and teachers. Also important is that a church is allowed to receive as well as give, and in all we seek to obey Christ's commands.

The fourth chapter presents practical advice about how to use the book's 33 hands-on exercises. For each there is a guide to cost and time, for both preparation and the exercise itself, which I found useful.

The exercises gradually develop the theme, so that earlier ones should be tried first. In a memorable one (Exercise 3) we imagine our church is lost through fire and ask what do we do next? It made me think about the effects on church life following the Christchurch earthquakes and how this exercise could have been helpful at

the time.

The only drawback is that the setting is American and American culture is not the same as Kiwi culture. Communities and churches are different, in size and attitudes and possibly in relation to each other. But all it means is that the exercises need adapting, and some may not work. It is not hard to sort this out and make most exercises relevant.

This is a book worth reading and putting into practice, not because Sarah is an expert and can lead us to the Promised Land, but because what she writes about is so important.

We need reminding that being followers of Christ is about our involvement in how God's Kingdom, Jesus' main focus, and the world around us interact. This involves more than an hour of worship on Sundays. Not that Sunday is unimportant for it is the place and time when we focus on that bigger task with those who share our faith. Sadly too often Sunday worship has become the only task.

If interaction with your community concerns you then this book might just be what you need.

Te Rongopai 1814, 'Takoto te pai!' - Bicentenary Reflections on Christian Beginnings and Developments in Aotearoa New Zealand

Edited by Allan Davidson, Stuart Lange, Peter Lineham & Adrienne Puckey 2014, General Synod of the Anglican Church in Aotearoa NZ and Polynesia, 328 pages
Reviewer: Gary Clover

Christmas Day 2014 will be 200 years since Rev Samuel Marsden held the first formal Christian service in New Zealand at Hohi, Rangihoua, in the Bay of Islands. Its bicentenary is a prime opportunity to re-evaluate New Zealand's Christian and bi-cultural beginnings.

Te Rongopai 1814 does just that. Its 13 essays were originally presented at the Iwi-Christianity-Tauiti Conference at Waitangi in November 2012. At the conference church and academic historians presented scholarly perspectives to stimulate critical reflection on the influence of Christianity in early Maori-Pakeha relationships.

What emerged is how critical to New Zealand's missionary beginnings was the distinctive friendship at Parramatta, Sydney, between Marsden and Rangihoua chief Ruatara. Their relationship developed on and off from 1804 and over a seven month period in 1809.

Because of this Ruatara became "quite fluent" in English and a cultural broker between the CMS missionaries and his people. He was more an interpreter of Marsden's message than simply a translator, and this means those who heard Marsden gained some basic level comprehension of his sermon.



In turn Marsden learned enough Maori from Ruatara to have given at least part of his Christmas Day sermon in Maori.

Missionary Christianity came enveloped in its own 18th century European cultural trappings but was evaluated and tested by local Maori leaders and iwi from the very beginning. Maori then experimented with and incorporated it in various ways into tribal and village life.

Key to this incorporation were indigenous Maori evangelists, a growing Maori literacy in the Maori language, and the translation of scripture into Maori, so that Maori could read for themselves and adapt Christianity's doctrines and practices for their own purposes.

Most secular historians' interpretations of these events miss the point. They fail to grasp how totally infused within the religious world view of the time were missionary and Maori motivations and actions. Any adequate explanation of Maori conversion must grasp this religious and spiritual reality.

Te Rongopai 1814 is a dense scholarly read for non-academic readers. It begins with two very significant introductory essays by Rev Dr Allan Davidson and Dr Peter

Lineham. They review historiographical issues associated with the history of our nation's missionary beginnings. If readers perse nothing more than these two essays they would gain much insight into our country's bi-cultural Christian origin.

Four major sections follow: The Evangelical World, Missionary Beginnings, Missionary and Maori Interactions, and Historiographical Reflections and Reactions. If readers persist to the end Dr Grant Phillipson's essay 'Redeeming the Redeemers? The use of Missionaries to Prove Treaty Claims', they would gain an excellent grounding in the historiographical workings of the Waitangi Tribunal and how, ironically, early missionaries' reflections are rehabilitating the missionary worldview back into mainstream New Zealand history writing.

If I have a criticism, it is that Te Rongopai 1814 is focussed on the Anglican CMS missionary story to the exclusion of the Wesleyan and Catholic stories.

Nevertheless, it does highlight Christmas 1814 as a formative landmark in New Zealand's historical timeline which deserves to be much more widely acknowledged in our national psyche. I predict Te Rongopai 1814 will become an essential read for any study of New Zealand's early missionary beginnings.

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Unsung Methodist Personalities - By Donald Phillipps

A F O R G O T T E N P I O N E E R

Sister Amy, the First Methodist Woman to Be Stationed



Amy Elizabeth Lill was born at Ashburton on February 15th 1882, the daughter of William Thomas Lill and his wife, Claire (née Taylor).

The Lills were at the very heart of Ashburton Primitive Methodism from its earliest days, and W.T.Lill was a star among the local preachers, according to the Church's historian. He became Vice President of the Primitive Methodist Conference in 1912,

having held every office at Ashburton from church cleaner to station steward.

With such a background it was not surprising that Amy, the second daughter in a family of 11 children, should have a strong vocation for ministry. It was said that from an early age she had wanted to be a missionary.

Amy would have been encouraged by hearing of the sending of Maud Cannon, of the Dunedin Central Mission, to the Bible Christian Mission in Western China in 1893. As it happened there was now a place in that same city where aspiring women missionaries could receive training. It had been established in 1899 by HH and Annie Driver. The Drivers also founded the New Zealand Baptist Missionary Society and had themselves spent considerable time in India.

Amy's preference was to work with the China Inland Mission and she spent about

two years at the Drivers' Missionary Training House at Dunedin, where she was also associated with the Dunedin YWCA Bible Class.

When she completed her time there she was planning to go to England for a years' medical training and then join the CIM. Somehow this did not work out - possibly for health reasons. Instead she was employed in 1903 by the Primitive Methodist Connexion as the second of their evangelists, in the North Island, concentrating on temperance work.

There is a report on a 10 day mission in Wanganui, for example, and reference is made in it to her being a 'fluent speaker' with a pleasant manner. It seems that she may have been based in the area around Stratford and Inglewood, but she also conducted a mission at Feilding.

In 1904 the Primitive Methodist

Conference designated Amy as a 'hearer', though what the status of that term means is unclear. Whatever the case, she was stationed as a 'temporary supply' in Inglewood, and spent a year there.

At the end of 1904 it was reported that Amy had resigned in order to undertake missionary work in China, but, again, this did not eventuate, and she stayed on in Inglewood, in business as a milliner, but still active as a local preacher.

In 1909 she married Martin Sutherland, an Inglewood saddler, who later became a stationer in the same town. Later still they moved to New Plymouth, where she died in 1964 at the age of 82. Though she spent just that one year on the Primitive Methodist stationing sheet, that year made her the pathfinder for women's ministry in New Zealand Methodism.

Family historians can find riches in the Archives

P R E S B Y T E R I A N A R C H I V E S

By Anne Jackman, Director of the Presbyterian Research Centre

Were your forebears members of the Presbyterian Church in New Zealand? Have you thought the Presbyterian Archives could be a source for some of the detail of their lives?

With the rise of programmes such as 'Who Do You Think You Are?' tracing your genealogy has become far more popular in recent years and we have gone beyond the slightly dismissive 'granny hunter' response given when we mention we are avid family historians.

If it wasn't for the dedication and foresight of genealogists, many of the resources we use to track our past would be hidden from view, and we owe these people a huge vote of thanks for indexing records contained in websites such as 'Find My Past' and 'Ancestry', and housed in repositories all over the world.

Aside from those managed by the big players, many resources are free (or relatively so) and original documents may be in an archive or repository not too far from home, where they have been indexed by people who dedicate their spare time to transcribing or indexing.

What records will you find in the Presbyterian Archives? There are the usual baptisms and marriages, several of which have online indexes that are searchable through our web pages www.archives.presbyterian.org.nz. Others are lesser known, and revolve around the daily life of the Church.

Let's track a family. William Hutton and his family lived in North East Valley, Dunedin and were known to own or lease property in the suburb of Opoho. Looking through the North East Valley Presbyterian Church Jubilee 1882-1932 Souvenir booklet, Mr W. Hutton's photograph is displayed as an early parishioner, and a Member of Session 1886-1906.

The North East Valley Church Communion Roll tracks the family's connection to the Church, confirming that William and his wife joined in October 1883. Their home was known as

Dunfermline Place (1895), and William was present at communion three times just before his death in December 1906.

The Session Minute Book notes William was nominated for eldership in 1884, though this was not confirmed until April 1886, and he was appointed to attend the Synod's meeting late that year. His time as an elder was summarised in a minute noting his resignation in May 1904 due to "failing health".

William had served 20 years as an elder, taught in Sabbath School, represented the parish on synod and General Assembly, and "showed tenderness and courtesy".

On his death, the Presbyterian newspaper the Outlook published an obituary. Always the source of good detail (though care needs to be taken since it is only as good as the knowledge and memory

of the one giving the information), it states that he was born in Dunfermline in Scotland (hence the name of his property in Opoho Road). He arrived in Dunedin in 1857 with his family.

Associated with First Church on his arrival, William joined Knox Church (Dunedin) at its inception, later working towards forming both St Stephens and North East Valley parishes.

There is another little known source for property records - the Otago Foundation Trust Board's property leases show that William leased property in Opoho in 1877 and the property passed to his son David Laurie Hutton in 1902.

All in all, this is detail you can't find elsewhere, and it adds to the richness of the record of a person's life.

The Archives of the PCANZ's Research Centre is located on Knox College, Arden Street, Dunedin. Visitors are welcome, as are email enquiries to pcanzarchives@knoxcollege.ac.nz. Visit the Archives' website or phone 03 473 0777. We look forward to hearing from you.



William Hutton.



Property deeds are another source of information for family historians.

No	Name & number	Address	When joined	Wife from
33	2 Hutton David	Helvin Grove	Dec 1883	Wm Hutton
34	2 Hutton Mr David	" "	" "	" "
35	2 Gogo J Graham	Ashburton	Dec 1883	Wm Hutton
36	2 Gogo Mr J Graham	" "	" "	" "
37	2 Gogo James	Old Road N.E. Valley	" "	James Gommans
38	2 Gogo Mr James	" "	" "	" "
39	2 Heads William	Old Road ..	" "	Wm Hutton
40	2 Heads Mr William	" "	" "	Wm Hutton
41	Hutton William & Co	Opoho Road	Oct 1883	Wm Hutton
42	Hutton Mr Wm	" "	" "	" "

A communion roll tracks the Hutton family's connection to the Church.

Bittersweet take on Alzheimer's wins poetry prize

By David Hill

When Jacqueline Sawyer wrote a poem inspired by her sister-in-law's plight with Alzheimer's disease, little did she know it would win a poetry award eight years later.

Jacqueline worships at Rangiora's Trinity Methodist Church, and she wrote the poem *To Those Who Care for Me* as her sister-in-law Iris White gradually lost her memory. She later read it at Iris' funeral.

Earlier this year *To Those Who Care for Me* won first prize in a poetry competition run by *Essence* magazine in North Canterbury.

"I was moved to write this poem as I watched my lovely sister-in-law gradually losing all of her memory.

"When she had eventually forgotten how to speak, I wondered what she might say to the wonderful nurses who cared for her and if she had been able to speak to them, and thank them for all the things they did for her. This is what I thought that she wanted to say."

Jacqueline says writing poetry doesn't always work out, unless "you've got a strong feeling". When her first husband died 14 years ago, she completed a coping with grief course and was encouraged to



Jacqueline Sawyer (right) with Iris White.

write it down.

"I said I couldn't do that but I said I could write a poem. In those first couple of years I wrote a lot of poetry."

Jacqueline was born in England and enjoys sharing her memories. A few years ago, she joined a memoir writing evening class at Kaiapoi High School.

When the class came to an end, the tutor started up a writers' group that continues to meet once a week. It was through this group that Jacqueline heard about *Essence* magazine's poetry competition.

She won the \$200 first prize and says it is the only piece of writing she has ever had published.

"I think I'm being thanked for all the

things I did for my sister-in-law. My husband and her brother had passed away and her son was living in Australia, so I became the person who was listed to support her."

She regularly visited Iris while she was in care. Instead of presents, she bought her perfumes and body lotions, so Iris could get some joy from the smell, even if she was unaware of who the present was from.

"Iris got the first signs of forgetfulness in her 60s and she lived until she was 80. She went back to being like a baby. She forgot how to talk and how to smile but her heart kept beating.

"The last sentence I heard her say was 'I love you'."

As well as the poetry, Jacqueline is hard at work with her memoirs and has written 15 chapters.

"I would like to spend more time writing, but time is the one thing that seems to be elusive."

Jacqueline says she is pleased to think that the poem may give comfort and meaning to other people.

"Maybe because so many other people are touched by Alzheimer's, it gives a little bit of solace to them."

To Those Who Care for Me

By Jacqueline Sawyer

*I am I, and you are you,
I want to talk to you, but I can't,
I want to thank you, but I can't,
I want you to know me, but you can't,
You can only know what others tell
you about me.*

*I am empty now but there was a time when I
was full,
Full of life, full of being able to do so much,
I could grow a garden full of flowers,
I could invite friends to a party,
I could laugh, I could cry, I could love.*

*When I was full, I needed a mother, a sister,
a brother,
I needed a husband, a son, a friend,
Now I am empty, I need you,
You are the ones, who care for me,
I want so much to talk to you, to talk to you.*

*I want so much to thank you,
So much to thank you,
But I can't,
I can't,
can't.*

Stepping stones to better sound

By Rev Sunia Haunga

It is a privilege and honor to praise the Lord with all our hearts for what He has done within the Tongan Methodist congregation of Waiuku.

We are the smallest congregation in the biggest parish of the Methodist Church of New Zealand - Auckland-Manukau Tongan Methodist Parish.

During the two years of my ministry we have struggled to reach our dream to upgrade our equipment for our church choir. We started with a Tongan system (collecting old speakers) but we have now replaced it with a new sound system.

It is a big step to move to the

modern music sound system.

The sound system includes two speakers, three microphones and mixer, and it has a value of \$1,500.

We would like to give a big 'thank you' to those who have contributed to cover this cost. They include Mele Taione from the Department of Education donates, Mission Resourcing for their Let the Children Live donation, and from the PAC Media & Communications endowment fund.

Thanks also to Rev Dale Peach, Edwin Talakai and Moimoi Kaufononga, for making this dream easier and come true.



The Tongan Methodist Congregation of Waiuku and their choir's new sound system.

The gift of a smile

By Cory Miller

A sparkly white smile is undoubtedly every dentist's end goal. But for one Fijian-born, New Zealand dentist, the happy smiles of his young Cambodian patients are more than just the sign of a job well done - they are a gift.

In August Arish Naresh spent two weeks in Cambodia, sharing his expertise as a dentist with the One 2 One Charitable Foundation. He gave his time and skills with the foundation, and provided services to the children around Phnom Penh and the Kampong Speu province, who would otherwise have had no access to dental care.

Arish says it was a privilege to be a part of the work in Cambodia.

"It is said that volunteers are paid in six figures, being S-M-I-L-E-S, and there were certainly a lot of smiles on the faces of the children and their caregivers."

In New Zealand, Arish works as a service manager for the Community Oral Health Service with the Tairāwhiti District Health Board. He says his decision to embark on the trip to Cambodia was fuelled by his desire to help those less fortunate.

"Having grown up in a poor country

myself, I feel passionate about giving back to others now that I am in a position to do so," he says. "We can always earn money, fame and fortune but unless we do something to make others' lives better we have really earned nothing in our lifetime."

And so, with a grant from the Asia New Zealand Foundation, he was able to go to Cambodia and devote his time and expertise to the One 2 One charitable foundation.

A typical day on the job came with its fair share of challenges for Arish. He had to learn enough basic Khmer to connect with his patients, the heat was uncomfortable, and he faced a lack of the basic equipment, such as proper dental chairs or adequate lighting, that's often a given in New Zealand.

"We did the best we could with the available resources," he says.

After kicking the day off with a local Khmer breakfast Arish would begin his full day of treating patients at 8:00am. The full day of work in the dental chair would then be followed by English classes for the senior students in schools associated with the foundation.

His time working in the provincial areas



Arish Naresh (second right) with some of his young patients in Cambodia.

of Cambodia, sleeping on mattresses and bathing in rain water is something Arish says reminds him of the simple life he lived with his family on a cane farm in Fiji.

"They [the children cared for by the foundation] did not have the luxuries of life, but they were well-nourished, well-dressed,

happy and content. It was nice to see," he says.

Arish adds the experience has certainly reminded him of how lucky we are in New Zealand. "It has increased my conviction to volunteer my services in the future and encourage others to do the same."

MWF reaches out to the future

Nearly 100 women from Dargaville to Dunedin gathered in Waikanae last month for the NZ Methodist Women's fellowship convention.

Rev Cornelia Grant led the opening service. During the service, national convenor of the Disability, Spirituality and Faith Network Gillian Bell presented copies of the book 'Creating Welcoming Churches' to MWF president Marie Smith and Association of Presbyterian Women of Aotearoa NZ's Rev Shona Bettany.

The Disability, Spirituality and Faith Network were recipients of the MWF's and APW's 2012-2013 special project, and the book is a disability resource for all congregations.

The convention heard that the two groups' joint 2013-14 special project raised \$21,882 for the Women's Refuge to train 100 Child Advocates and \$9,378 for the Women's Centre in Sri Lanka to improve the conditions of Tamil women who are working in the Free Trade Zone.

Money from the 2013-2014

Medical & Educational Fund and the Stamp Fund will help three Solomon Islands women complete nurse training at Helena Goldie Hospital.

The 2014-15 overseas special project is to assist the Neythal Programme that supports fishing communities in South India who are having their lands taken from them for commercial development. The local project is to raise money for Diabetes Youth NZ, which supports teenage diabetics and their families.

The guest speaker at this year's convention was Rev Pamela Tankersley, who talked on the theme 'Women on the Way - Younger and Older Women Journeying Together in our Church'.

Pamela also spoke of her involvement with the Council of World Mission and women's changing role in society. She discussed the Millennium Development Goals (MDGs) and their aims to create a violence free society, empower women, and protect human rights.

In June MWF member Lani



The out-going executive team (front row) led by Marie Smith and the incoming executive led by Olive Tanielu.

Teofili attended a conference on Ecology, Theology and Justice at the Bossey Institute in Geneva. She challenged us all to be aware of climate change and to preserve creation for future generations.

Remits for the National Council of Women Conference included aged care staffing levels, the mental health of women in prison, reducing suicide, and the legal minimum age for marriage were discussed in a workshop.

Other workshops included women in the Bible, education in

the Pacific, and legal issues relating to families.

A session of gentle exercise through tai chi and qi gong was something new for many.

In 2014 the 20 districts of the NZ MWF have been celebrating the organisation's 50th anniversary. They have compiled interesting material on their history and this year's celebrations. Saturday night at Convention was a fun night of dancing and reminiscing and the cutting of a large 50th birthday cake by 1978-1980 executive

member Frances Pentelow, outgoing president Marie Smith and in-coming president Olive Tanielu.

Sunday saw the commissioning of the national president Olive Tanielu and her executive. Rev Cornelia Grant led the service, which was attended by more than 300 people.

NZ Methodist Women's Fellowship is changing to meet new challenges and the theme for the new Hawkes Bay-based executive is 'We are God's Hands. Reach Out'.

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

Fa'au'uina le Tofi Peresetene o le Mafutaga Tama'ita'i a le Ekalesia Metotisi i Niu Sila.

Tusia: Paulo Ieli

O le aso 11 i le aso 14 o Setema sa usuia ai le fono (Convention) a le Mafutaga Tama'ita'i Ekalesia Metotisi i Niu Sila i Waikane i le El Rancho. Sa auai uma i le fonotaga sui o Mafutaga ta'itasi mai vaega ese'ese o le Ekalesia e iai le Vahefonua Tonga, le Wasewase Koviti ma le Sinoti Samoa ae maise o sui ese'ese o le itu papalagi.

O le fonotaga fo'i leni sa fa'amanatuina ai le atoaga o le 50 tausaga o le MTEKMNS. Sa matagofie tualumaga o le fonotaga sa ta'ita'ia e le afioga i le Peresetene le faletua ia Marie ma lona ofisa.

Na tualugaina leni fonotaga i le sauniga lotu o le Aso Sa lea sa fa'au'uina ai le Peresetene tofia o le Mafutaga ma lona ofisa mo le 2015-2016.

O le faletua ia Olive Amani Tanielu ua fa'au'uina e avea ma Peresetee o le Mafutaga a Tama'ita'i Ekalesia Metotisi Niu Sila. O leni auuina ua silafia e le Ekalesia i lona soifua tautua, auuina i so'o se vaega e mana'omia ai lona agava'a ma ana meaalofa. O se tama'ita'i foma'i o lo'o galue o se Pacific Island Liaison nurse i Hawkes Bay Health Board Paediatric Service. O lo'o fa'auuina i le taimi nei la'asaga o le soifua a'oa'oina o le faletua ia Olive ina ia avea o ia o se failauga fa'au'uina a le Ekalesia Metotisi.

O i latou nei ua tofia e avea ma sui o le Komiti Fa'afaoe a le faletua ia Olive:

Faletua ia Rosa Fa'afuata, ua

tofia e avea ma Sui Peresetene & Teuolua o le Mafutaga. O le faletua ia Rosa o le Peresetene o le Mafutaga Tama'ita'i Sinoti Samoa. E le iti'iti le sao o leni auuina i galuega tauatia'e a le Sinoti Samoa tainane le Ekalesia. O lo'o galulue nei le faletua ia Rosa ma lona ali'i, Rev. Iakopo Fa'afuata i le Itumalo i Hawkes Bay.

Rev. Alisa Lasi, ua tofia e avea ma Siapilini (Chaplain) ma le sui o le UCANZ. O le tama'ita'i faifeau ia Alisa o lo'o galue fa'afaifeau nei i Avondale Uniting Palisi.

Fia Young, ua tofia e avea ma sui o le National Council of Women. O le faletua ia Fia o lo'o tapua'i i le Ekalesia Metotisi Uesele i Hastings. O lona ali'i o le palagi e fai ana lafu manu i Tutira i Hawkes Bay e to'atolu o la alo.

Saunoa Tulou ua tofia e avea ma le isi Sui Peresetene ma le Konevina o Misiona. O Saunoa o le Teuolua lea a le Mafutaga Tama'ita'i Sinoti Samoa, o lo'o ia te ia fo'i le fa'atuatua i le teuina o tupe a le A'oga Fa'ata'ita'i a le Matagaluega Heisitini o Punavai o le Gagana Samoa.

Ruta Fa'afuata ua tofia o le Failautusi ma le Distributing Secretary Link. O le tama'ita'i ia Ruta o le alo o le susuga ia Iakopo ma le faletua ia Rosa. Sa fa'au'uina mai i le Iunivesite a Aukilani Ruta ma lona fa'aailoga o le Bachelor of Education. O lo'o galue nei o ia o le Attendance Advisor i le Te Taiwhenua o Heretaunga i Heisitini.

Suega Tanielu, o le Liaison

Link. O Suega o le alo tama'ita'i o le afioga ia Mata'ia ma le faletua ia Olive. Sa fa'au'uina mai le Iunivesite a Otago i lona Bachelor of Science ma lona Graduate Diploma i le Management.

Thelma Vito ua tofia e avea ma National Secretary. O le faletua ia Thelma ua tele tausaga o galue o se tagata auuina i vaega ese'ese o le Matagaluega i Heisitini.

Tumema Faioso Ua filifilia e avea ma Link o le World Federation of Methodist and Uniting Church Women ma le Co NCW. Sa fa'au'u mai Tumema i le Iunivesite a Vitoria i lona fa'aailoga o le Bachelor of Arts. O se tama'ita'i e fiafia e auai ma mafuta e tautua i le Matagaluega i so'o se vaega.

Sa fa'atumulia leni sauniga mamalu, na auai mai le Itumalo a Uelgitone le susuga i le Tausi Itumalo ia Falaniko Mann Taito ma le Itumalo. Matagofie le pese fa'apitua o le sauniga sa latou lagiina i lea aso.

Sa auai fo'i le Itumalo Hawkes Bay e molimau le fa'au'uina o le Peresetene ma lana Komiti, aua o teine uma o le 'apu lea ua ta'ita'iina le Mafutaga i le isi lua tausaga.

Na saunoa aloaia le Afioga i le Sea o le Sinoti le susuga ia Tovia Aumua e fa'aleo alofa'aga ma fa'amanuiga a le Sinoti Samoa ma tu'uina atu se meaalofa a le Sinoti mo le afioga i le Peresetene le faletua ia Olive.

Matagofie sauniga uma o lea aso i le agalelei mai o le Atua. Soifua!



Afioga i le Peresetene, lona ofisa mamalu ma ali'i mamalu o le Malo o lo'o i autafa, Rev. Iakopo Fa'afuata ma le afioga ia Mata'ia Tanielu.



Afioga i le Peresetene ma lona ofisa.



Sauniga o le fa'au'uina o le Peresetene, faletua ia Olive Amani Tanielu.

Culture < JESUS > Religion • An evening with the PM

John 14:6 Jesus answered, "I am the way, the truth and the life. No one can come to the Father except through me".

By Meleseini Talia'uli

Jesus is greater than culture and Jesus is greater than religion is the mere statement that's lurking deeply within. A Reverend once said 'every culture needs to be redeemed, and I couldn't agree more that all religions need to be redeemed too.

With the support of John 14:6 "Jesus answered, "I am the way, the truth and the life. No one can come to the Father except through me".

On August 31st, Tongan youth in Auckland were given an opportunity to fellowship with Prime Minister John Key. Vahefonua Methodist Mission Board's Siaola group were the key organisers and they invited youth groups from all denominations to join us in a 'pohiva' (a gathering of prayer, singing and speeches).

Just hours before the launch of

celebrating Tongan Language week for 2014, songs were sung by youth groups from the Seventh Day Adventist Church, Free Wesleyan Church of Tonga (NZ), Church of Tonga, The Tongan Association from AIS, Tokaima'ananga Otara Parish, Mo'ui Fo'ou 'ia Kalaisi and Vahefonua Tonga O Aotearoa.

Whether this was a campaign strategy or not, we had to be opportunistic and put our thinking caps on. It's not every day the most powerful politician in New Zealand visits a 'fale masiva' or the less fortunate. Nonetheless, the youth went in with the mind-set "Let's show John Key what we're all about. We can sing songs of Praise to God."

Speaker Edmond Fehoko represented the youth and challenged the Prime Minister, "Your right honourable John Key, if you're here for our votes, remember the Tongans!" The crowd laughed and so did the Prime Minister, but without a

doubt, it got him pondering.

Edmond carried on by challenging the youth, "What do you mateaki'i? It's great that we can come together as Tongans and celebrate our culture but can we come together just to celebrate Christ? Let's not forget the One who made us Tongans in the first place."

The crowd supported Edmond with a 'clicking' moment, a spoken word technique that if you agree with what the speaker says, instead of disrupting the speaker by clapping, you click your fingers.

As the night drew to a close, Rev 'Ilaisaane Langi closed with a powerful prayer, "Will these people live O God? Only you know. Only you can breathe life, like your Holy Spirit did to the valley of dry bones."

Overall, it was a great night full of laughter and joy. Our MCs Ozee Kupu and 'Alisi Tatafu showed the Prime

Minister we Tongans have a sense of humour and Ozee Kupu had no problem calling the Prime Minister "toko" (Tongan slang for brother).

It was an opportunity to show the leader of New Zealand and his colleagues who we 'mateaki'i' (advocate for). We were there as Tongans whom no matter what denomination and we were united in Christ.

Above all, I sure hope the love of Christ was evident that night and that his light shown through us. To the Youth: Let's continue to pray for the welfare of this Country. We've been placed here for a higher purpose.

"Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, 'I find no pleasure in them', Ecclesiastes 12:1.



Prime Minister John Key.



One of the Speakers, Edmond Fehoko, A recipient of the Prime Minister's Pacific youth awards.



Tokaima'ananga Choir, Otara.



Minister of Pacific Island Affairs and other MPs were there to fellowship with the Tongan youth.



Vahefonua Tonga Youth Group



Seventh Days Youth Group



Mo'ui Fo'ou Youth Group.



The two MCs Ozee Kupu (right) and 'Alisi Tatafu

Ko e ngaahi 'ata mei he Taliui Sepitema 2014



Ko e hoa 'a e Faifekau, Tu'ipulotu Finau mo Nunia Nguamo mo e kau fefine Taliui 'a Wesley Taranaki, Wellington.



Ko e fiefia 'ena he lava 'a e taliui he Sapate taliui fakafai'angalotu 'a Dominion Mt Eden, Auckland.



Na'e lava lelei 'a e Malanga mo e Taliui 'a e kau Fefine 'o Vainemo'onua, Ponsonby. Ko e Hou'eiki, 'Elenoa Ngataialupe Tupouniua pea peh ki he hoa 'o e Faifekau malMIM Loloff Heimuli, na'e fe'unga mo e toko 105 na'e taliui he Sapate. Ko e Faifekau malanga ko Rev Vaitu ulala Ngahe. Ko e ta'u motu'a taha 'i he tali ui Ko Amelia Fonua ko e ta'u 91.

Fakalotofale'ia 'o 'Okatopa 'OKU 'O'OFAKI, TAUHI MO TAUKAPO'I 'E HE LAUMALIE MA'ONT'ONI 'A E SIASI

Mālō mu'a 'etau toe a'usia lelei mai 'a e mahina fo'ou ko 'eni. 'Oku tau fakafeta'i mo tuku kololia ki he 'Otua he fakataulama, mo e tauhi lelei ma'atautolu 'o tau 'ikuna ai 'a e mahina ko Sepitema mo hono ngaahi fatongia pea ne toe faka'atā kitautolu ke tau kamata mo Ia he mahina fo'ou ko 'eni. Ko hotau siate folau ki he ta'u faka- Konifelinisi ko 'eni.

"Laumālie Mā'oni'oni fakafou 'a e Siasi."

Talu mei Siulai mo 'etau fononga he ngaahi kāveinga 'oku fakatefito pe he Laumālie Mā'oni'oni ke Fale mo 'Afio 'i he Siasi. Ko 'Aokosi – 'oku fakamanava'i 'e he Laumālie Mā'oni'oni 'a e Siasi. Sepitema; 'oku pani mo fakatapu'i 'e he Laumālie Mā'oni'oni 'a e Siasi; pea 'i he mahina ni. 'Oku 'o'ofaki, tauhi mo taukapo'i 'e he Laumālie Mā'oni'oni 'a e Siasi, kotoa 'a e ngaahi kāveinga ko 'eni 'oku nau

taumu'a pe ki he kāveinga 'e taha, ko hotau fakafou 'e fai kotoa pe ia 'e he Laumālie Mā'oni'oni.

Pea kapau koia 'oku 'ikai ke toe fiema'u ha ivi fakatangata pe fakaemamani ke ne fai hotau fakafou, ka ko Laumālie Mā'oni'oni pe.

Lolotonga 'etau 'i he mahina fo'ou ko 'eni 'oku 'omi 'e he ngaahi leseni faka'aho, tautau tefito ki he tohi 'Ekioto, ki he ngaahi fakafou 'a e 'Otua ki he kakai 'Isileli he toafa. Kamata he 'enau a'u ki Sainai. Ko e feinga 'a Sihova he fakama'a 'a e 'ulungaanga faka-'Isileli mo e kau ta'etui, kae ma'u ha kakai fo'ou te nau taau mo e hū ki KENANI.

Na'e foaki ai mo e fekau 'e hongofulu ke ne pukepuke mo takiekina kinautolu ke fai mā'oni'oni mo fai ma'a 'enau tauhi kia Sihova pea pehē ki he tauhi honau vā fakatangata. Pea 'ikai koia pe ka 'oku fakapapu'i heni 'a e

kovinanite na'e fai 'e Sihova mo 'Epalahame ka kuo hiki tatau pe ia koe Kovinanite 'a Sihova mo 'Isileli, 'E tauhi 'e Sihova 'a 'Isileli ko hono kakai, pea tauhi 'e 'Isileli 'a Sihova ko honau 'Otua, ke nau ka talangofua, te nau tu'umālie mo fiefia pea ka nau ka talangata'a 'e tautea kinautolu 'e Sihova.

'Oku toe tokoni kiai mo e ngaahi 'Ipiseli 'o e mahina ni, hangē ko 2 Kolinitō 5: 17– 21 ko hotau fakalelei mo e 'Otua 'oku fai 'ia Kalaisi: Taitusi 2: 7–8; 11– 15 ko e taki kotoa pe ke ne hangē ko Kalaisi. Semisi 2: 8 – 13 'oua 'e filifilimanako ho'omou ngāue 'oku fai.

'Oku tokoni 'a e ngaahi potu folofola ni, ki hono fakafou 'etau ngaahi mo'ui, 'e he 'Eiki ko Sisū Kalaisi kapau te tau ma'u 'a Sisū ki he 'etau mo'ui, ko e mo'ui motu'a: 'a e loi, kākā mo e ta'efaitotonu 'e mole ia, kae fai 'e Sisū ia hotau fakafou mei he; ta'e'ofa ki he 'ofa; ta'e fa'a

kataki ki he fa'a kataki, mei he mamahi ki he fiefia.

Ko e lea 'o'ofaki, 'oku ma'u ia mei he natula 'o e motu'a moa, ka 'ohofi 'e ha fili hono fanganga, pea 'oku ne li mai hono kapakau ke malu'i'aki 'e ne fānau.

'Oku pehē 'a e Laumālie Mā'oni'oni ka to ha momoko pe faingata'a he lotofale 'o e siasi, pea 'oku ne ofi mai 'o fai hotau fakamafana'i, 'ikai ke ngata ai, ka Ko hono fatongia fakatauhi, 'oku 'ikai te Ne loto ke tau tō ki ha 'ahi'ahi, ka 'oku Ne ofi 'o tokoni'i 'a e siasi, pea Ke Ne fai hotau taukapo'i ke 'oua na'a tau tō ki he mate ta'engata, 'Oku tau monū'ia he mahina fo'ou ni ko e hoko mai 'a e Laumālie Mā'oni'oni, hangē ha Lupe 'o 'o'ofaki hotau siasi 'i lalo' ni; 'oku Ne pou pou mo fakana'a ki ai, 'oku Ne fai hotau tauhi mo hotau taukapo'i.

'Io, kau toe fakamanatu atu, ko hotau fakafou 'e 'ikai fai 'aki ia ha siliva pe koha

Koula, pe ha ma'ume'a pe ivi lahi, ka 'oku taha pe 'a e founa ko Laumālie Mā'oni'oni hotau melino'anga, koia te ne fakafou 'a e Siasi mo 'e ne ngaahi ngāue he mahina fo'ou ko'eni.

'Oku tau fiema'u ha Siasi 'oku malu mei he mo'ui angahala'ia mo ta'e fieauna, 'oku taha pe 'a e founa, tau tuku ki he ivi mo e mafai 'o e Laumālie Mā'oni'oni Ke Ne fai hotau 'o'ofaki pea e Ne tauhi kitautolu ka tau ma'u ha māhina 'oku mohu he 'ofa mo e fa'a kataki.

Fakatauange ki he 'Otua, ke Ne fai tapuekina kimoutolu he tataki 'o e ngaahi fatongia fakaLaumālie 'o e siasi he mahina ni, pea lava ai ke tau ikuna hotau ngaahi fatongia 'i he tokoni mai hono Laumālie.

'Oku ou 'ofa lahi atu mo e lotu mei he hopo'anga 'o e La'a mei Gisborne. Faifekau Simote Pomale Taungā.

Open day highlights Tongan Churches' strategy for early childhood education

Vahefonua Tonga o Aotearoa in collaboration with the Early Learning Taskforce and Ministry of Pacific Island affairs provided an open day for Tongan Language Week on Monday 1st September 2014 at Otahuhu Tongan Methodist Church.

Six licensed Tongan Early Childhood Education (ECE) services joined together to showcase the theme for Tongan language week: "Enriching Aotearoa with Tongan Wisdom - "Ko e kai ia 'a e Tonga". Around 400 Tongan Methodist ECE children, parents and families gathered to celebrate Tongan Identity, language and culture. The guest of honour was honourable Minister Peseta Sam Lotu-Iga, Minister of Pacific Island Affairs. The Ministry of Pacific Island Affairs Northern Regional Manager - Regional Partnerships Directorate Fonoti Edward Seti Talamaivao was there to accompany the Minister of Pacific Island Affairs. Ministry of Education Staff were there to support the day.

With the support of the Early Learning Taskforce, Vahefonua Tonga O Aotearoa will provide play and learn days for the Tongan community to support the PEP 2013-2017 focus for early learning. The aim of the programme is to increase participation in quality early learning and build a strong foundation for life-long education.

A roll out of Play & Learn days has been scheduled for seven Tongan Methodist churches through September and December.

The Pasifika churches strategy values local input from Pasifika churches to provide early learning experiences for communities.

Rev Tevita Finau, the chairperson for the Siaola committee a sub-committee of the Vahefonua Tonga Methodist Mission led the day by having children from each of the ECE centres reading aloud Biblical verses and sing songs before they repeated a prayer that Rev Tevita Finau read in Tongan.

Rev Kalolo Fihaki is a senior Advisor for Ministry of Pacific Island Affairs was the MC for the day.

A big thank you to Kalolo and the Vahefonua Tonga Methodist Mission ECE team for arranging this great day.



Minister of Pacific Island Affairs Peseta Sam Lotu-Iga arrives at the open day greeted by Rev Kalolo Fihaki and Edwin and Vai Talakai.



From left: Rev Tevita Finau, Fonoti Seti Talamaivao, Vaiolupe Talakai, Peseta Sam Lotu-Iga, and Rev 'Ikilifi Pope.



Children from each ECE centre performed a Tongan dance to celebrate the Tongan Language Week.



Teachers and children were happy to be in the photo together with Peseta Sam Lotu-Iga and Fonoti Seti Talamaivao.