

TOUCHSTONE

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



Lorine Tevi spoke out for more gender equality in Pacific churches.

Pacific canoes navigate uncertain seas

By Hilaire Campbell

Who are we and where are we going? These are grass roots questions for members of Pacific churches on their pilgrimage towards justice and peace.

A week-long workshop at St Francis Retreat Centre in Auckland last month gave 25 delegates from Pacific churches affiliated with the World Council of Churches and the Pacific Conference of Churches an opportunity to share information and confront today's issues.

Globalisation and climate change have the potential to create social upheaval and food insecurity, and it is not a pretty picture, says Methodist Church in Fiji general secretary Rev Epineri Vakadewavosa.

"This is the 21st century and traditional cultures are the losers. If we are going to survive, we must rethink our attitudes."

Epineri's presentation on how Pacific peoples and Churches understand WCC's invitation (via the 2013 Busan Assembly) to embark on a pilgrimage of peace and justice, challenges Christians to be agents of social change. He says it comes back to basics.

"In the face of drastic global change, showing love, mercy, compassion and justice reflects heaven on earth." Epineri's prayerful reminder was reiterated throughout the workshop.

Rev Mele'ana Puloko of the Tongan Free Wesleyan Church described the Church's next 50 years, its New Exodus or Na Lako Yani Vou, as a pilgrimage through choppy and sometimes unnavigable seas where survival depends upon good leadership and sharing.

Her powerful metaphor of the drua (or canoe) encapsulated what living in the 21st century means for

Pacific Islanders. Mele'ana's message was loud and clear.

"We face environmental, economic and social disaster but we will survive. Just as the Israelites left Egypt to escape slavery, so will we. There is no place for self-interest. To reach the Island of Hope - the way Pacific Islanders used to live - we need God at the helm," she says.

Epineri says the concept of kingdom (read kin-dom) must never be forgotten. "It's what binds us, but it also carries obligations. That's what justice is about."

One impediment to progress in the Pacific Islands is its culture of silence. "Nobody speaks out; nobody talks about anything shameful," Mele'ana says. "Domestic and societal abuse is widespread but we turn a blind eye."

How this situation can be resolved is a big question but we must resolve it or we'll be stuck, says Lorine Tevi. Lorine is Fijian and she helped pave the ecumenical path of the Church in the Pacific. She has long been vocal about gender equality.

As one of the standout women at the workshop, she exhorted men to be more open minded and proactive. "Men have such an important role to play but ours is a very patriarchal society," Lorine says.

Methodist Church in NZ Mission and Ecumenical director Rev Prince Devanandan says men are aware of this but the question is how they move forward.

Lorine shared her concern about how well PCC functioned. How much did Fiji help Honiara, for example? And does this indicate a breakdown of PCC's role, she asked. "We don't want to be an empty drum."

The workshop reflected on the Pacific Church's experience and the challenges it faces, its leadership role, the

meaning of justice and peace and how to strengthen disaster response. These were played out in group discussion.

The wider issues were many and varied - from Nauru's refugee influx (refugees have become a commodity) to deep sea mining in Papua New Guinea and disaster mitigation for Island states.

The workshop asked as many questions as it answered. For example, now that the United Nations has banned religious instruction in some Pacific Island schools, what is the Church's role in education?

The government is a big unknown vis a vis the church. The general consensus is that politics can't be avoided. The question is, should we align ourselves with the government or should we remain independent? asks Prince.

Kinim Siloi from the Evangelical Lutheran Church of Papua New Guinea believes the humanitarian spirit is alive and well. He puts it this way: "We are separated by time and space but the ocean holds us together."

What heartened many at the workshop was the participation of 22 year old Louisa Tuilau from Fiji. Luisa attends the University of the South Pacific and is a member of the Young Solwaras, a youth movement that enables indigenous West Papuans.

Workshop actions agreed upon included a climate change statement being sent through WCC and PCC to the United Nations Climate Change Conference in Paris; and preparations are under way for 40 days of prayer.

The workshop concluded with an emotional Fijian farewell and vote of thanks song to organisers, Prince and WCC program director Rev Kim Dong-Sung.

WCC will review outcomes in several years' time but whatever happens, says Lorine, "the rudder of our waka will keep steering."

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Historic Fijian Conference welcomes new constitution

By Hilaire Campbell

Beautiful singing and a family atmosphere made the Conference of the Methodist Church in Fiji memorable for Rev Ilaitia Tuwere.

As superintendent of Auckland Fijian Parish and elder statesman, Ilaitia was invited to head the Methodist Church of NZ delegation to the Conference in August.

Ilaitia says he was delighted and estimates the number of people at the Conference were double last year's, which was truncated by the government. For seven years before that the government had prevented to Methodist Church from holding its annual Conference.

Before the Conference Ilaitia led the opening ceremony for the Festival of Praise, a choir competition that attracted more than 300 choirs. The competition is a fundraising initiative for the Fijian Methodist Church and this year funds are going to build a new residence for the Church president.

NZ and Australian churches presented \$203,000 towards the project, and the total raised was \$500,000.

Ilaitia says the Conference was a joyful time for everyone. "All those hard years and now normality. You could see the relief on every face."

Regarding the politics that have divided the Methodist Church in the past, he says there will always be troublemakers in the Church but not like before. "For the time being they will hold their tongues."

Methodist Church of NZ Rev Tovia



MCNZ president Tovia Aumua taking part in the ordination service at Fijian Methodist Conference.

Aumua took part in the Conference including the ordination service for 25 new ministers and three deaconesses.

Tovia was heartened by the speech that Conference president Rev Dr Tevita Banivanua gave.

"He brought attention to the teachings of the Bible, and reminded us all of the new beginnings of the Methodist Church in Fiji.

"He didn't dwell on past hardship. He has to be cautious because of the church's relationship with government. But the mood of the whole Conference was

optimistic. It's a solid new beginning. Like the calm after the storm," he says.

The Fijian Methodist Church introduced a new constitution at Conference, and Tovia hopes it will give more stability to the Church.

Methodist Church in Fiji communications secretary Rev James Bhagwan says the revised constitution and code of conduct will come into effect next year. The constitution was drafted in a participatory manner with plenty of community feedback.

James says the idea behind revising

the Constitution was to disencumber it by removing departmental regulations and separating them from the Church's spiritual aspects.

"The Constitution is about the spirit of the church. Our doctrine and the way we order ourselves as Methodists is what makes us a Methodist faith community. It's vital to retain that."

The Constitution gives deacons and deaconesses a special place by recognizing their special ministry.

The Code of Conduct deals with leadership, authority and power. It examines power and balances relationships, self-care and pastoral care in leadership. "The most immediate issues however, are sexual violence and child abuse," says James.

The Church will now have clear lines of responsibility regarding criminal matters. It ensures accountability and helps congregations.

"We've just finished 50 years as a self-governing Church, James says, so this is our new exodus. It's a big marker. It's about inclusive community and going into the deep blue sea where the waves are much bigger."

In 2035 the Church will be 200 years old. Where will we be then? asks James.

"I hope we'll have a strong identity and full employment. I hope the Church will have a powerful presence and will be engaging meaningfully with its community."

Report urges space for trans-cultural groups

One report coming to Conference this year is from a special committee that has explored the issue of trans-cultural congregations, Pacific language groups who want the option to affiliate with their local English-language parish rather than their cultural synod.

This issue was raised at Conference 2013, and Tumuaki Rev Diana Tana and the two directors of Mission Resourcing, Rev Aso Saleupolu and Rev Trevor Hoggard, were asked to examine the issue with the Pasifika groups and their English-speaking neighbours for whom it is an issue.

Currently the Methodist Law Book states that Pacific-language congregations must belong to their relevant cultural synod.

After examining the arguments of those who want the right to opt out of this the special committee has written a report with two recommendations:

First: Sinoti Samoa, Vahefonua Tonga and Wasewase ko Viti kei Rotuma shall have nationwide responsibility for all Samoan, Tongan and Fijian language parishes and congregations who choose to come under their jurisdiction.

Second: Conference should consult with the Pacific synods to put together guidelines in order to avoid duplication of Pacific congregations of the same language and culture within a parish using one set of property.

Trevor says the first recommendation recognises that different Pacific groups move at different speeds in adapting to New Zealand culture and theology.

"Outside of Auckland it is harder for Pacific people to live a completely Pacific way of life. Some may naturally feel close to their English-speaking congregation, and we thought 'Why not allow them to affiliate?' This recognises that there are many voices in the Methodist family," Trevor says.

"We added the second recommendation because there have been cases of tension between the different Pacific groups who have sought to use the same property.

"This recommendation makes the point that the group who wishes to join the English-speaking parish cannot simply duplicate what is done in the local Pacific congregation. If that was the case they should affiliate with the cultural synod."

Pacific Church leaders want tougher emission controls

Pacific Church leaders want the international community to limit global temperature increases to 1.5 degrees Celsius.

At a regional workshop in Auckland, New Zealand, members of the Pacific Conference of Churches and the World Council of Churches stated their support for the Suva Declaration 2015, the Pacific Island Forum Leaders Declaration 2015 and the Moana Declaration 2009.

The leaders said a global temperature rise of 2 degrees Celsius, which is the current international target, would not safeguard Pacific Islands from sea level rise.

They also agreed on a list of priorities for climate

justice which they wish to be addressed by their representatives at COP21 in Paris later this year.

These include:

1. Resettle or relocate populations displaced by climate change.
2. Refugee status for those forced to flee their homes and resettle within or beyond their borders.
3. A framework of responsibility to address global interdependence, displaced populations, livelihoods for future generations, public good, and transitions to decarbonised economies.
4. Recognition of the grave distress and threats to the livelihoods of citizens of Pacific small island developing states.

The Church leaders state that climate change is forcing displacement of Pacific Island populations and called for a response that activates the rights enshrined in the UN Declaration of Human Rights and subsequent treaties.

They want to see a regional task force on climate financing and support for measures to address food security, health, water, sanitation, agriculture, forest, and fisheries.

The leaders identified responsibility and spirituality as the source of the resilience of Pacific peoples and the basis of their collective priorities and interests.

Honour for Methodist and Labour Party stalwart

Last month Labour Party leader Andrew Little awarded retired Methodist minister Alan Leadley a life member's badge for the Party.

Andrew says it was an emotional occasion. "Alan has an incurable lung condition and was unable to make our Party event that night celebrating a further nine life members in the region. So we brought his badge to him."

Alan told the delegation who presented him the badge that he has always believed that Labour Party values are the same as the Gospel imperatives - treat others as you would want to be treated, justice, equality, and fairness.

He said how unequal society has become and that we need leaders with a moral compass to "do justly with love, mercy and compassion".

Andrew says Michael Joseph Savage once described the Labour Party as 'Christianity in action' and Alan's life



Rev Alan Leadley (left) with Labour Party leader Andrew Little.

of service is testament to that. "He has been a social justice advocate, a promoter of peace and an environmentalist. He has spent his life working for others and in progressive social movements."



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Methodists and Anglicans ready to move toward mutual ministry?

After a two day hui held in Auckland last month, members of the New Zealand Anglican-Methodist Dialogue look set to make significant progress toward an agreement on mutuality of ministry.

An agreement would give ordained Anglican and Methodist ministers equal recognition and interchangeability between the two churches.

Methodist convenor of the Anglican-Methodist dialogue Rev Tony Franklin-Ross and Faith & Order convenor Rev David Poultney will make a presentation on the latest developments to Taha Maori and Taiwi at Methodist Conference 2015.

Along with Anglican convenor Bishop Ross Bay, Tony and David will also report to Conference. A similar presentation will be made to the Anglican General Synod in May 2016.

Tony says the interchangeability of ministry would be through the mutual recognition of the episcopal ministry of Anglican bishops and the Methodist presidential team (in particular the ordained president or vice president).

Participants in the Anglican-Methodist dialogue will recommend the two churches act in the spirit of the 2008 Anglican-Methodist Covenant to take these steps to accommodate the concerns of their partner in the dialogue. Mutuality of ministry would be a large step in a journey towards Full Communion.

For Methodists the proposal means recognition that the role Conference plays is equivalent to that of an Anglican bishop. This episcopal role is also embodied in the ordained person of the Methodist presidential team.

Tony says in practice this would not change the powers or authority of the ordained president or vice-president. In many ways it would affirm existing Methodist understandings.

"This would be given stronger recognition through the sign of laying hands on the ordained member of the presidential team during the induction service.

"It would also mean that past Methodist ordained presidents/vice presidents would have some enduring status in the life of the church as a father or mother of the church rather than a person that fills the role just for the term of office."

Tony says an episcopal structure is not a foreign concept to the wider Methodist Church, and the majority of Methodist Churches around the world have bishops.

"This would heighten our self-understanding and reflect insights from ecumenical theology such as the World Council of Churches documents Baptism, Eucharist and Ministry and more recently The Church:

Towards a Common Vision."

The steps that Faith & Order are proposing are similar to those of the Methodist Church in Ireland and the Anglican Church of Ireland.

This model has already been affirmed by the Anglican Communion's commission for ecumenical relations. It reflects affirmations made in the international Anglican-Methodist dialogue in their 2014 report *Into All the World - Being and Becoming Apostolic Churches*.

"These changes could enhance our own life as much as it could enhance our ecumenical relationships with Anglicans or other churches," Tony says.

In 2013 the Lutheran Church in Australia and New Zealand adopted the title of bishop in order to better convey the actual nature of the role, especially to sister churches and to the wider community locally and abroad.

The Lutherans also affirmed the heritage of the title of bishop in the New Testament and the early church. They noted that the designation of bishop was not questioned during the 16th century Reformation, when the role of bishop, properly carried out, was affirmed.

For Anglicans the question will be whether recognition of such episcopal ministry in the Methodist Church sits within the Anglican self-understanding of bishops in historic succession.

"For the wider church we would also commend consideration of the MCNZ model of leadership that has developed in the presidential team, that of an enriched partnership of ordained and lay ministries," Tony says.

Questions remain. Would an ordained Methodist president or vice president be received as equivalent to a bishop? Would the agreement include recognition of all past ordained presidents/vice president, as well as previously ordained presbyters?

There would also be an expectation that Methodist episcopal ministers will participate in the ordination of future bishops, as would bishops in the induction of the Presidential team.

Tony says removing barriers of ordained ministry between the two churches is significant to their mission. It would address the current anomaly where the Methodist Church receives Anglican priests into Full Connexion but there is no corresponding Anglican recognition outside of Co-operating Parishes.

"We have a longstanding relationship between the churches, the longest of any two churches in Aotearoa. We were both 'god-parents' to the Treaty of Waitangi. We have a relationship that dates much longer than the formal covenant of 2008," he says.



Conference to cultivate ground for future harvests

When farmers plant and harvest a crop, that is not the end of the story. They must then look ahead to future seasons and begin the whole process anew.

So too the Methodist presidential team is following up on the theme it set for last year's Conference - A Time to Sow and a Time to Grow - with a similar approach for this Conference 2015.

This year's theme is A Time to Resow and a Time to Regrow, and its focus is on the changes the Church must make to prepare the way for the next generation of Methodists.

Vice President Dr Bella Ngaha says, as she and President Rev Tovia Aumua have visited congregations around the Connexion over the past year, they have seen a lot of change and growth.

"This includes changes to the way congregations look after themselves and their buildings. In some cases it means downsizing or altering our buildings to better suit modern worship styles.

"We are very concerned about futureproofing the Church. We need to think about succession planning and finding new ways to train our young leaders and grow the church in ways that suit today's world," Bella says.

The future of the Church is one in which Pacific people will play an increasingly important role in leadership and this too will be part of the focus of Conference 2015.

Conference will be held at the new Marlborough Conference Centre in Blenheim. The powhiri, opening service and ordination services take place on the weekend of November 14th-15th and the business sessions begin on Monday and conclude on Wednesday Nov 18th.

For the first time ever parts of this year's Conference will be live streamed over the Internet. Links will also be available on the MCNZ website so that people can view the videos at later dates.

MCNZ general secretary Rev David Bush says the organising committee has not yet finalised which parts of Conference will be live streamed but they will certainly include the tributes to deceased members of the Church and retirees, the ordination service and guest speakers.

Eight new presbyters and one deacon will be ordained at this year's Conference. At the other end of the career trajectory, six presbyters will retire from the MCNZ. They include two Connexion

appointees, director of Taiwi Pasifika ministry Rev Aso Saleupolu and Methodist Mission Northern superintendent Rev John Murray.

The Conference dinner on Saturday evening will feature a talk by scientist, social entrepreneur and former New Zealander of the year Sir Ray Avery. Ray is responsible for a number of inventions that have improved the lives of people around the world and he established Medicine Mondiale, an independent charity that promotes development and better health in poor countries.

Bella says Ray comes from an impoverished family and will address themes related to the Church's Let the Children Live initiative.

On Monday evening the Interchurch Bioethics Council will give a Bioethics Roadshow presentation, which is an interactive session that explores some of the difficult issues that arise from contemporary science and technology.

On Tuesday evening the InterChurch Bureau will give a presentation on what the new health & safety legislation means for Churches. Later this year, the

InterChurch Bureau will hold a series of ecumenical events around the country to tell congregations what they can do to ensure the safety of people who use their premises, and the presentation at Conference will be the first of them.

Morning and evening devotions will be led by Trinity Theological College, Nelson-Marlborough Synod, Wasewase ko Viti, Methodist Women's Fellowship, and Vahefonua Tonga.

The time allocated for reports during the business sessions of Conference has been shortened this year. Bella says presenters are expected not to "regurgitate their written reports but to lay out their plans for the up-coming year. This will allow Conference members to pose questions to them and perhaps to provide guidance."

In looking forward to issues that could generate debates at this year's Conference Tovia and Bella identify the alliance proposed by Methodist Missions Aotearoa, the report from a special task group on Trans-cultural Pasifika congregations (i.e., Pasifika congregations that wish to ally with their local English-speaking parish rather than their cultural synod), and the question as to whether people in de facto relationships should be accepted for training and ordination.



Rev Tovia Aumua



Dr Arapera Ngaha

Let's hear Methodist voices for social justice

To the editor,

Over the years Jim Stuart has challenged our Methodist Church concerning social justice. Jim reminds us "of the tyranny of neoliberal policies that are incompatible with democracy" and that John Wesley rode the country on a horse "proclaiming to the poor and disenfranchised the gospel of love, healing and hope."

In his August Touchstone column Jim referred to the Jane Kelsey report about the transfer of wealth in the past three decades which has had "harmful consequences for ordinary people including rising inequality, ballooning household debt and fiscal austerity."

Our Church no longer addresses many major justice issues backed up by careful and thorough

research. Issues we could be speaking to include the TPP Agreement, violence in prisons, the housing crisis in Auckland, and the implication of overseas investment in NZ.

We have reduced financial support for the Public Issues Network (PIN) when there is a need for careful consideration of major issues.

The Government wants the TPP agreement without addressing the growing gap between rich and poor. We are meant to be comforted with a two year process to increase the numbers of refugee and asylum seekers, but that need is present now.

Will we make informed comment about the major issues of our day? I hope so.

Rev Norman West, Rangiora

Can a flag fully represent a nation?

To the editor,

Apathy towards the new flag project is not merely down to a lack of inspiring designs to choose from. There is something more to it.

The collective shrugging of shoulders up and down the country after the final four flag designs were announced indicate that as a nation we just don't believe this should be a priority right now.

Flags portray a nation's identity, culture and people. The logic to change our flag to something more 'Kiwi' is understandable as is the argument that it is too similar to Australia's.

However, is it that much of an issue that we should spend \$25 million on this change? Would it be wiser to invest that money into ensuring New Zealanders have a warm, dry and affordable house to live in? Or extending paid parental leave to 26 weeks?

New Zealanders know that what we stand for as a nation isn't merely what our flag looks like. It is represented in the values we hold, how we look after each other in our communities, and how we support our most vulnerable.

We can attempt to represent these things in a flag but they are more likely to be embodied in us as a people.

What are some of the things that embody New Zealanders as a people? One thing that stands out is that we are pioneers. Our founding fathers - both Maori and Pakeha - traversed the globe to set up home on our far flung islands at

the bottom of the Pacific. We were the first country to give women the right to vote. We were long revered for our pioneering welfare system for most of the 20th century.

Yet this pioneer spirit has been somewhat tapered by our acceptance of homelessness and inequality in our society amongst other issues.

Organisations such as the Christchurch Methodist Mission and other social service organisations throughout New Zealand exist because of these issues that as a nation, for whatever reason, we have allowed to creep in and take hold in our populace.

Organisations that work to house the homeless, fed the hungry and help the vulnerable in our community embody the pioneer spirit that we as New Zealanders hold dear.

If New Zealand took some of these social issues more seriously would this portray our nation's identity more effectively than a new flag? Would doing this - being a country that looks after our most vulnerable and makes a stand for what is right - also help us distinguish ourselves from other countries?

We were a country of pioneers in the past and still remain as such. Let us be a nation that values how we look after our children, young families and older people. We don't need a new flag to embody this.

Dave Marsh

Christchurch Methodist Mission

Guy Fawkes worse than meaningless tradition

To the editor,

In the gospels we read of Jesus overlooking traditions that were no longer relevant.

He put human welfare ahead of rigid Sabbath rules and touched lepers. Jesus rebuked those for whom outward appearance was more important than inner motive.

He practiced inclusion and healed a woman who suffered from bleeding so she could more fully participate in worship now that she was clean. He healed the daughter of a foreign woman of faith.

Jesus' example seems clear enough. So do we mindfully support traditions that are inclusive and good for people? Or by our neglect do we allow old prejudices to set the agenda for our communities.

In England these days 5th November is commonly called Bonfire Night. Usually the local Scouts collect material for a fire that the community gathers around in the evening. Here in Australasia our calendars signal Guy Fawkes Day.

Bizarrely, those who were to carry out the

gunpowder plot were arrested as they stood drying their wet gunpowder in front of a friend's fire. They got nowhere near carrying out their plans.

However following trials that went on for months they and all who knew about their intentions were sentenced to be executed by a Protestant court.

The sentence by the court is revealing. One by one they were to be executed in five slow and tortuous stages. Following their execution that place must have resembled a slaughterhouse. Because of injustices committed in our own land as well as overseas we need another name for 5th November.

Might the non-Roman Catholic churches of our land give a lead? In 1605 a proclamation was made that on November 5th the Church of England was to celebrate the failure of the Gunpowder Plot.

In 1859 that requirement was revoked from the Book of Common Prayer. Isn't it time we followed suit?

Laurie Michie, North Shore



New Zealand in the year 2115.

The Ageing Experience By Jan Fogg

The best is yet to be

Is there a connection between religion and health? Some commentators - such as the scientist and atheist Richard Dawkins - deny there are any connections between religious practice and better health.

Other researchers, though, claim that those who participate in religious activities are also healthier.

Many of us will respond to both claims by noting that we are not faithful people for what we can get out of it. Such a purpose-driven mindset would devalue the meaning of faithfulness.

Faith encourages us to live in a spirit of gratitude and hopefulness, even when we live with suffering and loss. We don't 'use' faith simply to obtain what we want.

The sufferings we have in older life may well be an opportunity for growing in faith and trust and letting go of our desire for an easier life.

It has been shown that regular attendance at worship is linked with lower wear and tear stress on the body, especially for women. Many Touchstone readers will know the deep inner peace we can gain from meditation and prayer. One effect of this is to move the body from a state of stress to one of relaxation.

I think of Elizabeth, aged 91, who says she is in the best possible place at this moment in life. She is in a beautiful world, she enthuses, having lived a rich life, and looking to a beautiful place yet to be.

Elizabeth is very content with her situation, though physically she is not well. Her faith in a heavenly Father, who can be engaged with in a personal way for comfort, support and guidance, gives her an inner peace.

She can approach whatever life may next put her way and is confident that life is worth living in this moment. She lives in Eternal Life, as the gospel of John portrays it. She is enlightened knowing God as an experience in the present moment.

Some older people escape depression by telling their story, whether in one-on-one conversations or in small groups set up for the purpose. Recounting helps people explore 'who am I?' at this stage of life.

This becomes an especially important question after the loss of a spouse, family home or abilities one once took for granted. Who am I now? Do I really feel the best is yet to come?

Telling my story becomes part of the shared story of the faith community - a strengthening and linking-in to an ongoing community of life. So too is sharing our story with grandchildren, who may be amazed not only with what we have been and done but in hearing the stories of our own grandparents.

In this way the mokopuna can identify themselves in an ongoing connection of family.

As Robert Browning wrote in his poem Rabbi Ben Ezra:

Grow old along with me!
the best is yet to be,
the last of life, for which the first
was made:

our times are in his hand
who saith, "A whole I planned,
youth shows but half; trust God:
see all, nor be afraid!

Give life its praise or blame:
Young, all lay in dispute; I shall know,
being old.

Fijian Methodist Church begins new exodus

After a week-long festival of singing praise and thanksgiving and receiving gifts from Fijian Methodist choirs from around the country and overseas, a special service took place at the Methodist Centenary Church in Suva on Sunday August 23rd.

Nearly 2000 people attended the service, which marked the official opening of the 2015 Methodist Church in Fiji Conference. President Tovia represented the Methodist Church of NZ at the Conference.

As well as opening the Conference, the service installed the new leaders of the church notably the president, vice president, general secretary, principal of the theological college, synod superintendents and many more.

The service provoked many emotions. It was the Methodist Church's first full Conference since the government lifted restrictions that had been in place for the last eight years. Hence the Conference theme was: Lako Yani Vou-The New Exodus.

The mood of the Conference was one of excitement and celebration, and it visibly demonstrated a huge sense of a relief.

In his opening address, the newly inducted president Rev Dr Tevita Banivanua urged the Fijian Methodist community to be true to its covenant relationship with the Triune God.

"In the last 50 years, the Methodist Church in Fiji was caught between the need to build strong communities and institutions and the need to build strong men or individuals.

"There is a very thin line that separates these two needs, and there is hope that the New Exodus church will focus more on the need to build stronger communities and institutions rather than building stronger individuals or the strong-man mentality.

"In the past years the Methodist Church tried to move out from its strong individual mentality to focus on building strong communities and institutions."

President Tevita also said that the Church is also reviewing its constitution

as a way to express its covenant with the New Exodus Church.

Conference spent the first two days of discussion focused mainly on the constitutional review, which was led by a retired lawyer from Australia who is a member of the Uniting Church of Australia.

One of the main concerns highlighted during the President's address, was the Basic Stipend for ministers and deaconesses. President Tevita urged Conference to review the basic stipend and living allowance as the current stipend of an ordained Minister is still \$5,000 per annum and \$4,500 for probationers. The stipend for ordained deaconesses is \$4,500 per annum and \$4,000 for probationers. Some school chaplains are also paid \$5,000 per annum.

This is a huge challenge for the leaders and the Methodist Church in Fiji. President Tevita said that it is heartbreaking and very emotional to hear the stories of ministers seeking financial assistance for their children's schooling, including those at tertiary level.



President
Rev Tovia Aumua

Vice-President
Dr Arapera Ngaha

Conference asked the Church's Finance Committee to take into consideration the fact that the national minimum wage is higher than the church's one.

Despite the challenges they have been through and those they are currently facing, it is the faith in the One that called them to serve, that will carry Fijian Methodists through.

President Tovia says he appreciated the opportunity to attend and preach at the historic Fijian Methodist Conference and to take part in the ordination service of 25 new ministers and three deaconesses.

Islam no excuse for excesses of Zionism

To the editor,

Is Gary Clover (September Touchstone) suggesting that because Muslims have religious practices he disagrees with, it justifies the State of Israel persecuting and driving Palestinian Muslims (and Christians) from their ancestral homeland?

The international campaign of Boycott, Disinvestment and Sanctions (BDS) that Gary criticises, is directed at Israel because of its inhuman treatment of Palestinians and its ignoring of UN resolutions to redress the situation.

Desmond Tutu has described the

apartheid practised by Israel against the Palestinians as worse than that at the height of the apartheid regime in South Africa.

As was the case in South Africa, Israeli apartheid is underpinned by a religious dogma: Zionism. It justifies Israeli oppression by misusing the Jewish Scriptures in much the same way as the Dutch Reform Church did in South Africa.

Gary needs to address this fundamental distortion that Zionism makes as much as he points the finger at Islam and Christianity.

Brian Turner, Waikuku

More on evolution and the truth of Scripture

To the editor,

May I continue a little the debate on the subject of Darwin's theory of evolution?

In the article that started the debate, David Attenborough is quoted as saying, "evolution is solid fact". I feel he should rather have said microevolution is a solid fact.

The great question for us as God's children should be: Where is the truth? Jesus famously said to God "Your word is truth," (John 17:17). The great danger is that today when we seek to talk about the authority of the Bible, many would greet such a claim with a slight smile as if to say 'but take it with a grain of salt'.

As an example, there is great debate about whether the Great Flood really occurred or not. As I understand, there are 270 different cultures in the world today which have a Great Flood tradition, where a small family was saved from the waters, along with a lot of animals, in a great boat.

Obviously these different cultures give different names to the man who built the Ark but the traditions are there. Is it not very possible that, in the light of these traditions, the events of the Great Flood might be true? It might actually have happened, and this important Bible story would be supported.

Another point of great significance in supporting the claim

that the Bible is truth, occurred in 2000 when a group of Scandinavian scientists, Bible believers who closely followed Biblical clues, found the wheels of Pharaoh's chariots encrusted with coral on the floor of the Gulf of Aqaba, the Red Sea.

The reason that searchers had not previously been able to find where Moses and the children of Israel crossed the Red Sea (Exodus 14) was that they had been looking on the wrong side of the Sinai Peninsula. On the sandy floor of the Gulf of Aqaba they even found the gold plate that covered one of the wheels of Pharaoh's chariot.

There are many pieces of scientific evidence which cast doubt on points the scientists today raise about the supposed billions of years of the age of the earth. One outstanding point is that science has calculated that the average height reduction for all the continents due to erosion is 60mm per 1,000 years.

If the earth were 1 billion years old, a height of 60 km of continent would have been eroded. Mt Everest is only 8.85 km high. Obviously the earth's continents have never been on average seven times as high as Mt Everest. Where would the eroded material have all gone?

We would do well to research more thoroughly before dismissing the truth of the Scriptures.

Geoffrey Stubbs, Papatoetoe

Does Christianity have a future?

By John Peat

A friend, who is a very intelligent scientist and convinced atheist, stated with finality that the religious era was over and the scientific era was in.

Jesus, he said, was a social philosopher and Christianity was mostly nonsense. This is my response.

There seem to be three types of Christians today: Hebrew Christians, 1st Century Christians, and 21st Century Christians.

Hebrew Christians

These folk concentrate on the Hebrew Scriptures or the Old Testament, take its laws and visions literally and live thereby.

This is rather surprising in the 21st century, given that the Old Testament is the national history and legends of 12 tribes that about 4000 years ago set out to find a land where they could settle down and become farmers.

It is a wonderful story full of courage, faith and determination. It has two unifying themes. The first is spiritual: 'There is one God and we are his chosen people', and the second is the physical sign of male circumcision.

The Hebrews gave two great and insightful concepts to Western civilization and culture. The first was that there is one God. This tremendous understanding of the unity of all things was a paradigm shift from the prevailing polytheistic worldview of other cultures and civilizations.

The second great concept was the human ability to choose good or evil, as told in the story of the Garden of Eden.

Not until the modern era did science understand that the difference between other mammals and humans lay in the evolutionary development

of the cerebral cortex of the brain to such an extent that we became self-conscious beings capable of abstract thinking. Contrary to other animals we have the ability to choose and were are therefore responsible for the effects of such choices.

1st Century Christians

These folk interpret the New Testament literally. Here are recorded Jesus' teachings, events of his life and the amazing spread of The Way to the Roman and Greek world.

Care must be taken, however, because the Gospels were written 40 or more years after the death of Jesus by people who were interpreting the Jewish Jesus to the Gentile world. Paul was very successful at this, with the result that within 300 years Christianity had become the state religion of the most powerful nation in the western world.

This worldview held sway for the next 1500 years through the Dark Ages when knowledge was retained and advanced by the Muslims, and through the Middle Ages when the power of the Church was at its peak.

In the 15th century the Renaissance started and renewed interest in the arts. This was followed by the Age of Reason with its cause and effect logic leading to empirical science and the rise of the modern worldview.

21st Christians

The worldview of the 21st century is that our world is ruled by science and technology. This brings with it the danger of subordinating the human spirit to materialistic gain.

Why did science rise and flourish in the West? One reason was the Christian view that the all-powerful God created the world and so the early scientists believed that by learning more about the world, they would

learn more about God.

The new worldview was related to Christianity and its concepts of oneness and interconnectedness. Secularism is not anti-Christian but rather the outcome and embodiment of Christianity.

Perhaps this Oneness, this totality, this total energy is God to the 21st Christian. It is indefinable but worthy of awe and worship. In fact, as we are warned in the Hebrew scriptures, it would be blasphemous to try and define God.

The universe, the environment, and the human body are to be admired, revered and even worshipped for their magnificence, energy, beauty. But it is a tough world out there.

Is there no place in this scientific worldview for Jesus the teacher, social philosopher and prophet who so galvanized and inspired people that they were willing to die in his name?

The New Testament tells an inspiring story and presents another paradigm shift in social thinking from violence and revenge to that of loving one's enemies.

But that was 2000 years ago. What did the real Jesus say and do that is relevant today?

This is my interpretation: 'Forget the talk, get out there and do love, compassion and service to all. By doing this, you will find fulfillment and happiness in this life. Just as a father can influence a child long after he is dead, so I will be always with you to encourage, support, chastise and love you.'

Christianity only has a future if it can find a new language, a new evangelism, a new warming of the heart. We must put into modern idioms the wonder, spiritual power and desire to serve that Jesus evoked in His original followers. If not, Christianity will disappear.

HONEST TO GOD

By Ian Harris

Flag to signal continuity and change

'Just do it', urged an editorial in The Listener early last year, 'it' being the adoption of a new national flag.



Not so fast! Though we're not a nation of fervent flag-wavers, the debate leading up to next month's referendum shows we do care. Nor are we a nation of push-overs, and a majority could well opt to stay with the current flag.

Many of us are far from convinced that lavishing \$26 million on the flag-choice process is a national priority - especially as the gap between the richest and poorest in society grows steadily wider, with all the social problems this brings.

Some have advocated the white-on-black fern, as waved at rugby tests. No thanks! Except for the livery worn by the All Blacks and other sportsmen and women, black has too many negative associations. Think of phrases such as 'a black day', 'black list', 'blackmail', 'black sheep', 'blackening someone's name', 'black as sin'. Then there's the black flag of al Qaeda, and the pirates' Jolly Roger. 'Black Flag' is also the brand of a fly-spray. We can do better than that.

Past New Zealand flags emerged more by happenstance than design and then evolved slowly, keeping a degree of continuity with those they replaced. As people contemplate a possible next step, that seems a worthwhile guiding principle.

Our earliest flag - that of the United Tribes of New Zealand - became necessary when a Hokianga-built ship was seized in Sydney for not flying an ensign showing its nationality. So in 1834 British Resident James Busby invited 25 northern chiefs to choose a flag to represent them.

From three designs they chose the flag of the Anglican Church Missionary Society, which incorporates two crosses of St George, patron saint of England, together with four stars of the Southern

Cross, which set it securely under southern skies. Two hundred years on from Samuel Marsden's mission to Maori, this flag carries historical resonance.

From Waitangi Day in 1840 to 1902, however, the official flag of the fledgling colony was the Union Jack, an amalgam of the crosses of St George (England), St Andrew (Scotland) and St Patrick (Ireland). For British settlers the full Union Jack was the flag of empire, and they flew it proudly.

Meanwhile the British navy had developed its own flag, blue with the Union Jack on the upper quarter next to the mast. New Zealand followed suit, only to have Britain demand that all ships owned by colonial governments incorporate some distinguishing emblem. So in 1869 New Zealand picked a version of the Southern Cross different from that on the United Tribes flag, and displayed it on the fly of the Blue Ensign.

Originally for maritime use, this came over time to be used on land alongside the Union Jack, and in 1902 Parliament adopted it as the national flag. It had four crosses - the Southern Cross plus three on the Union Jack.

Moves for a New Zealand flag clearly distinct from Australia's have come and gone since the 1970s, with the current flag always attracting most support. This reflects the reality that heritage, tradition and continuity are essential elements in any nation's sense of itself.

Disruptive breaks with the past, or

focusing exclusively on one or other sectional interest, are damaging to the identity of the whole.

That rules out the Tino Rangatiratanga flag promoted by some Maori, as well as purely pictorial emblems of flora, fauna, mountains and other scenery. The environment is hugely important to New Zealanders but a nation is more than a geographical or physical entity. Its heart is its people. And its people need to 'own' the flag that represents them.

Of 10,292 designs considered by the flag selection panel, one that seems to meet the criteria of heritage, tradition and continuity is that proposed by Wellington designer Kyle Lockwood in 2000.

Its red, white and blue colouring gives continuity back to 1834. The Southern Cross maintains the tradition established by Maori chiefs that year. The association of their flag with Christianity, which has been fundamental in shaping New Zealand's society and values (and still is), is retained in the Southern Cross - though secularists and people of other faiths are free to see it as a starry pattern and no more.

The silver fern picks up a symbol from sporting and military endeavour in which citizens of all races have excelled.

The design is strong and simple. It looks good. If there has to be a change, that's the one I'd go for.

Observations from a nominations convenor

By Rev JooHong Kim

As Nominations Committee convenor for the Central South Island Synod, I was part of a process that began by sending a letter to Synod members asking for names to fill leadership positions for 2016.

The letter I sent to Synod members early in July notified them that 22 appointments had to be made. This meant we required 22 names to be brought forward for nomination.

However, by the time the deadline passed at the end of July I had received just seven names.

This year was not an exception. Central South Island (CSI) Synod's Nominations Committee has experienced the same thing in past years, and I don't think that this was the case only for CSI Synod. Other Synods must have similar experiences.

In any case, the members of CSI Synod Nominations Committee gathered. We squeezed our brains to find more names for nominations, and eventually we completed the task.

It is clear that we - CSI Synod and the Methodist Church of New Zealand - are significantly lacking resources, particularly human resources.

In light of the fact that Synods struggle to find names for nomination each year, a question arose in my mind: How can we provide ourselves with more human resources? My answer to the question was this: If we as the MCNZ have grown in quality and in spirit, now is the time to grow in numbers.

Finding an idea or strategy for church growth is beyond the task of the Nominations Committee convenor. However, I thought to myself, 'Now that I have raised the issue, I feel responsible to provide effective suggestions that could help us find a way forward'.

When I say 'Let's grow in numbers', I do not mean that we should fill the empty pews by pulling the sleeves of passers-by, or by knocking the door of neighbouring houses, or by coercing people with food parcels.

Here is an imagery which I hope may help us see the heart of the issue.

There are two bundles of roses. One bundle is real and the other is artificial, finely made by hand. If you place the bundles 100 metres away from me I will be able to tell you which one is real. If you see butterflies around the bundle, it is real. If not, it is artificial.

Out of this imagery we can retrieve two reflective questions: What fragrance have we lost if we do not see many butterflies around us? What fragrance do we have if we do see butterflies around us?

Why don't we take these questions seriously as the first step to find a way forward to grow in numbers?

Drawing the line on de facto relationships

By David Hill

John Wesley's sermon A Caution Against Bigotry begins with the words "And John answered him, saying, 'Master, we saw one casting out devils in Thy name and he followeth not us: and we forbid him, because he followeth not us'. But Jesus said, 'Forbid him not'," (Mark 9:38-39).

Imagine if the Methodist Church of New Zealand/Te Hahi Weteriana had to defend its position to Jesus to deny candidates for ministry on the grounds of relationship status, even though Methodist Conference has twice (in 1993 and 2006) made a commitment to honour the Human Rights Act of New Zealand.

"And the Methodist Church answered him, saying, 'Master, he wanted to minister in our name, but he's not married like us, so we forbid him, because he's not married

like us'. But Jesus said, 'Forbid him not!'"

The insistence that ministry candidates in heterosexual relationships be in a state of marriage is an insistence on purity. The presumption seems to be a relationship can only be pure if it has been blessed by God within walls constructed by human hands and named God's house.

But is not God's presence to be found in all of creation? Are we not made in God's image and does God not dwell within each one of us?

If we hold these to be true, then surely when two people fall in love and agree to live together in a committed relationship, that relationship is already blessed by God?

By definition, am I not already in a state of marriage in the eyes of God?

The very fact Mission Resourcing is unable to insist that candidates in same-sex relationships be married shows how

untenable its position is. The church cannot require ministers in same sex de facto relationships to now get married, as it accepted them in the condition they were in (to paraphrase a quote from 2 Corinthians).

Equally to continue to allow same sex couples to define their own relationship but deny the same right to heterosexual couples is a justice and a human rights issue and not a moral issue, as the Presidential task force assigned to look into this matter suggests.

The message of salvation is not about the afterlife. It is about liberation from that which prevents us from being fully human in this life. For the Israelites in ancient Egypt, it was liberation from slavery.

Likewise the Syrian refugees today do not need forgiveness but liberation from terrorism (whether from ISIS, the Syrian government, Israel or Britain's RAF).

I have the increasing sense that, like

Jesus and John Wesley, what I need liberation from is an institutionalised religion which insists on purity. Of course, it has only ever been an illusion, amid blatant double standards.

I would do well to remember that as I contemplate the ministries I have been asked to fulfil, including secretary for the Canterbury Lay Preachers Association secretary and chair of the Methodist Publishing Board.

In spite of my front page article in the July edition of Touchstone, Mission Resourcing was mistaken when it said there was no candidate who was Pakeha, born in New Zealand and under the age of 50.

I have two letters from Mission Resourcing and addressed to me to prove it. I do exist and I am drawing a line in the sand at New Brighton beach.

PUBLIC ISSUES NETWORK

Can we protect our fresh water?

By Rev Dr Betsan Martin
Should commercial users pay for freshwater? Should we establish public ownership of water and create an independent commission to govern this common resource?

Such an approach, suggested by Sir Eddie Durie and the New Zealand Maori Council, would make the essentials for life - such as water and the atmosphere - public good interests.

This proposal and the increasing pressure on water in Canterbury and the rest of New Zealand were explored at a forum in Christchurch in late August. Concerns over water are growing as the government has a policy of doubling farming exports by 2025.

Increased irrigation and higher levels of nutrient runoff and leeching are putting more pressure on waterways and ecosystems. The way we use water is already degrading ecosystems, biodiversity, Maori cultural heritage, and the values of New Zealanders.

Waikato University professor David Hamilton told the forum the consensus

approach to water management is proving to be an uphill battle. A consensus approach should balance the environmental and economic aims of different groups.

However, scientific analysis can be compromised when it goes through reviews by stakeholders, especially those with economic interests in play. And it is difficult to compete with the loud calls for more economic growth. It is all environmental groups can do to keep economic aims somewhat in check in order to find a compromise.



David Hamilton

Some victories have been achieved to ensure sustainable water use. These include an agreement that ensures that no dams would be built on major river stems in Canterbury.

On the flipside, recommendations from scientists can be ignored. Scientists recommended that the allowable Hurunui catchment nitrate load be maintained at the current level of 693 tonnes per year but the limit has been raised to 963 tonnes per year.

New Zealand's clean and green identity is a false one. It is more accurate to say

New Zealand is both the cleanest and the dirtiest when it comes to its waterways.

Our untouched alpine lakes and rivers are pristine and have the low nutrient levels to prove it. But New Zealand is also home to lakes with some of the highest nutrient levels in the world because in the past agriculture had few restrictions on nutrient runoff.

To boost their profitability farmers need to increase stocking rates, use supplemental feed, and pile on more fertiliser, all of which leads to more nitrates entering our waterways. Too much nitrogen and algal blooms can wipe out aquatic life in lakes and rivers.

Massey University lecturer Dr Mike Joy told the forum that the bar for national freshwater standards is set well below levels needed to sustain a healthy ecosystem. This means most rivers are considered acceptable, even if nothing can survive in them. Parts of the Manawatu River, for example, score as some of the worst in world but under New Zealand's standards they are just fine.

The economics of intensive dairy farming are also troubling. Agroecologist Alison Dewes told the forum that banks and retailers encourage farmers to increase

their production with supplemental feed and fertiliser. As a result, over the last decade the dairy industry's output increased 60 percent but the level of debt increased 300 percent. Now milk solid prices are below the breakeven point for many farmers.

High nutrient levels in the country's waterways are also having an impact on public health. According to the Canterbury District Health Board medical officer Dr Alistair Humphrey, each year there are 35,000 reported cases per year of waterborne illnesses.

These illnesses come from water supplies that may be contaminated by algal blooms caused by high nitrate levels. Bottle-fed babies are at risk of developing blue baby syndrome. This disease occurs when insufficient oxygen is delivered to the body's cells because nitrates have reduced the amount of haemoglobin in the blood.

What do church people say about stewardship of our water? We need to hear your voices in the climate challenged world.

Another good year for theology at Otago

Each year the Department of Theology and Religion at the University of Otago surveys distance students studying theology about their satisfaction with the distance-learning programme.

The results of the recent 2015 survey have followed a rising trend - for the third year in a row student satisfaction has gone up markedly.

Associate professor Tim Cooper is the coordinator of the theology programme, and he is delighted with the result.

"Each time we run the survey," Tim says, "I expect the results to stay where they are, and each year they improve."

Tim believes that continuous improvement, steady innovation and a concern for the learning experience of students are the main factors behind the high levels of satisfaction.

"Two-thirds of our students were very satisfied, a third were satisfied, and no one was neutral or dissatisfied."

The theology distance programme is very important to the Department. In a context of declining student enrolments, largely from a reduced cohort of school leavers, the distance programme helps to insulate the Theology Department from those downward trends.

This year, for a variety of factors, student numbers went up.

Further innovation is on the way. Next year the Department will offer new postgraduate qualifications in chaplaincy. This is for those who serve as chaplains in a variety of settings and who seek advanced professional education to enhance their work.

"We are always looking to improve what we offer", Tim says. "We hope these developments will help us to do just that."

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Only on a Sunday?

By David Hill

Many churches are looking at new ways to reach out to their communities and attract people. One way to do this is to offer fellowship that is not based on traditional services or is held at times other than Sunday morning.

In a bid to engage with a forever changing community and include people who work on Sundays, Rev Tania Shackleton recently introduced a Friday evening service her North Shore congregation.

Tania says the cafe style service is held in Devonport Methodist Church's hall, with up to 20 people enjoying tea and coffee and scones with jam and

cream. A 10-minute audio clip and discussion is interspersed with singing and prayer.

"Devonport is a very transient community as it is very expensive to live here. People often don't realise this until they move here, so they often have to move on after six months. At the other extreme, we have wealthy people who live here for six months and go overseas for the rest of the year.

"People think new initiatives have to translate to bums on seats on Sunday. I like Sunday morning, but we need to do other things, because the world is changing."

Tania says her parish offers other forms of ministry outside

of the usual Sunday morning routine, including two sessions of Mainly Music which attract up to 80 mums and children each week. Girls' Brigade and prayer groups are offered on other evenings during the week.

Another parish looking to the future is Chartwell Co-operating Parish, which holds a second informal service in its hall on Sunday mornings.

Waikato Waiariki Synod superintendent Rev Dr Susan Thompson says the Chartwell Congregation recognised that their traditional service wasn't meeting everybody's needs.

The second service is called 'The Insight Service'. It is more interactive and features discussion



Devonport Methodist Church offers an informal Friday evening service that attracts people who do not attend on Sunday morning.

and reflection over a cup of coffee.

It is led by lay people and attracts people who do not attend the traditional service.

Susan says the whole church is changing.

"I don't think the Church is going to look the same as it does now in 10 years' or even 20 years' time. It is a matter of going back to what it is that makes us Church and rethinking our buildings and our purpose."

Re-building wellbeing in New Brighton

By Dave Marsh, Christchurch Methodist Mission

The people of New Brighton are constantly reminded of the devastation caused by the earthquakes.

They see the vacant lots and empty shops as they walk through the New Brighton Mall. They endure bumpy car rides as they travel into the city along cracked, flooded and patched up roads.

Along these broken roads they see broken communities in the swaths of red zoned land and the few lonely inhabited houses amongst a sea of green where hundreds of homes used to stand.

Recently a number of young and migrant families have moved into the community. These families have gone east in search of cheaper housing or have moved from other parts of the globe to help with the Christchurch rebuild.

This has created issues such as social isolation, housing problems, poverty and a lack of support for parents.

In response, the New Brighton Union Parish started a pre-school music programme called Loopy Tunes. Loopy Tunes originated at the Beckenham Methodist Parish and was transported into the New Brighton and Wainoni communities post-earthquake.

The programme has grown quickly and now more than 30 families from 10 different nationalities come most weeks. The parents have started to build relationships and support each other.

At the same time, the local community pre-school is working with young families who are struggling and it has reported the need for additional support. It was clear that there was huge potential to build a community development initiative in New Brighton around Loopy Tunes and the pre-school.

This potential will now be turned into action with the start of the Wellbeing New Brighton Project. The aim of this is to build



Tim Corry is Christchurch Methodist Mission's community development worker for the Wellbeing New Brighton Project.

on the existing community development initiatives and develop new ones to help support the families in the community and make New Brighton a safe and nurturing environment for children.

Wellbeing New Brighton is a joint partnership between the Christchurch Methodist Mission (CMM) and the New Brighton Union Parish. It has been made possible through funding from the Todd and Tindall Foundations.

CMM community development worker Tim Corry was recently appointed to lead the project and will be based at the New Brighton Union Parish.

Wellbeing New Brighton is another aspect of CMM's commitment to support the people of New Brighton.

CMM also runs the Wise-Up programme in Rawhiti School, a new school that opened this year as a result of the merger of three New Brighton schools post-earthquake.

Wise-Up has made a difference to children with anxiety or social skill issues, particularly with children who started school just after the earthquakes and are having trouble making friends. Wise-Up is an eight week programme for children aged 6-12. It teaches children personal safety skills, how to work as a team, handle peer pressure and deal with various emotions.

In the past year a large number of referrals for social work were from the eastern suburbs, including New Brighton, and CMM's mobile team of social workers have been able respond to these families.



New Brighton suffered extensive damage in the February 2011 Earthquake. Photo by Martin Luff.

Gov't review of social welfare funding puts Missions on edge

Reshape, overhaul, modernize - this generally means one thing.

Christian social service agencies say the government is looking to restructure social welfare agencies next year and will limit the money it spends on helping vulnerable people.

It wants to provide more intensive help to a smaller number of people. This means there will likely be bigger agencies and fewer of them.

Methodist Mission Southern (MMS) director Laura Black says at this stage agencies don't have the full facts but she cautiously supports some of the coming changes.

"The government is pouring hundreds of millions into social services and there doesn't seem to be much to show for it. I do agree that we need to do things differently," Laura says.

"The government doesn't want families to go without support services but it is wrong for them to say they won't spend another cent. In the last 10 years, notifications to CYFS have quadrupled."

For a long time the government has wanted to narrow the number of clients it works with and it wants to deal with fewer agencies. Currently 2300 agencies have contracts with the government and it is rumoured they'll be cut to less than 1000.

"One way of doing that is by making conditions tough for small organisations so they have to close," Laura says.

Clients will then be shifted from one agency to another "and there is going to be a messy bit in the middle where people may get lost and hurt."

MMS sees 1000 clients a year. With 50 staff and a turnover of \$3 million, it is still the smallest of the big four regional Methodist Missions.

Laura expects MMS to survive, partly because of its programme, Quality Works, which proves the effectiveness of the Mission's staff.

"The government is taking a preventive approach. Like us, it

wants to get to people before they go off the rails. Agencies should be held to account but the government's approach is far too narrow and it will come back to haunt the country."

If government does reduce its services, Laura would like to see people become more active in their communities. "The Methodist Church could have a stronger voice. When agencies pull back, it will be a great opportunity for parishioners to be more involved in their neighbourhoods."

Lifewise Auckland general manager Moira Lawler says there is a lot of uncertainty surrounding the proposed changes.

"It is possible that current social service contracts may not be renewed. There was no growth or expansion in those contracts this year in preparation for change next year."

Moira believes it is vital for social services to stay engaged with the government.

"Keeping up with the various conversations with government is a challenge, particularly for organizations based outside of Wellington. We stay active in the representative organisations like Hui E! and the NZ Council of Christian Social Services in order to get a combined voice to government."

Lifewise takes every opportunity to influence the review of Child Youth and Family because family is at the centre of what they do.

"We have met the panel to talk about new ways to look after children and families. We are developing better ways to work with children and families in stress so they can avoid the upheaval of the traditional CYFS system.

"We are also leading a youth agency campaign to get the age of support for children in care raised to 18 and beyond. The current age at which support stops is 17. Some children are still in school at that and to expect them to fend for themselves is unjust and results in poor outcomes."

See Page 14

For God all things are possible

MOTEKIAI FAKA TOU
REFLECTS ON MARK 10

As we continue our journey through season after Pentecost, we are encouraged, like the blind beggar Bartimaeus, by words of Jesus "for God all things are possible," (Mark 10:27).

The lectionary gospel for October, Mark 10, reminds us of Jesus' journey toward Jerusalem and the hopeful promise of life in the Kingdom of God. The Kingdom is accessible to us when we open to God's promise like a little child.

Great fulfilled life can be achieved regardless of human circumstances when inspired by the Spirit of God. Mark gives us the example of the blind beggar Bartimaeus. When Bartimaeus heard the good news of Jesus, his inner being aroused him to shout out and claim God's healing mercy.

Mark 10 also gives us the story of the rich young man who asked Jesus, "Good teacher, what must I do to inherit eternal life? (Mark 10:17). Jesus' answer indicates that a contented life may not accomplish this if we keep the commandments but remain in a silo, out of communion with neighbours. Rather eternal life comes through a caring concern for the poor and needy.

If for some reason we think we are used to being on top - always at the front, right and proper - it is humbling to be invited to view the world from another angle.

This wider, open and inclusive view of the Kingdom of God challenges our understandings today as it did for those in Jesus' day and throughout the history of

the Church.

When we look out at life from another perspective, our style of leadership, our thoughts and our actions will be different. We become followers who find themselves in a variety of stations.

So, Jesus invites us to live into the Kingdom of God - with all its joy, love and risks - in order for us to find meaning and application for our own lives. This is made possible by the loving providence of God's spirit.

Out of the intense tensions of life come mature understandings. This helps us to create a profound response to the demanding call to remove the stumbling blocks that prevent us from following Jesus.

We don't need to be discouraged as we

see and hear the high volume of demands and needs of humanity. It is easy to be overwhelmed by the sight of thousands of refugees flooding the European countries to find safety, shelter and peace.

Or by the streams of tears from our Pacific brothers and sisters devastated by rising sea levels. Or by the cries from voiceless, abused young children and women in our own communities.

The good news is as Jesus said, for God all things are possible but this comes with a real challenge for us as faithful, law-abiding followers.

Will we be bold like Bartimaeus, stirred by God's spirit to shout out in spite of our deprived situation to claim God's healing mercy so that all humanity may experience God's reign in our midst?

Getting tough on greed

CONNECTIONS

By Jim Stuart



In Christchurch there are often discussions about the future of the city. Last month Knox Church was the venue for the first in a new series 'What Sort of City Are We Building?'

Organised by Christchurch-based EcuAction, Durham Street Methodist and Knox Church, the discussion series is encouraging broader conversations about our situation.

During the event economist Paul Dalziel and activist John Minto began by addressing the implications of the 'Greed Line'. They drew on a paper from the World Council of Churches and the recent papal encyclical, Laudato Si. Both of the speakers argued for a more compassionate approach to rebuilding the city's infrastructure and its collective life.

The World Council of Churches has been working on the Greed Line for some years in an effort to address "the growing economic and ecological crises rooted in

greed that are threatening the wellbeing and potentially the very survival of humanity and living creatures". The Report on their work is well worth reading and discussing.

It lists some disturbing facts that indicate greed is leading to widening gaps between rich and poor:

- Since 2008-2009 poverty has affected more than 43 percent of the world population.

- In more than half of developing countries 20 percent of the population received over half of the national income while the people receiving the least experienced little improvement.

- Consumption by the global population has exceeded the planet's known ability to regenerate itself by close to 50 percent.

There are other disturbing indicators that show the damage caused by focusing on economic growth at all costs. Growth without limit is already affecting the lives of children, families, communities and the environment.

According to the WCC, unbridled greed, deepening poverty, socio-economic

inequality and widespread ecological degradation are the most important issues of our time. It's time for churches to wake up and show some leadership on these moral issues.

The WCC study group on the Greed Line makes some recommendations for churches. First it reminds us that the Christian tradition views greed as something "that falls under heavy condemnation".

Greed is "a highly damaging form of human desire" that has devastating consequences not just for the poor and the vulnerable but also for the earth's fragile ecosystems.

It destroys all of God's creation. The damage caused by climate change is just one example of the consequences of ignoring the limits on the ecosystem as we seek to increase profit rather than take seriously our responsibility to care for all of life.

The Greed Line document encourages churches to foster public awareness of what greed is doing to local communities and society as a whole. It urges churches and others to develop specific indicators

of greed and to find ways to nurture just and responsible societies.

These are societies "that take seriously the life-situations of our sisters and brothers around the world as well as the health of the planet".

Churches need to reflect on their own ways of generating and using wealth, to become models of simple living. Interfaith dialogue is one place where we can develop a collective response to greed.

Finally, churches can advocate for an economy that serves the common good and cares for everyone and is guided "by the criterion of eco-justice and by the biblical vision of shalom".

The report and accompanying bible study challenge all of us to find ways to overcome the culture of greed and self-interest and "pursue God's preferential option for the poor and the vision of fullness of life for all".

Take a look. Go to the WCC website (www.oikoumene.org) and search for Greed Line. Then select the report of the Greed Line study group.

Is the host gluten-free?

By Peter MacKenzie
UCANZ executive officer

I am on a gluten-free diet. It is not a choice for me; I am a coeliac and my autoimmune system cannot cope if I eat foods that contain gluten.

I have been gluten-free for more than a decade now and my health is far better for it. My body can now absorb the proper nutrients from the food I eat and the 'brain fog' has lifted.

I have been thinking theologically about what it means to me when Jesus said, "I am the bread of life." Is it gluten-free?

The central act of the church is the communion service and quite often I have to simply pass the bread along. Years ago I was harshly criticised for being a minister and refusing to take

communion - they didn't know (and didn't ask) why I didn't eat the bread.

I have had people say to me, 'a little bit won't hurt'. Yes, it will. The same is true of wine for an alcoholic. And consecrating the bread does not remove the gluten from within it.

It upsets some people when I don't have communion. To be honest, it can also be upsetting for me when a huge fuss is made. Or even worse, when an unpalatable alternative is offered and I need to have a huge swig from the cup to wash it down.

Over time I have come to accept that I can't eat bread and I pass the plate on. Communion - the breaking of bread and the sharing of the cup -

is a symbolic act and I can symbolise my participation in prayer rather than in action. But I do appreciate when gluten-free bread is used (the nice stuff) and I can fully be part of it.

I wonder if this is also a metaphor for life in the church. Our churches are made up of many ingredients and there are some that people react negatively to.

Often there is no alternative - a person either swallows what is unpalatable or leaves. Too often it is the latter.

It is clear that the church needs to be more diverse in presenting the Gospel of Jesus Christ to a diverse population.

In some ways the challenge is that we can no longer break just one loaf of bread, because there is such variety. Church is no longer a single thing that can meet everyone's needs - it is a rich diversity of beliefs and practices.

When we begin to accept that we affirm that the Body of Christ can be gluten free - or sugar free, or salt free, or preservative free. The Bread of Life is given for the needs of the hungry and the lost.

It is broken for all, whoever you are, whatever your allergy or intolerance. God is with us, whatever we eat (or cannot eat).

Te Awamutu's 100-Year-old church

Methodists of the Te Awamutu, Pirongia and Otorohanga Parish will celebrate the centenary of the historic Te Awamutu church building this month.

The original wooden church, built in 1875 on Roche Street was used as a Sunday school when it was replaced by the much larger brick building built on Bank Street. Two marble foundation stones for the brick building on Bank Street were laid on Wednesday, 4 November 1914.

In those days shops were open on a Saturday and closed on Wednesday afternoons. Edward Bridgman laid one stone and Anna Gibson (known as Hannah) laid the other.

The architect, RP Ridder of Te Awamutu, supplied a description of the new church: The building is of brick with sham stone dressings to buttresses, pinnacles, gables and windows etc. and designed in the early English of architecture. The invisible foundations are of strongly reinforced concrete. The church will accommodate 200 persons... Two front double vestibuled entrances are from Bank Street... All windows to be glazed with tinted cathedral glass. Acetylene lighting is to be installed. Contract price is £1,241.0.0. Contractors are Abernethy and Gray of Te Awamutu.

The church was opened on 10 February 1915 by Methodist president Rev SJ Serpell.

Over the last 100 years the building has served the congregation of Te Awamutu well. There has been a minor alteration to the north wall to increase seating capacity. The alteration was not in keeping with the design of the building.

While on holiday in England, David Glass arranged for the Willis pipe organ from war-torn Liverpool to be brought to Te Awamutu in 1951. That was eventually replaced by a new Allen digital organ.

Closure and sale of the Pirongia and Otorohanga Methodist churches provided funds that went into a major refurbishment of the hall and church in 2010. This included updating the annex and joining the church to the hall with lounge, kitchen, office and toilets.

At the same time the pews were replaced with individual seating and heat pumps were installed.

President of Conference Rev Alan Upson consecrated the completed rebuild on June 13, 2010.

The church looks forward to its second century but the Christchurch earthquake has caused concern about some parts of the building, which may need some remedial work.

To celebrate their century of work at the historic building in Bank Street the Methodist Parish of Te Awamutu, Pirongia and Otorohanga will have an informal gathering on Saturday afternoon 17 October to share memories in the church hall. This will begin at 1:30 pm and will include a light afternoon tea.

On Sunday October 18, the 10:00 am church service will be followed by a catered lunch. The cost of the luncheon is \$30 per person.

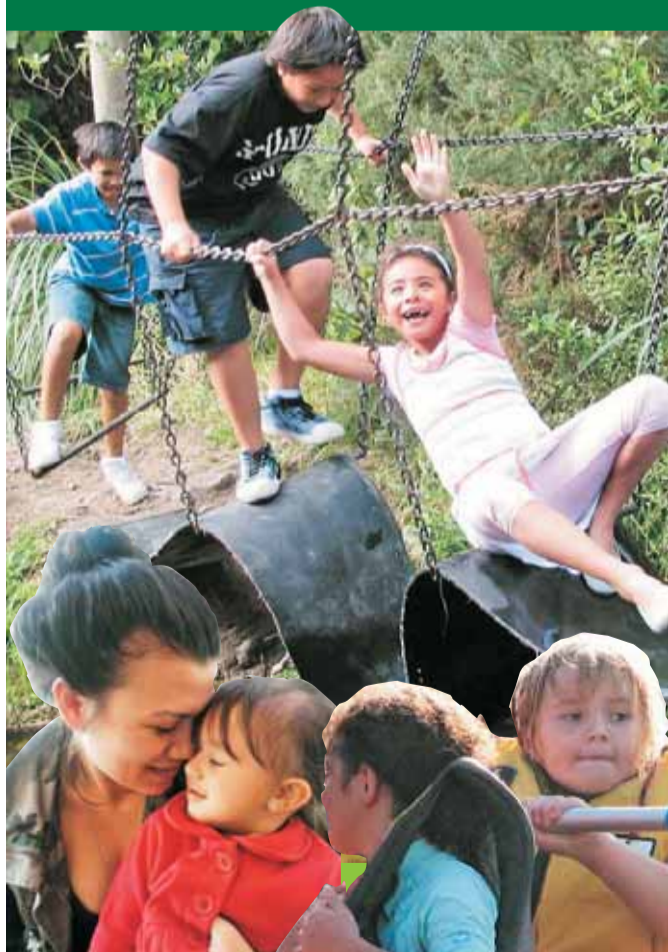
To register write to Chris Astridge, 517 Puniu Rd, Te Awamutu 3800, email chrisrobin@xtra.co.nz or leave a message at the parish office 07 871 5376.



Te Awamutu Methodist Church then and now.



Poverty steals from Kiwi kids



Support Methodist Missions

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

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

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

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

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



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



The former Ohoka Methodist Church has been restored as a private home and popular wedding venue.

Ohoka Church's new life

By David Hill

An historic North Canterbury Methodist church is set to celebrate 150 years.

A reunion is being planned in November at the former Ohoka Methodist Church, near Rangiora, which is now a private home and a popular wedding venue.

The original Ohoka Methodist Church was built on the site in 1865. As the congregation grew a larger church building to seat 120 people was added in 1877. The original church became a Sunday school room.

The church was deconsecrated around 1980, although the Sunday school room continued to be used by the local playgroup until the building was sold in 1986. Brian Minnis purchased the old church in 1989 while on holiday from Sydney.

He spent a considerable sum to restore the building and convert it into a three-bedroom home but has retained many of the original features including the old wooden floor.

Shirley Minnis says around 15 years ago someone knocked on the door one day and asked if we provide weddings and Millwood Weddings was born.

"It's quite nice that we can do that really. As a church it still gets to be used as it was intended," Brian says.

In recent years the couple has hosted a number of Asian couples and more recently same-sex weddings.

"We had a wedding with three same-sex couples from China. It was lovely," Shirley says.

The couple is keen to make contact with anyone who has a connection with the old church, as they are gathering information and photos of the church's history. A reunion garden party is planned for Sunday, November 29. Registrations are essential. Phone Shirley on (03) 312 6514.

If you ever wanted to own an old church the opportunity may come, as Brian's deteriorating eyesight may see the old church up for sale next year.

New building opens church to community

By David Hill

Christchurch North Methodist Parish is opening itself up to a new future.

The parish expects to be in its new \$3.9 million building before Christmas. It will feature a worship space with glass walls to enable people to look out on a garden and God's creation.

"We are no longer a church that hides inside the walls and we want to be more open to the community," says Rev Neti Petaia.

"When we come to worship we will be able to see outside and in that we can see God's presence. By removing the walls it's our way of saying to the community, 'It's open to you too'."

Christchurch North Methodist Parish used to consist of three congregations at three worship centres. St John's in Bryndwr is now used by the Christchurch Fijian congregation and was restored earlier this year, while St David's in Bishopdale was sold before the

earthquakes.

Prior to the earthquakes, the parish had been consolidating into one congregation based in the 1913 church building on Harewood Road, Papanui.

Neti believes it is now the largest parish in Christchurch, with 80-100 people worshipping on any given Sunday, even though it has been without its own base since February 2011. The parish has been worshipping in the St Joseph Catholic Church lounge.

The detached Reece Room is still in use on the Harewood Road site but it has been made available to community groups, Neti says.

"We've only used it for parish council meetings, and even then we will find a place to go to if the community needs to use it.

"That's the focus for this new building as well. The parish realises that we need to be a new type of church and that is reflected in the design of the building."

The new building is being funded by

insurance money, a grant from Central South Island Synod's strategic fund, parish investment funds and fundraising.

"It is very exciting for the congregation. Before everything happened and the church came down, it felt like we were hanging on and waiting but now that it's getting close we are all very excited."

The new building will be a multi-purpose facility, with meeting rooms, office space, a hall and kitchen, as well as the new worship space.

Neti says his leadership has been about bringing the right people together to form a project group, including those with experience in the building and construction industries, valuation and engineering, and a lawyer.

"We haven't really struck any major problems in the whole process. One of the lessons that I've learnt is that whatever we want to do it is always important that we talk to people and have open and honest conversations. People need to understand what's going on."



Rev Neti Petaia says his Christchurch North congregation is looking to the future in its new church building at Papanui.



The new chapel incorporates the stained glass window from the old church

Congregation stoked with new church building

Last year the congregation of Stoke Methodist Church was faced with the dilemma: what to do with their 50-year old church building, which was only 17 percent of seismic code.

In the end they came up with a creative solution. They sold a portion of their 5000 sqm church property, including the section where the church sat, and redeveloped the adjacent hall and Sunday school into a smaller multi-purpose chapel and community centre.

On July 11th Methodist vice president Dr Arapera Ngaha gave a blessing at the dedication service to officially open the new building.

Nearly 150 people attended the dedication service including Nelson mayor Rachael Rees and members of the neighbouring St Andrews Presbyterian and Richmond Methodist congregations.

While their church was being demolished and rebuilt, the Stoke Methodist Congregation joined worship services at St Andrews and Richmond Methodist.

Stoke Methodist Church presbyter Rev Martin Oh led the dedication service and Nelson-Marlborough-West Coast Synod superintendent Rev Jill Van de Geer delivered the sermon.

As well as meeting the current building standards, the new building is more energy efficient and provides the congregation with a flexible worship space that is better suited to contemporary uses.

The congregation was keen to include some elements of the old church, including the stained glass window, some of the original pews.

Stoke Methodist Church serves as a community centre for Stoke. Community groups are once again able to use its premises for meetings and other activities now that the rebuild is complete.

The Stoke congregation also holds a market on the third Saturday of each month in the church car park. It has been in business for more than a decade and raises money for the Nelson Hospital Chaplaincy and Life Link.



Rev Martin Oh, Vice President Dr Bella Ngaha, and Rev Jill van de Geer led the dedication service and blessing.



The Papatoetoe Tongan Methodist congregation has outgrown its church building and uses a tent to hold Sunday school.

Buy a brick, build a church

A Tongan congregation is selling 'bricks' to help build the financial and physical foundations of its new church.

The Papatoetoe Tongan Methodist congregation's current church is not only too small to house the some 60 families that congregate within its walls, it has also failed to meet earthquake safety standards and is both cold and damp.

To raise money for a bigger church, presbyter Rev 'Ikilifi Pope has turned to the notion of selling bricks to raise the necessary funds.

The idea is that members of the wider community buy a brick that will become a part of the church wall with the donor's name engraved on it.

He hopes to sell around 5,000 bricks for \$500 apiece. The proceeds will build the congregation a bigger church and strengthen the old church building so that it can be used as a hall.

There are also plans to build a new kitchen and parsonage.

'Ikilifi says the current church was built in the 1920s and is no longer sufficient for his congregation's needs.

"When it's raining it leaks and it's cold, especially in the front and the back," he says. "Most Sundays the church is full and it is quite small for the congregation."

The church is so small that a tent has been set up beside it to act as a



The existing church is small, cold and damp.

hall. It is used for meetings, Sunday school and gatherings weather permitting.

'Ikilifi says the turning the existing church into a hall would provide a place for the congregation to meet and for the community to use.

"We believe that the church is important to the wellbeing and life of the community," he says.

Rather than burden his congregation with the financial debt that such a project could incur, he has turned to the brick fundraising initiative.

He hopes families, companies or clubs will join together to purchase one of the 5000 bricks the congregation hopes to sell.

Once the money is raised plans for building consents a start can be made for the new church to be built.

CWS continues support for Syrian refugees

Groups of refugees are gathering on the borders of Europe. They are putting huge pressures on countries ill-prepared for such a mass movement of dislocated people.

A multitude of people displaced by conflicts in places such as Syria, Afghanistan, Pakistan, Libya and Mali are also looking for safety and a better future for their families.

Daily reports of the death toll and the inability of European countries to offer them the protections laid out in international law are putting the spotlight on the plight of refugees.

Action by Churches Together (ACT) Alliance and local churches are some of the groups offering welcome help to refugees who need food, water, clothing and respite from the journey.

Responding to the call to welcome the stranger is at the heart of Christian teaching, and churches have opened their homes and hearts to people displaced by war and persecution.

"The refugees in Europe need help, but so do the neighbouring countries who have been hosting many more people since the outbreak of the war," says Christian World Service national director Pauline McKay.

In Syria, the four-year long war shows no sign of abating. Battles are becoming more fierce and daily life riskier for the people. Large parts of the country are cut off and aid delivery is a constant challenge.

Yarmouk Camp, on the outskirts of Damascus, was once a thriving community of 200,000 people. Earlier this year only 18,000



CWS supports refugees in Syria and urges the government of NZ to accept more of them to settle here.

people remained and no aid has been delivered since March.

Delivering aid into Syria requires countless negotiations to cross battle lines and therefore cannot meet the ideal of aid neutrality that is the hallmark of good practice.

United Nations agencies operating in the region are reporting shortfalls of 2/3 of what is needed. As a consequence life is getting harder for refugees in the camps and informal settlements as food allowances and other services are drastically cut.

CWS partner the Department of Service to Palestinian Refugees is providing food, medical relief and education to some of those communities but there is growing malnutrition and misery.

While CWS welcomed the government's

announcement to allow more Syrian refugees to resettle in New Zealand, much more is needed.

"With a seat at the Security Council, New Zealand has access to high level reports on the situation facing refugees and those remaining in Syria. We must press harder to broker an end to the spiralling violence that is at the root of this crisis," Pauline says.

CWS is supporting the campaign to increase the number of refugees accepted into New Zealand each year and is asking the Methodist Church to ask the government to increase the annual quota at this year's conference.

Donations to the Syria Appeal can be made at: www.cws.org.nz or sent to CWS at PO Box 22652, Christchurch 8140.

CWS Supporters' Council meeting

Christian World Service is holding the second Supporters' Council meeting in Wellington on Saturday, 21 November.

Under its new constitution, the Supporters' Council meeting is an opportunity for those who have financially contributed to the organisation in the last two years to meet the Board in person.

This year's meeting will begin at 10:00 am Saturday at St Andrew's on the Terrace, and it will conclude with lunch. Supporters are welcome to observe the annual general meeting which will follow the lunch.

The Methodist Church of NZ contributes to the work of CWS from the Connexional budget as well as through a number of other funds. Methodist Mission and Ecumenical director Rev Prince Devanandan is the Methodist Church representative on the Board.

Further information is available from cws@cws.org.nz.

Christian World Service celebrates 70 years



YOUR INVITATION to join us and hear Rod Oram

Rod Oram is a well-known Anglican, financial commentator and business journalist. He will be speaking on:

**HOW SMALL CHANGE
CAN MAKE
BIG
CHANGE**



CHRISTCHURCH

13 October 6:30pm
Transitional Cathedral

Please RSVP

by 9 October to
cws@cws.org.nz

AUCKLAND

29 October 5:30pm
St Matthew-in-the-City

Please RSVP

by 23 October to
david.lawson@cws.org.nz

Light refreshments will be served.
Cash bar will operate.

SUPPORTING PARTNER:
ST MATTHEW-IN-THE-CITY



SUPPORTING PARTNER:
CHRISTCHURCH
TRANSITIONAL CATHEDRAL



Visit highlights Sri Lanka's labour movement

A Sri Lankan activist visited New Zealand as a guest of First Union, Unioaid and Christian World Service.

Anton Marcus raised the plight of clothing and other workers in Sri Lanka. Anton is joint secretary of the Free Trade Zones and General Services Employees Union and he is a patron of Christian World Service partner, the Women's Centre

He outlined some of the challenges workers in the country's Free Trade Zones face to improve pay and working conditions.

Since he and others began organising in 1978 when unions were banned, they have won significant successes for workers. Some were jailed and others lost their lives in

the struggle to gain access for unions in the designated factory zones, set up to attract foreign investment at any cost.

"The first interest of all governments is investors not the citizens," he Anton says.

Anton had completed a tour of Australia to highlight the plight of 305 workers unfairly dismissed in 2013 by Ansell, an Australian company that produces surgical and industrial products.

He says Ansell made large profits but paid workers around \$.80 an hour. Workers are now being pressured to make 70 pairs of gloves a minute rather than 60. New Zealand nurses are looking at the situation as they use gloves manufactured by Ansell.

"There are 30,000 vacancies in the sector but young men and women do not want to work in the Free Trade Zones because the salaries are so poor, \$117 a month for more than 12 hours a day, seven days a week," he added.

Anton notes that new highways and roads are being built in Sri Lanka since the end of the civil war in 2009. However, there has been no peace

dividend for the people.

He is critical of the previous Sri Lankan government for using racism to divide the people, and for increasing the cost of living but not improving the conditions of workers.

Sri Lankan-based companies are trying to capitalise on the market in ethical clothing. The campaign 'Garments without Guilt' is a public relations exercise and not independently verified.

Accords to protect workers from unsafe buildings are important but, without unions, workers will not be paid fairly, Anton says. Brands are often manufacturing an ethical label in one country like Sri Lanka and another more cheaply in China.

"The only way for change to happen is for consumers and unions to work together," he says.

CWS has supported the 'Who Made My Clothes' campaign to highlight the need to improve working conditions.

Many garment workers are children of workers on the country's tea plantations. The union has taken up their issues: poor wages poor, lack of sanitation, and the poor quality schools that the tea producers provide.

CWS has long supported the Women's Centre which provides education, health care, recreation and other social support services. It advocates for workers and has actively promoted intercultural exchanges between Tamil and Sinhala workers.

The delayed report on human rights abuses during Sri Lanka's civil war from the United Nations Office for the High Commissioner for Human Rights was released on 16 September.

Widely anticipated the report found a "horrific level of violations and abuses" during the decades of conflict. Dealing with this legacy is a big challenge for the new government.



Anton Marcus.

Young People



By Filo Tu

*Can't help it, but I'm *singing* 'She'll be coming round the mountain when she comes'. There ain't nothing further to be excited about than the next BIG EVENT, and if you're a young person (or still young at heart!) then this is the event for YOU.*

Tauiwi Youth Together in Aotearoa New Zealand (TYTANZ) has outlined its intentions to hold the next Methodist Youth Conference (MYC) from the 22nd to 25th April, 2016.

So here's what you need to do: 1) Organise your youth groups NOW; 2) Plan your trip to Auckland; 3) Fundraise, save and put in those grant applications.

There is nothing better than coming together but to make it a reality, we need

the love, prayers and support from around the Connexion. With a jam-packed programme filled with all sorts of goodies, there is no doubt that this is going to be worth every penny and dime! (Luckily we don't deal with such currency).

This year MYC aims to work together with the rangatahi of Te Taha Maori to ensure that we are coming together as a church family.

In addition, the aims and purpose of MYC are clearly defined to ensure that whilst we are all having a good time, the voice and advocacy for young people is being nurtured and articulated in a safe space with the appropriate processes put in place.

So to the fun stuff! There are going to be plenty of workshops, to help young people better understand our traditions and ethos as a Church. There will also be opportunities to engage with community projects and take a look at what young people can do and implement in their own contexts.

We will also have moments of self-reflection and understanding so that we can all better our individual faith journeys.

It wouldn't be an MYC without games and activities, so there will be plenty of those to go around. We even have experts in the field lined up to attend this event so that you can take some fun stuff back as well.

We continue to uphold the need for creativity, and so it is no surprise that we have included this within the programme. Some amazing facilitators will help foster those growing minds. Whether you are into music or dance, looking to get into the fashion industry, or want to become a poet - we hope to have you covered.

If not, then we have the areas of mission and worship also in the loop to ensure that when the mind is boggling, it has a sense of direction at least on a larger scale.

So *watch this space* as the MYC organizers piece things together! We will get out all of the necessary information to youth groups, parishes and synods in due course. They say that good things take time and we can definitely say, hope and pray that this is one of those moments.

I'll finish in song - "It's moments like these you need...MINTIES".

4th International Methodist Young Leaders Seminar

This event is held every five years in conjunction with the World Methodist Conference. It brings together leaders aged 18-35 from churches in the World Methodist Council.

The seminar promotes dialogue, fellowship, and common ground among young adults in the Methodist/Wesleyan family.

IMYLS will be held from 28-29 August 2016 at the Houston Intercontinental Hotel. The theme is 'One'.

The Methodist Church of NZ can send two and perhaps three representatives.

The deadline for nominations is 1 November 2015.

As part of your application you are asked to answer these short essay questions (250 words per question) about IMYLS.

Contact General Secretary David Bush for more information: davidb@methodist.org.nz.

Kidz Korna!

WELCOME TO KIDZ KORNA OCTOBER 2015!

Thank you to the children at Hataitai and Wesley Tauranga Parishes for sharing stories about what they have been doing in church. It is great to hear the variety of activities that you all do.

I guess most of you will be enjoying the school holidays although I always looked forward to going back to school after the break.

I'm still looking for more articles from different churches to share with others. Before long it will be Christmas and it would be good to hear what people are doing to prepare for this.

The language of flowers

Flowers don't really talk to us in words but certain flowers are linked with particular values, qualities and experiences. Last month the Wesley Kidz used some of these to write prayers for the spring service at Wesley, Tauranga in September.

They painted large flowers and we talked about what they might represent and how they could become prayers.

The pink carnation helped us to think of gratitude, and the white tulip of forgiveness.

The dark crimson rose, which some associate with mourning, invited us to pray for those who were sad, while the alstroemeria

reminded us of friendship and the qualities we need to be good friends.

We thought of faithfulness when we looked at the purple violet, and the blue hydrangea encouraged us to stick at things until we achieve our goals.

During the service lay preacher Penny Guy invited the congregation to place handprints in a basket as they came into church. Later in the service, these were glued onto a large sheet of paper like petals on a flower, with the words: "We are each unique and beautiful but together we make a masterpiece" and it was presented as part of our offering.

Hataitai kidz make connections

Our 9am Sunday School at All Saints Hataitai Co-operating Parish had the privilege to lead service on Sunday 30th August.

Their theme was 'Connections'. In preparing for the service they learned about John and Charles Wesley, who were the radicals of their time. John even let women speak in church meetings!

We sung some of Charles' best hymns. And then Emily (aged 8) presented her research on the World War I soldier, Bert Fear, who went to her school in Kilbirnie and to our Sunday School. Bert's name appears on our Methodist Roll of Honour.



The Hataitai Sunday school kidz led a service at their church.



The Roll of Honour at All Saints Hataitai Church.



Quiz

How much do you know about St Paul?

1. Where was Paul born?
2. What was his name before he became a Christian?
3. Where was he going when Jesus spoke to him?
4. Where was Paul when he wrote most of his books?
5. Which of these books were not written by Paul? Romans, Mark, Galatians.
6. Was Paul a Pharisee?

Answers will be in next month's Touchstone.

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

Wesley Tauranga kidz painted flowers and used them to make prayers for their spring service.

ON SCREEN

A Film Review by Steve Taylor

The beginning is very ordinary and domestic. Simon (Jason Bateman) and Robyn (Rebecca Hall) move to California. While they go about buying a house and finding furniture, they unexpectedly met Gordo, a former high school classmate (Joel Edgerton).

Into their domestic life slowly creeps a sinister edge. These are built by clever use of symbol, pop culture and Scripture. Memorable quotes and images are used repeatedly. With each return, darker meaning is generated.

Take the windows, which in the opening scene offer Simon and Robyn spectacular views out into the valley below from their new home.

Yet as the plot progresses, the glass that looks out becomes both a mirror of and window into the increasing isolation between them. Finally the windows are shattered by an act of rage that

THE GIFT



heralds the end of their shared domestic bliss.

The pop culture references work in a similar way. A reference is made to the movie 'Apocalypse Now' when the newly purchased sound system is installed but later, when reintroduced, announces to Simon the beginning of his judgment.

A showering scene that follows Robyn's morning run references Alfred Hitchcock. With every repeat, her vulnerability is magnified, caught in the brooding tension between Simon and Robyn. This use of symbol and cultural reference is subtle, artful and essential in the plot development.

A similar pattern is evident in the use of Scripture. It begins with the first dinner, shared between Simon, Robyn and Gordo, at which Gordo quotes the well-known verse, "An eye for an eye, a tooth for a tooth".

It continues when Gordo

meets Robyn's dog, and references "Ask and you shall receive". Each verse, removed from Biblical context, offers multiple meanings. Is Gordo a Christian? Or in fact is God being conscripted as a character, the unseen judge, coopted to work on behalf of those seeking justice?

It is clever, enriched by the character development that also cleverly unfolds. Simon, Robyn and Gordo each have mystery in their history. The plot hides as often as it reveals, artfully using suggestion and innuendo to turn domesticity into a eulogy on revenge.

In the three characters we find three responses to experiences of pain and betrayal. In Gordo we find that revenge is indeed a dish best served cold. In Robyn we find withdrawal in an attempt to rebuild. In Danny (PJ Byrne) we find anger expressed as rage. His action - shattering the windows of Simon and Robyn's house - unleashes the final drama that destroys the domestic bliss with which the movie begins.

Given the movie's use of Scripture, is it fitting to place each of these responses alongside the story of Jesus.

The act of Easter is a choice not to seek revenge, withdrawal or anger. Instead, it provides another way to interpret Scripture. It is a refusal of Gordo's co-option of images of God as Judge.

Rather, Easter offers a considered decision to intentionally absorb pain and betrayal. Claims of 'eye for an eye' are undone by actions in which revenge is trumped by love and withdrawal is overcome in the prayer of 'not my will but yours'.

In choosing to absorb, love wins. Such is the gift of Christianity.

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

Book of Job as literature

Once again the October lectionary is dipping into the Book of Job. This wonderful story is considered the most literary piece of writing in the Hebrew Scriptures. I have always delighted in its poetry that I find particularly evocative in the last five chapters. If you haven't read these chapters lately I recommend you do so. With literature in mind this Bible Challenge considers how the author uses nouns, verbs and adjectives. The word 'Job' contains one of each. The other words are what they say they are.

Bible Challenge

and all the sons of God shouted for	J	40:10
come to condole with him and ___ him	O	2:11
If the river is ___ he is not frightened	B	40:23
The LORD answered Job out of the	N	38:1
Can you put a ___ in his nose	O	41:2
And the LORD restored the ___ of Job	U	42:10
I laid the ___ of the earth	N	38:4
when the morning ___ sang together	S	38:7
If one ___ a word ... will you be offended	V	4:2
Do you make him ___ like the locust	E	39:20
___ up your loins like a man	R	40:7
by the ___ of his anger they are consumed	B	4:9
Is it by your wisdom that the hawk	S	39:26
afflicted Job with ___ sores	A	2:7
Is the ___ ox willing to serve you	D	39:9
he thunders with his ___ voice	J	37:4
And behold, a ___ wind came across the wilderness	E	1:19
That night let ___ darkness seize it!	C	3:6
Who has loosed the bonds of the ___ ass	T	39:5
You shall come to your grave in ___ old age,	I	5:26
who does ___ things without number	V	5:9
No one is so ___ that he dares to stir him up	E	41:10
Behind him he leaves a ___ wake	S	41:32

Answers: joy, comfort, turbulent, withdrawal, rope, fortunes, foundation, stars, ventures, leap, grid, blast, soars, loathsome, wild, majestic, great, thick, swift, rope, marvelous, fierce, shining. © RMS

Social welfare review

From Page 8

Moira thinks niche agencies will struggle to survive as the government scales up provision. "They meet the needs of specific interest groups and demographics, such as particular migrant groups, or they provide very localised services that larger agencies can struggle to access."

Wesley Community Action Wellington chairperson Peter Glensor was recently appointed to head a new national agency - Hui E! - that supports the community sector.

"Hui E! is a massive network of voluntary agencies that provide social glue for building strong, resilient communities," Peter says.

He thinks there is some truth in Deputy Prime Minister Bill English's slogan that 'If it's good for the community, it's good for the government's books'.

"I believe that local community engagement and collaboration will prove the most effective way to address social issues.

"Most people who work in the social services sector agree that a small amount of money and time spent early in the life of disadvantaged people will reap huge benefits and possibly avoid the huge cost of imprisonment and dependency.

"Many of us question whether the focus should be on deprivation rather than on the strengths of individuals and communities."

The Ministry of Social Development is using some of this thinking in its review of social services.

Peter says while much of the theory has solid support, the question is what happens when the government moves to turn theory into practice. Will we retain a focus on collaboration, local engagement and long term planning? Or will the urge to control things too tightly take us in the opposite direction.

The jury is out, he says.



How We Remember: New Zealanders and the First World War

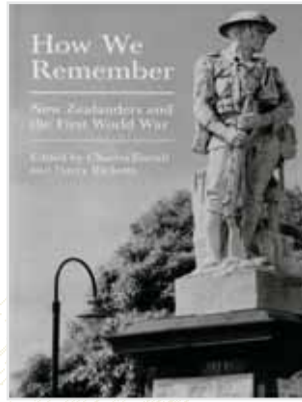
As individual members of society, we may remember or forget but how does society as a whole remember such a catastrophic event as World War I?

From Yale University historian Jay Winter's ground-breaking exploration of the cultural history of the Great War through the lens of memory, rather than through the military, economic or political history of the period, an explosion of memory discourses resonated through the last decade of the 20th century.

It has been further developed as the centennial commemoration of World War I has been marked by a burst of publications.

From an idea first suggested by Vincent O'Sullivan, editors Charles Ferrall and Harry Ricketts, from Victoria University's English Department, have brought together this collection of 20 short essays. These contributions from five women and 15 men whose backgrounds, together with those of the editors, are briefly sketched at the end of the book, "demonstrate just how diversely we actually remember the First World War".

The writers range from broadcaster John Campbell and



writer CK Stead, to professional historians Christopher Pugsley and Jock Phillips.

Arranged without any obvious structural order, the short essays are an eclectic mix as the writers frame their personal reflections with topics as varied as the reporting of the war in the pages of Truth newspaper, through its representation by war artists, to 'Te Opi Tuatahi', the Maori action song composed during World War I and the formation of the Maori Contingent.

While all are interesting and each one's brief length makes the book an easy read, some are markedly more successful than others at offering a fresh evaluation of New Zealand's longstanding memories, myths and traditional views of the war.

David Grant's essay 'Mark Briggs: Absolutism and the Price of Dissent', for instance, is a disturbing narrative of unrelenting cruel treatment meted out to a conscientious objector, who was seeking exemption from New Zealand military service on political rather than religious grounds.

Some items deal with areas that would well repay further

research. These include Anna Rogers' story 'Fanny's War' highlighting New Zealand nurse Fanny Helena Speedy. Also Paul Diamond's "I Discovered a Scandal and Mr Mackay Shot Me": Retelling Charles MacKay and D'Arcy Cresswell's First World War', which focuses on attitudes toward homosexuality.

Personal memory is a selective and adaptive effort to reconstruct the past, shaped by present needs and contexts. So too collective memory can reflect the ever-evolving concerns and attitudes of groups within society as they determine what is remembered as significant and what is forgotten.

Although Ormond Burton - soldier, war historian, pacifist and Methodist minister - features briefly in several of the essays, one of this book's 'forgotten' areas is military chaplains (a topic of particular significance for readers of Touchstone).

Just a few World War I chaplains are mentioned by name and then only in passing. Rev Dr Allan Davidson's forthcoming publication New Zealand Methodist Chaplains and Ministers at War, to be published by the Wesley Historical Society, will provide a long overdue assessment of their role and contributions.

The In-Between Land Psalms, Poems and Haiku

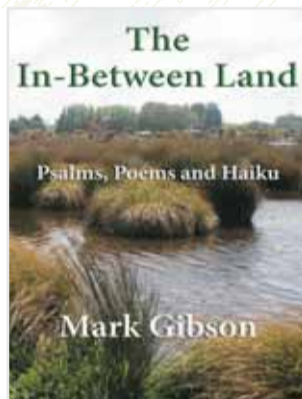
There's an element of risk for the writer in publishing a first collection of poetry. How will it be received? Will it resonate with readers? Will it sell?

Mark Gibson has taken those risks and more, with this his first published collection of poems. These deeply personal reflections on his spiritual journey from the time of the 2010-2011 Canterbury earthquakes carry with them the additional risk of self-exposure.

Not surprisingly, given the context, raw emotion is to be found in these pages. It is expressed in a way that will enable both those who have lived through and with the earthquakes and those without such direct experience to recognise and connect with the highs and lows, the despair, and the glimpses of grace and beauty.

The collection, as the subtitle indicates, is divided into three sections - psalms, poems, and haiku. The 15 psalms provide a prelude to the body of the collection - some 50 poems grouped thematically - and the haiku are almost a postscript.

It's an attractively presented volume - the cover photo,



presumably the poet's own, though unattributed, draws us in to the natural world that features strongly in all the writing. The voice is consistent with the Mark Gibson many of us know, with his strong concern for ecology and the environment.

The psalms, in time honoured tradition, pick up themes of praise, lament, and hope. Take Psalm 3, for example: when the sky is grey for days on end, / we praise you! And, towards the end of the psalm, the phrase from which the book's title is drawn: O God, we praise you for your love / in this in-between and often graceless land.

Psalm 8 cries out in lament: how long will it take until the river runs clear again? / when will the inanga run once more.

And Psalm 12 strikes a note of hope: what unexpected joy can come / when we risk conversation with a stranger.

The body of poems, with the unnecessary markers of place and date, gives the sense of being a journal. There are poignant lines in some poems. For example, in Twenty-

Seven Reasons:

the kids have secretly / compiled a list with / twenty seven reasons / why we should return / to our old house.

In other places, the essence of the poem is wrapped in too many words, as in No one comes: open the doors / set out chairs / make everything ready / sit down and wait / anxiously watch clock / no one comes. This would have been stronger if it had moved from "make everything ready" to "no one comes".

If I had edited this work, I would have placed 'Torrent Bay Escapes' at the end of the poems, inviting the reader to consider his or her place of escape to a safer, more harmonious environment, far enough away from the challenging realities of daily life. And there I would have ended the collection.

Whatever I might think about editing, the content of this collection does what it sets out to do, which is to tell the story of the people who lived through the earthquakes, to encourage appreciation for the natural world, and offer hope for the future.

The psalms and a number of the poems lend themselves to liturgical use, and I would expect that many readers will find a plentiful resource for their own reflection and nourishment.

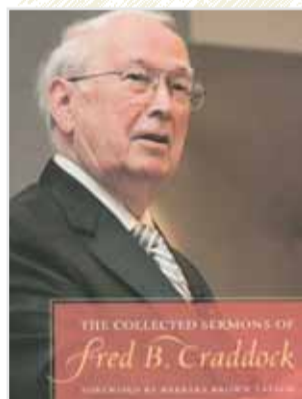
The Collected Sermons of Fred B. Craddock

On 6 March 2015, the world lost someone rated as one of the 12 most effective preachers in the English-speaking world: Fred Craddock.

A minister in the Christian Church (Disciples of Christ) in the USA, Fred was a preacher, a teacher of preachers and the writer of books on preaching. Tom Long, who succeeded him at Candler School of Theology in Atlanta, said, "His impact on preaching in terms of both scholarship and practice is incalculable."

After retiring as a seminary professor, Fred moved to a small rural community. Aware of poverty affecting children and young families, he established the Craddock Centre that provides someone to teach songs in schools that have no music programme and a bookmobile from which children could choose a book to keep.

Fred also offered free-of-charge preaching seminars to people who could not afford seminary fees. This was all part of his being a servant of the Word.



He believed that while sermons should have sound biblical roots, listening to the Bible means listening to life. The sermons in this volume have been transcribed from recordings and have a conversational style that typified all his preaching.

"The Scriptures remind me that that lively and engaging preaching contains conversation. This is the way the biblical texts tell their stories. Adam said, Sarah said, Moses said, Mary said, the angel said, Jesus said. How much more engaging is a conversation than a report or explanation," he writes.

Not surprisingly Fred was reluctant to have his sermons published believing that

sermons come alive when spoken rather than in words printed on a page.

In the foreword to Collected Sermons, Barbara Brown Taylor, herself a highly reputable preacher, counsels readers not to think too much but rather allow the words to awaken awareness of things maybe not noticed before and to stir

feeling at a deeper level.

She writes, "Fred will never wear out your ears with Jesus this and Jesus that. He assumes from the start that we are capable of attending to the text, handling some scholarship, dealing with open-ended stories and drawing our own conclusions.

"And he sits down before we are ready. When you left church that day it was not as if he had given you some piece of the truth you did not have before, with his own autograph on it. Instead, he woke you up to how much you already knew about where truth was to be found - so that you wanted more, and so that the good news followed you right out the door."

Readers wanting a carefully reasoned argument or explanation of a biblical text may be disappointed.

In his sermons Fred Craddock never intended to impart information. He draws his audience in so that, as we read we hear our own thoughts and say, 'Yes, life is like that'.

As Barbara Brown Taylor adds, "Before you know it you will be headed straight to the heart of what it means to be alive." This is preaching at its best.

*Forward by Barbara Brown Taylor
2011, Westminster John Knox, 305 pages
Reviewer: John Meredith*

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Unsung Methodists

By Donald Phillipps

WILLIAM 'CALIFORNIA' TAYLOR (1821 - 1902)

CONVERSION THEN AND NOW

This famous world-travelling evangelist was born in Virginia. His family background was 'Scotch-Irish of the Old Covenanter type'.

He taught school before being accepted in 1843 by the Baltimore Annual Conference of the Methodist Episcopal Church. After appointments to rural circuits Taylor moved to Washington in 1846, and married Anne Kimberlin. In 1849 he was sent as one of the first two Wesleyan missionaries to California where he became known in the frontier town of San Francisco for his forceful street preaching and for his work among seamen.

When a seamen's Bethel (chapel), for which he was personally liable, burned down in 1856, Taylor was given leave by the California Conference to raise money to repay the outstanding debt on the building. He conducted religious revivals in the Midwest and eastern United States and Canada.

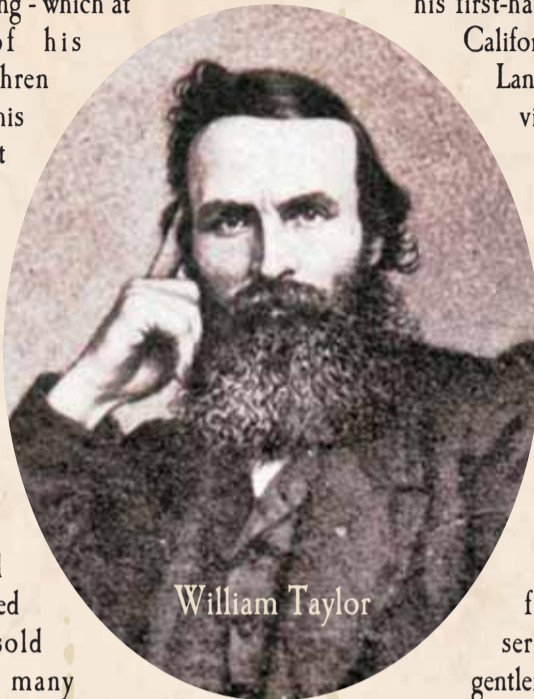
Taylor was told that Australia was a likely field for evangelism and fundraising. After travelling to Great Britain, Palestine and Egypt, he arrived in Melbourne in June 1863 where he conducted nightly revival services for large crowds.

He generated an 'outburst of religious exaltation' in the colony, attracting many by his nervous energy and by his informal

'Yankee' preaching - which at least one of his Methodist brethren did not find to his liking - 'It is not Mr Taylor's talent which secures, wins popularity.' He wondered whether the secret of his success was his eccentricity.

To meet the \$23,000 Bethel debt he conducted lectures and sold copies of his many books, especially his *Seven Years' Preaching in San Francisco and California Life Illustrated*. In June 1864 he was in Tasmania and then in New South Wales and Queensland till the end of the year.

He reached Auckland at the beginning of 1865 and spent three months travelling throughout the country. He visited Auckland, Wellington, Nelson, Christchurch and Dunedin. The newspapers were generally supportive of his lecture series and they commended



William Taylor

his first-hand knowledge of California and the Holy Land (he had recently visited there), and his understanding of St Paul.

These presentations on those subjects were where the takings were good - two shillings to attend one lecture, and 7/6d for the whole series. A lady and a gentlemen together only paid 10/- for the lot.

But Taylor was first and foremost an evangelist, and one newspaper report referred to the 400 people who were present outside the Union Bank in Queen St in Auckland for an open-air service.

Taylor also had a more immediate and longer-term influence within New Zealand Methodism. Through his work in Christchurch four young men - Henry Bull, brothers Fred and Henry Dewsbury, and Samuel Garlick - all owed their conversions to California Taylor. These

were men who left their mark on the Methodist Church here.

Two others who came later to New Zealand from across the Tasman, Joseph Blight and Thomas Theodore Thomas, were equally influenced by him when he conducted his missions in South Australia.

In 1866 Taylor continued his missionary work in South Africa, and then returned to Australia by way of the West Indies in 1869 but these later meetings failed to arouse the religious fervour of his first tour.

He won later fame for the missions he established in India, South America and Africa, and the Methodist Episcopal Church appointed him missionary bishop to Africa in 1884. He retired to California where he died at Palo Alto on 18 May 1902.

Methodism was an essential part of the Evangelical Revival. Until the 1960s it didn't question the role of the mass evangelist. By then the likes of Billy Graham had become a challenge to our old assumptions.

So how do we talk to others about 'conversion' in 2015, exactly 150 years since California Taylor did just that in Godzone.

200th anniversary chance to recall pioneer missionary Rev Samuel Leigh

METHODIST ARCHIVES

By Gary Clover

10 August 2015 marked the bicentenary of the arrival of the Rev. Samuel Leigh (1785-1852) the first Wesleyan Methodist missionary to the convict colony of New South Wales.

He was aged 29. Four years later, from 5 May until 17 June 1819 Leigh accompanied Samuel Marsden to his Church mission at the Bay of Islands. Leigh's poor health led Marsden to advise Leigh to return to England in 1820 where he canvassed for funds and trade goods to establish a Wesleyan mission in Maori Aotearoa.

On 22 January 1822, now accompanied by his wife, Catherine Clewes, Leigh arrived at the Bay of Islands for a second time, intending to establish a Wesleyan mission at Wesleydale at Kao, inland of the Whangaroa Harbour among Te Ara's Ngati Huru people, the very people held responsible for the Boyd massacre in December 1809.

Leigh belonged to a period when Methodism had close ties

to the Church of England. Initially, the Methodist laymen who had urged his appointment to NSW were thankful that Leigh was 'not radically a Dissenter'. But after the Rev Walter Lawry joined Leigh in Sydney, this refusal to vigorously promote Wesleyan Methodism as an independent ecclesiastical entity caused conflict with Methodists in Sydney, who saw the future for Methodism as a strong, independent, body of Dissenters.

In many respects, Samuel Leigh's ministry in both NSW and New Zealand was a failure. He appeared to suffer from chronic poor health. He had a serious, morose character, whereas Lawry had a warm personality, enjoyed company, and was a lot less driven than Leigh.

Soon the two men clashed over polity and theology, and for the affections of Mary Hassall, a young woman who had earlier



Samuel Leigh

spurned Leigh's amorous advances.

Leigh had a very limited education. What he lacked he made up for in a strict application of Methodist polity and a vigorous approach to discipline that led to some loss of members

soon after his arrival. But it seems that Leigh was constitutionally unsuited to cope with the privations associated with being a pioneer missionary.

Australian Wesleyan historian Dr Glen O'Brien concludes that Samuel Leigh may justly be remembered as a pioneer of Wesleyan Methodism in both Australia and New Zealand. He assiduously followed the tried and true Methodist pattern of classes, circuits, and frontier preaching, working closely with the Church of England clergy.

He built an organisational discipline that was absent from the work of earlier lay preachers. However, the constant bickering between Leigh and his colleagues over the nature of Methodism's relationship to the Church of England was a major contributing factor to their lack of success in NSW.

Leigh was a hard worker, but

he worked so hard that his health broke down.

Though his time in New Zealand was brief, Samuel and Catherine Leigh showed great courage in facing the challenge of living in what was in many ways an inhospitable country amidst what they considered the 'savagery' of such practices as cannibalism and infanticide.

Undoubtedly they shared the assumption of European superiority typical of the era. Yet they tried to learn the Maori language and exhibited genuine compassion toward Maori people, driven by a humanitarian concern, and their conviction of the dignity and value of every person made in the image of God.

It would be a pity not to acknowledge this significant Australasian Methodist anniversary, the first arrival of Samuel Leigh in Sydney on 10 August 1815.



TOMANATUGA I MEA NA TUTUPU, O LO'O TUTUPU, MA MEA O LE A TUTUPU

O le a taoto ia le la'au ma ona lau I paia o le tatou Sinoti Samoa, o loo afio le afioga I le Peresetene ma le faletua, ae tainane foi o le paia o le Aufaigaluega ma faletua, tainane le nofo tapuai a le paia o aiga ma faleupolu o tofiga, o faletua foi ma tausi, le malosi o le tatou Sinoti seia oo lava I alo ma fanau lalovaoa. E le galo foi le afio ai o le afioga I le Peresetene o le Mafutaga Tamaitai o Niu Sila, ae maise foi o le Peresetene o le Mafutaga a le Sinoti Samoa. Malo afua ailao ua maua. E faatalofo atu ai I le agaga faaloalo tele I lo outou paia ma lo outou mamalu. Talofa, Talofa lava!

O lenei ua tatou iai nei I le 10 o masina o le tatou malaga o lenei tausaga. Ua te'a atu le tetele o le malulu aua ua tatou iai nei I le lua o masina o le vaitau o le taututupu, ma ua tatou vaaia pea le tele o la'au ua fuga mai I o latou fuga o lenei vaitau. O nei foliga vaaia o loo faailoa maia ia I tatou ua le o toe mamao ae tatou tini taunuu foi I le faaiuga o lenei tausaga, ae maise o le taumafanafana. Malo le folau, malo foi le tauata'i aua le Atua ma lana galuega. O lea e le ititi ai le viiga e ao ina tatou faafai I le Atua, aua o lana pule alofa ma lana pule faasoifua I lo outou soifua ma so matou ola, ua mafai ai ona tatou tuvae mai I le sefulu o masina o la tatou folauga.

E ui lava foi ina faataotolia apulusia o tofaga I le toatele o tama ma tina matutua o le tatou Sinoti ona o gasegase o loo maua ai, ae tatou te talitonu ma le faatuatua ma le le masalosalo e le o mafai ona tuulafoaina I tatou e lo tatou Matai, le foma'i sili I o tatou tino atoa ma o tatou agaga. Viia le Atua.

I lenei masina ua tuanei na tatou faamanatuina ai le Aso Sa o Tama o lenei tausaga, ma e talitonu na matua faamalieina finagalo o Tama uma o le Sinoti ise taumafaiga a tina ma fanau I le faamanatuina o lo latou Aso Sa. Talitonu foi e le o taumafa poo meaalofa, ao le alofa o le Atua i tama uma o le tatou Sinoti, ua mafai ai ona latou aulia mai I le manuia lo latou Aso Sa faapitoa o lenei tausaga.

Faafetai tele ia te outou Tama vae ane outou paia ma outou mamalu faale aganuu, ona o outou tiute I totonu o aiga ae maise o le galuega paia a le Atua. faafetai tele mo outou sao I le galuega, o au tou fautuaga ma lo outou lagolagosua I soo se mea ua manuia ai o tatou aiga ae maise o le tatou Sinoti. Viia le Atua I lo outou soifua auuana.

E ui lava la ina ua te'a atu ae momoli atu faamanuiaga mo outou uma lava. Ia saga faamanuia ma faaaupogaina lau tou tofa e le Atua I lona sosia ma lona tamaoaiga ina ia manuia pea lana galuega o loo tatou galulue ai. Ia foaiina foi le soifua laulelei aua outou tiute ma tofi ua tofifi e galulue ai.

O se va'aiga lea I le AsoSa o Tama I Mangere Tutotonu. E le gata na amata mai le faamanatuina o le faapitoa o Tama I le afiafi o le Aso Toonai I le social ma le taumafataga na tapenaina e tina ma fanau, ae faapea foi I le Aso Sa na taitaiina ai e tama uma le Sauniga na faia ai a latou molimau ma ta'utinoga o lo latou faatuatua, faatasi ai ma a latou pese faitaga.

Na faapena ona fai le faaula a fanau, ae maise foi o le tamaitai ia



Galatian Semu na atoa ai lona 10 tausaga, faapea foi ma le tamaitai o Osana Mareko na atoa ai lona 21 tausaga na faamanatuina foi I lea lava aso. Sa faia foi la le la'ua faaula aua le taua o tama, ae maise foi o pulou o le Manu Samoa na foaiina mo tama uma, ma le meaalofa o le moavao aua le faamamaina o le lotoa e tama ia latou galuega.

Viia lava le Atua ona o le tele o nei tapenaga na faia aua le taua ma le faapitoa o tama I aiga ma le matagaluega.

I lenei masina ua le po se lilo o le masina foi e faamanatuina ai le taua o fanau I totonu o aiga ma ekalesia. O lea ua oo mai I le masina o le Lotu a Tamaiti. Sei fai sina tala e uiga I le amataga o le Lotu a le fanau ma lona salalau atu I lea itu ma lea itu o le lalolagi o loo tapuai ai tagata Samoa.

O le Lotu a Tamaiti, o le sauniga na fa'avaeina e le Ekalesia Faapotopotoga Kerisiano i Samoa, i le mafaufau ma le agaga Samoa mo le manuia o fanau i lea tupulaga ma lea tupulaga o Samoa.

Na avea le faavaeina o le Kolisi faa-faifeau i Malua ma amataga o le faasiusiu mata i lea nofoaga e tapuvaetasi iai Mafutaga a le Au Uso Misionare. E le gata o mataupu tau i le Galuega Tala'i, ae faapea foi i le mafuta ai o o latou lava 'au aiga aua ua mamao atu lava le nu'u moni, na latou o mai ai. Ia latou mafutaga ma fonotaga sa faia, o iina na amata malie mai ai lenei Sauniga, e talosia ai a latou fanau. Ua le pine, ona vaai atu lea i le aoga o lenei faamoemoe lelei mo Samoa atoa.

O le Lotu Tamaiti la o le tasi lea o miti faa-le-faatuatua, a matua o le Ekalesia ma ona Misionare, ao agai atu Samoa i le faaiuga o le senituri e sefulu iva. O le tausaga la e 1898 na amataina ai lenei Lotu i totonu lava o Malua.

O le taape atu o a'oa'o i aulotu ua faapea ona latou faailoa atu lenei sauniga taua, ma le faatauina o fanau. Ua faaiuga fonoina foi e le Ekalesia e avea o se sauniga faapitoa i le kalena i tausaga taitasi. O lenei foi Sauniga faapitoa ua matua faatauina lava e Ekalesia eseese uma e le gata i Samoa lava ia, ae faapea foi i soo se tafa o le kelope o loo nofoia e alo ma fanau a Samoa, o e o loo tapuai i le Atua i soo se fata faitaulaga.

O le igoa Lotu Tamaiti ua faatatau lava lea i tamaiti, aua o i latou lava e faia lenei Sauniga, peitai

i le gasolo ai o tausaga, sa faapea ona ta'ua o le AsoSa Pa'epa'e. Faapea le tala o na ona po sa lei matua maualuga tulaga tau i lavalava, sa tele foi le matitiva o nai o tatou aiga, sa pule foi le tagata lava ia i lona ofu felanulanua'i e ofu i le lotu.

Ae ina ua taunuu atu Misionare sa latou faasino foi ia i tatou i Samoa ina ia la'ei papa'e i Aso Sa i lotu. O lea vaega ua faia ina ia tulaga ese ai le Sapati ma ona Sauniga mai foliga o aso aunoa. E mafai foi ona faapea o aso aunoa, o aso o mea felanulanua'i, ao le Aso Sa lava ia o le Aso o mea mama. O le Aso Sa la o Tamaiti o le isi aso taua lea i le mafaufau o matua. O le faatau lea ose ofu pa'epa'e fou o lana tama.

Ona o le va'aiga o mea fou ma pa'epa'e ma, o lea na maua ai ma le isi igoa fou o le Lotu Tamaiti, o le ASO SA PA'EPA'E. Ua tatou masani foi ma lenei aso i tausaga ua mavae atu, pau lava lea o le Aso e fa'atau ai ofu papa'e fou o fanau, ona faaoga ai lava lea i le tausaga atoa e lotu ai, faatoa toe suia foi ma faatau le isi ofu pa'epa'e fou ia Oketopa pe a oo mai le isi Lotu Tamaiti.

I le itu faa-Mataupu Silisili, o le lanu pa'epa'e, o le faailoga o le mama (purity). E faapena le olaga faatamaititi. E le iloga ona alualua ma pispisia i uiga leaga o le lalolagi.

E tele mea taua e fa'amanatu mai e le Lotu Tamaiti ia i tatou:

- O le Lotu Tamaiti o le aso lea ua aumai ai nisi o fanau e Papatisoina ina ia avea i latou ma tagata (member) o le aiga o le Atua.
- O le Lotu Tamaiti o le aso e saga faaolaola ai mafutaga, aua o le aso lenei e mafuta uma ai lava aiga, i fanau na valavala ma matua ona o isi e nonofo i aiga o loo faiaua pe nofo tane ai, ao le aso lenei e o mai ai e fai faatasi a latou toonai ma o latou matua.
- O lenei foi aso o le aso o 'ati poo 'atiu, o le uiga o lea mea e tapena mamao atu lava se aiga i le toonai o le Lotu Tamaiti. O le atiu o le meaituao e fafaga aua le isi Lotu Tamaiti, e foi le tagata ma lona iloa lona tusaga o le toonai o le isi tausaga.
- O le Lotu Tamaiti o le aso e liliu ai le fa'aaloalo. O le tu faaloalo maualuga a Samoa le ava i matua, peitai a oo i lenei aso taua ma le faapitoa o fanau ua muamua aai i latou, ae tautua



mai matua ma e uma e matutua ia i latou.

- O le Lotu Tamaiti o le aso e a'ai faatasi ai fanau a le nuu ma le faifeau ma lona aiga. O le tu lea i Samoa ua masani ai e ese foi lona taua. A mae toonai i le taeao ona potopoto uma lea o tamaiti i le afiafi e toonai faatasi ma le faifeau ma lona faletua. E le gata ina liliu le faaloalo ma o latou matua, ae ua faapea foi ona sosofa le pa o le va tapuia, ma lo latou Feagaiga i lea aso. Aua o aso uma o Alii lava ma Faipule, faletua ma tausi e talisua faatasi ma le Feagaiga ma lona faletua, peitai ua avanoa nei fanau e militino ma ia mamalu. E aumai le toonai a le aiga ona folafola lea e se tama matua, ona lufilufi lea e tama ma teine poo faiaoga Aso Sa foi ma faasoa ina ia tofi lelei tamaiti uma.

O nei aso ua agai lava i luma le saosasoa o le lalolagi, faapea foi le silafia i le tapenaina ma le faatinoina o Lotu Tamaiti. Ua tele lava ina vaaia tapenaga faanei ona po aua ua maoa'e foi le iloa o fanau ma tupulaga i lo latou aoaoina.

Ma ua tele foi ina amanaia ma taliaina e matua ma tagata uma lava le tufa mai o le Talalelei i soo se

auala e malamalama lelei ai tagata uma, ae maise o le tutupu ai o fanau i le faatuatua, ma luitauina ai tagata uma ina ia tutupu ma soifua i le taitaiina a le Agaga Paia.

Tatou te fa'afetai i Misionare ma Taitai o Ekalesia, ae maise o tatou Matua ua mavae atu o latou soifua ona o le aoaoina lelei o Taitai i o latou taimi, ua mafai ona latou tufa mai i lea tupulaga ma lea tupulaga, aemaise foi o tatou auga tupulaga i lenei senituri le Talalelei ia Iesu Keriso.

E eseese auala ma metotia na latou faaagaina, ao le agaga ma le faanaunaga o i latou ia tatou iloa Keriso ma faailoa atu o Ia i le lalolagi, ma ia faapea foi ona tatou soifua ma ola ai i ana aoaoga ma faataitai lelei, ina ia tatou tutupu ai pea i ona ala ma Lana Amiotonu.

O se faasoa atu lea i lenei vaega o le tatou pepa, ae atonu o le isi lomiga o le a faasoa atu ai ni ata o le Lotu a Tamaiti o lenei tausaga. Ia manuia tele lava le sauni atu i le faamanatuina o le Aso Sa o Fanau ia maua foi le soifua laulelei e le paia o le tatou Sinoti mai ona ao seia oo i ona i'u.

Suiva'aia Te'o

BOSE KO VITI NI LOTU WESELE 2015

By Rev Dr Iaitia S Tuwere.

A dolavi na Bose ko Viti ni Lotu Wesele ena yabaki oqo ena Vakarauwai nai ka 15 ni siga ni vula ko Okosita. Sa dau kena ivakarau tiko mai ena vica vata na yabaki me tekivu na soqo ni kena dola na bose ena dua na Solevu ni 'lagalaga sere' ka sala vata kei na 'soli' (Festival of Praise).

Oqo na soli me yaga kina veiqaravi ni lotu mai Viti. Sa dau gauna namaki ena veiyabaki ena veikorokoro kei na veivanu.

Era dau vakaitavi kina na veimata-sere, sega walega ena loma ni lotu Wesele, ia na veimata-sere talega mai na veimatalotu ena taudaku ni lotu Wesele. Era sa dau gole talega yani me ra vakaitavi ena soqo ni Solevu oqori na veimata-sere ena taudaku kei Viti. Me vaka sa matata vei keda ena soqo ni Solevu vaka oqo, sa dau tiko ko koya se ko ira era sureti mai mera dolava.

Ena yabaki oqo keimami a sureti mai vua na Qase Levu mai Suva, Rev. Dr. Tevita Nawadra Banivanua me keimami laki dolava. Oqo o keimami na lewe ni lotu Wesele eke e Niusiladi ka vaka kina mai Ositerelia kei ira na noda mai na ceva ni wasa-Pasifika.

Keimami veivosakitaka vakaiavakosolotu na ivola ni veisureti oqo mai Viti eke e Niusiladi ka keimami sa vakadonuya me keimami sa laki vakaitavi ena dolavi ni Solevu ena yabaki oqo.

Sega ni rawarawa ni keimami vakasamataka na itavi levu oqo. Lekaleka na gauna ka soli oqo vei keimami ka sala vata kei na isolisoli me keimami kumuna me keimami laki solia ena kena dolavi na soqo mai Suva. Sega ni rawarawa na ka era sotava tiko na wekada mai Vanua mai Viti ena bula vakailavo.

Levu na dredre e sotavi ena veivuvale.

Levu era sega ni kune cakacaka ni oti na nodra vuli. Oqo ko ira sara ga na noda lewe ni lotu. Sega ni yali rawa vei au na ka au raica ena noqu dau taubale sobu ena so na mataka ki na makete levu mai Suva meu vakaukauwa yago ga. Au raica rawa ni so na marama-tina era moce vata kei na luvadra kei na nodra ivoli ena simede ena yasa ni makete.

Oqori edua na iyaloyaloga ni bula ni veika era sotava tiko na wekada ena gauna oqo. Na italanoa ni veika e sotavi tiko mai Viti ena gauna oqo koni kila vinaka na noda.

Na siga Vakarauwai nai ka 15 ni Okosita ni yabaki oqo, keimami soqoni vata taucoko - Ositerelia kei Niusiladi mai na nodra vale na Qasenivuli iTaukei (FTA Building) me keimami kumuna vata na neimami soli ni bera ni keimami gole yani kina 'Furnival Park' mai Turaki me sa laki dolavi na Solevu ni Koniferedi ena yabaki oqo.

Eso na itaba ni vakavakarau kina Solevu kei na veika ka vakayacori mai rara ena siga koya koni sana raica oti beka, ka sa rawa me raici eso ena pepa oqo.

Eratou sa mani vakaraitaka vei au na iTalatala kei ira na noqu itokani lewe ni lotu meu sa liutaka yani ki na Furnival Park na ilakolako oqo nei Niusiladi kei Ositerelia me laki dolavi na Solevu.

O ni sana raica oti na veika a yaco ena siga koya. Vakaturu-wai ni mata dina na veika ka saravi ka rogoci mai rara ena siga koya. Na veiqaravi e vuabale ena kena isolisoli, kena vosa vinaka ka matata.

Miri vakamalua toka na uca ni vakayacori tiko na veiqaravi vakavanua. Ena noqu tauca edua na vosa mai rara ena siga koya, au cavuta kina ni saravi vinaka na Kalou mai rara ena siga koya ena veika kece sara e saravi, rogoci ka mai sala vata yani kei na miri vakamalua

ni uca mai lomalagi. 'Sa bula na Kalou ka tiko vata kei keda edaidai'.

Keimami kumuna rawa ka solia me idola ni Solevu ni Bose ko Viti ena yabaki oqo 2015 e rauta e \$F203,000. Ciqoma na Qase Levu ena marau kei na vakavinavina. Era marau talega na lewe ni lotu era tiko rawa ena siga koya mai rara kei ira talega era vakarorogo tiko mai ena walesi.

Mai dola rawa na Solevu ka vakayacori na lagalaga sere kei na tausoli ena veisiga kece ena loma ni macawa dua koya, me laki yacova yani na siga Vakarauwai ka tarava, nai ka 22 ni Okosita. Era mai sogota na Solevu o ira na lewe ni lotu Wesele mai Viti era sa vakaitikotiko edaidai mai Igiladi kei Amerika. Era sogota ena nodra solia rawa ena siga koya nai lavo rauta e \$F100,000.

Ni mai sogo oti na Solevu ni Bose ko Viti, sa qai qaravi ena macawa ka tarava na Bose vakataki koya. Sa mai 56 taucoko na iWasewase (Divisions) ni lotu Wesele mai Viti ena gauna ka dolavi kina na Solevu. Liutaka edua na iWasewase na iTalatala Qase.

Era sa qai mai tu yani e rukudra na iTalatala Qase o ira na iTalatala ni veitabacacacaka. Sa rauta ni 300 vakacaca na iwiliwili ni Talatala era sa veiqaravi tiko ena gauna oqo. Na veika kece sara me baleta na cakacaka vaka iTalatala - o ira mera vakacegu mai na cakacaka ni ra sa yacova na yabaki 70; o ira mera curu vou mai, o ira mera iTalatala Qase, na nodra veilesiyaki sa dau qaravi ena Bose ko Viti vaka oqo.

A marautaki ena yabaki sa oti, 2014 na kena sa yacova na lotu Wesele mai Viti na yabaki 50 ni noda veiqaravi. Oqo ni raici lesu na yabaki ka tekivu tu vakataki koya kina na lotu me sa dua ga na noda 'koniferedi' (conference) vakataki koya. A tekivu oqo ena

yabaki 1964, ka imatai ni kena Qase Levu ko Rev. Setareki Akeai Tuilovoni.

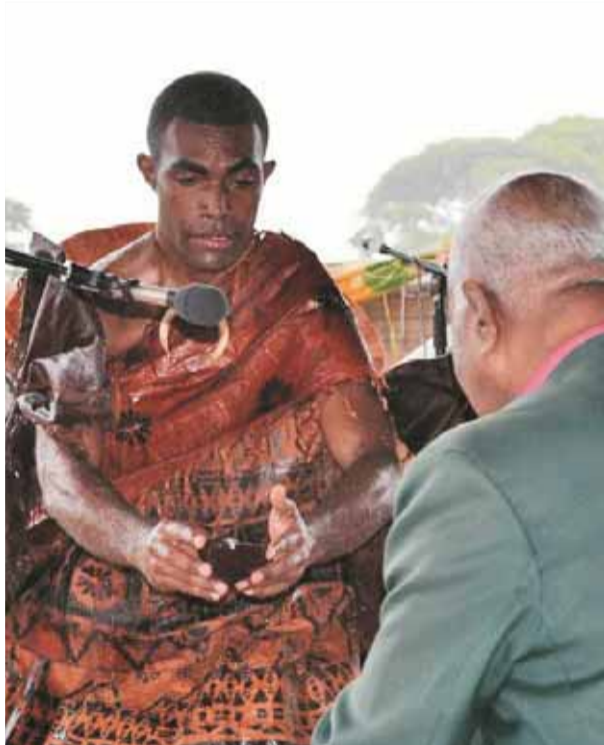
Sa mai rogoci tiko ena neimami tiko mai kea ena vula ko Okosita na kena cavuti wasoma na "Lako Yani Vou". Oqo me tekivu ena yabaki oqo 2015 me yacova yani na 2064 ni sana oti tale kina e 50 na yabaki. Na loma ni yabaki 50 oqori, sa koto kina nai tuvatuva eso sa cavuti ka veivosakitaki ena bose mai Suva me sa gole yani kina na lotu kei na noda veiqaravi. Ka sa vakatokai na 'cavu-ikalawa' oqori me sa noda "Lako Yani Vou" ni noda lotu mai Viti.

Sa dua na 'gauna vou' sara ga sa tu oya mai Viti. Ka sa dua sara ga na itaba-tamata vou sa tu kina edaidai. Sa veisau vakalevu na ituvaki ni bula - ena noda bula vakavanua, vaka-lotu, ka vaka kina na bula kei na itosotoso ena veiliutaki vaka-matanitu. Sa dua na bolebole levu sa tu oya ena loma ni "Lako Yani Vou" ena loma ni noda lotu mai Viti.

Au marau niu rogoca na domodratou na gone veiliutaki ena loma ni noda lotu ena gauna oqo ena nodratou tukuna tiko ni lotu sa dodonu ga me tu "vakadodonu" sara, ka me kakua ni bale se ravita edua ga na ito se ilawalawa - vaka-politiki, vakalavo se ito cava tale.

Kevaka edua na vanua me ravita ka vakarorogo vinaka kina na noda lotu sa ikoya me kila ka ravita vinaka na Kalou levu eda cuva kina ka qarava; ka bale vakavinaka talega ena sala era tu kina na vakaloloma, dravudravua kei ira kecega era vakaweleweletaki se vakawaletaki.

Me tukuni vakadodonu tiko na Dina, Dodonu kei na Savasava ena veivanua ka dodonu me rogoci kina. Eda masulaka ka nuitaka ni veika e vica oqori ena koto vakavinaka ena "Lako Yani Vou" mai Viti ena veisiga ni mataka.



MOU FANONGO KI HE TANGI 'A SI'I SAIONE 'O FAKATAU HA'A MOU FO'I PILIKI

'Oku tangi 'oiaue 'a e Vahengaue Saione mei Papatoetoe pea mo e kole tokoni ki ha Tonga pe 'i he fonua ni pea mo ha tapa pe 'o mamani ke nau tokoni ange ki he 'enau ngaue 'oku fai ko e langa honau falelotu ko e fakamatala ia 'a 'enau faifekau pule, 'Ikilifi Pope.

Ko e falelotu 'o e Vahenga Ngaue Saione na'e langa ia 'i he 1925 pea ko e fakafuofua kuo kakato hono ta'u 90 'i he ta'u ni. Kuo ma'u foki mo e fakahā mei he kau 'inisipekita 'oku nau fai 'a e sivi 'o e ngaahi falelotu 'oku 'ikai ke paasi 'a e fale ni 'i he sivi mofuike.

'I he ngaahi fale motu'a pehé ni kuo nau tu'utu'uni ai ke tuku mai 'a e ta'u 'e 10 ke fai ai hano fakalelei'i mo fakafefeka'i ke mahino 'oku malu ke ngāue'aki 'e he kakai. Pea kapau 'e 'ikai fai ia 'e toki fai leva ha'a nau tu'utu'uni ki ai 'o hangé ko hano tapuni 'o e fale ko ia 'o 'ikai ke toe ngāue'aki ai.

'I he taimi tatau pe foki 'oku 'ikai ke 'i ai ha mau holo. Ko homau holo ko e fu'u teniti pe 'oku fai ki ai 'emau ngaahi 'uu me'aa.

'Oku fai heni 'emau lautohi faka-Sapate, ko e 'apitanga, ko e kai fakaafe pea mo ha fua e ngaahi fatongia kotoa pe

'oku fai he holo.

Ko e faingata'a lahi eni he ka 'uha pe momoko 'oku 'ikai ke toe fai leva ha ngāue'aki ia 'a e teniti ka 'oku kumi ha holo 'oku lelei ange ke fai ki ai 'emau 'uu me'aa, ko e fakamatala ia 'a 'Ikilifi.

'I he fakakaukau ko iaa, kuo fatu ai 'e he kainga lotu ni ha palani ngāue ke fai ha fakatalanoa pea mo e kau mataotao he mala'e 'o e langa pe koe hā ha founa ma'ama'a ke ala solova ai 'a e palopal-ema. Ko e fale'i fakapotopoto taha kuo ma'u 'e he kainga lotu ni mei he tokotaha mei he 'akiteki pe taa mape ko e fakalelei'i 'a e falelotu motu'a ke hoko ia ko e holo kae langa ha falelotu ke na tu'u fakataha mo e holo 'o fepoupouaki pe.

Ko e kongā mahu'inga 'e taha heni ko ha pa'anga ke fai'aki 'a e ngāue. Makatu'unga 'i he tokosi'i 'a e ki'i siasi ni kuo nau fakakaukau ai ke nau "hopo ki hala" 'o kolekole ha seniti mei he kainga Tonga pea pehé ki he komuniti ke tokoni ki he ngāue. Ko e founa 'oku fai'aki 'a e feinga pa'anga ki he ngāue ni ko e "Fakatau Fo'i Piliki".

'Oku 'uhinga 'a e fakatau fo'i piliki ko kinautolu kotoa pe te nau fai ha 'ofa 'e

fokotu'u honau hingoa he holo 'i he taimi 'e 'osi ai 'a e ngaue. Ko e fakalea 'e taha 'e tohi honau hingoa 'i he fakataataa 'o e fo'i piliki pe papa he holisi 'o e holo ke fakahā'i ai 'a kinautolu na'a nau tokoni ki he langa 'o e falelotu 'o Saione. Ko e fo'i piliki 'e taha 'oku pa'anga ia 'e \$500.00.

'A ia 'oku 'uhinga eni 'oku 'ikai ko ha fo'i piliki mo'oni ka ko e fakataataa pe ke faingofua ange 'a e feinga pa'anga. Na'e toe pehé foki 'e 'Iki Pope 'oku nau faka'amu ke tu'uaki atu pe fakatau 'a e fo'i piliki 'e 5000 pea ka lava ia ko e lava lelei ai pe ia 'enau ngāue pea mo 'enau visionē ke langa hake 'a e vahenga ngāue ni.

Ko e founa foki ko 'eni 'oku 'ikai ko ha founa fo'ou ia he 'oku ngāue'aki pe 'i he fonua ni pea mo Tonga foki. Kuo tau anga maheni 'aki pe foki 'i Tonga 'i he ngaahi langa falelotu 'a e pole ki he fo'i sa pee ko e fu'u pou pe ko ha savolo sima. Ka 'oku taumu'a taha pe eni ke tokoni ki he ngāue.

Ko e fakatau ko eni 'o e fo'i piliki 'oku tu'uaki ia ki he komuniti 'o hangé ko e ngaahi famili, ngaahi siasi, ngaahi kalapu kavatonga, ngaahi kalasi'aho,

ngaahi kulupu ngaue ki he komiuniti pea mo e ngaahi pisinisi foki. Ko ia ka 'oku 'i ai ha famili te nau fie fakatau ha'a nau fo'i piliki 'e tohi leva 'a e hingoa 'o e famili ko ia 'i he holo.

Pea kapau ko ha kalasi'aho pe ko ha pisinisi pe kalapu kavatonga ko e me'a tatau pe. Na'e toe pehe foki 'e 'Iki Pope ko e hisitolia eni ki he ngaahi famili, ngaahi siasi pe ngaahi kalasi'aho ke hā honau hingoa he 'api siasi 'o Saione koe'uhi 'e tu'uloa ia.

Pea kapau leva 'e 'a'ahi ange ha famili pe makapuna 'o e ni'ihi ko 'enii ki Saione 'i ha mali, putu pe ha katoanga 'e fai ai te nau sio he papa ko 'eni 'o 'ilo ai taa na'e kau 'enau kui pe ko 'enau matu'aa pe siasi he tokoni ki he ngāue ko 'eni.

'E fokotu'u foki mo e website 'a e siasi pea pehe ki he 'enau facebook ke tokoni ki hono tu'uaki mo hono fakahoko atu e ngaue ni ki he taha kotoa pe 'oku fie tokoni. Ko kinautolu 'oku nau fie poupou mai ki he ngaue ko 'eni te nau ala fetu'utaki mai pe ki he Vahefonua ('Etuini Talakai), Ikilifi Pope (faifekau Vahenga Ngaue Saione) ki ha toe fakaikiiki 'o e ngāue ko 'eni.



Ko e falelotu fo'ou mo e holo 'a e Vahenga Ngaue Saione, Papatoetoe.



Ko e Teniti talitali 'eni 'a Saione

KO E TALI UI SEPITEMA 'A E HOU'EIKI FAFINE

'Oku hoko 'a Sepitema ko e mahina ia 'o e hou'eiki fafine. 'Oku 'uhinga ia ko e mahina ia 'oku fai 'enau Taliui 'a ia ko e ma'unga kelesi ia 'oku matu'aki fu'u mahu'inga ia kia kinautolu. 'Oku 'ikai foki ngata pé 'i he hou'eiki fafine ka 'oku toe kau ai pe mo e ngaahi f_mili he mahu'inga'ia he ma'unga kelesi ko 'eni.

Ko e taha foki he mahu'inga 'o e ma'unga kelesi ni ko e lava ke faka'ilonga'i ai 'a e ngaahi fofonga 'oku kau he taliui 'o e ta'u ni' pea nau mole atu kinautolu he ta'u hono hokó. Ko hono faka'ilonga'i kinautolu ko e koloa mahu'inga ia 'o tautautefito ki he kau toulekeleka.

Ko e mahina eni 'oku toe 'iloa foki ko e mahina kofu fo'ou ia 'o e ngaahi fa'é pea pehé ki he hou'eiki fafine. 'Oku hanga foki 'e he f_nau ia 'o teuteu'i 'enau ngaahi fa'é toulekeleká ke nau faka'ofa'ofa ki he 'enau taliui'. Pea 'ikai ko ia pé ka 'oku toe ngaahi foki mo 'enau me'a tokoni lelei.

Na'e fakahoko 'i he Sapate ko eni na'e toki 'osi 'a e taliui Sepitema ia 'a e ngaahi siasi Metotisi lahi pea ko e kongā 'e toki fakahoko ia 'i he uike ni.



Ko e taliui 'eni 'a Wesley Wellington.



Ko e kau fa'e mo e hou'eiki fafine 'o Saione he Sapate Fa'e 'o e 2008.

HOKOSI 'E HE FAIFEKAU TONGA 'A E TALEKITA MA'AE PASIFIKI

Ko e taha 'a e ngaahi ongoongo fakafiefia ki he kakai Tonga 'i he siasi Metotisi ko e hokosi 'e ha Tonga 'a e lakanga Talēkita ki he kakai 'o e Pasifiki'. Kuo fili 'a Rev. Setaita Kinahoi-Veikune ko e talēkita fo'ou ia ke ne fetongi 'a e talēkita malōlō ki he va'a 'o e Pasifiki 'i he Siasi Metotisi 'a Rev. Aso Samoa Saleupolu.

Na'e fai foki 'a e talangāue ki he fatongia ni 'i he ta'u kuo hili pea ne tohi ki ai 'a e ni'ihi 'o e kau faifekau mei he ngaahi motu 'o e Pasifiki 'a ee 'oku nau 'i he siasi Metotisi. Na'e kau ki ai 'a e

kau faifekau Ha'amoā, Tonga mo e ngaahi matakali kehe pe, pea na'e fili ai 'a Setaita kene hokosi 'a e lakanga ni.

'Oku fakahisitolia foki 'a e fili ko 'eni he 'oku 'ikai ngata ko e fuofua faifekau fefine 'eni ke ne hoko ki he fatongia ka ko e fuofua faifekau Tonga' eni kuo fili ki he lakanga talu hono fokotu'u 'a e talēkita ki he va'a 'o e Pasifiki. Ko e hoko atu foki eni 'a Setaita hili ia 'ene hoko ko e faifekau sea ki he Vahefonua 'o e kakai Tonga pea mo e faifekau pule foki ki he Vāhenga 'Aokalani mo Manu-kau.

Na'e fai 'a hono malanga fakanofu he mahina kuo 'osi 'i he kolisi Wesley 'i Pukekohe.

Na'e 'iai e Palesiteni mo e Tokoni Palesiteni 'a e siasi, tumuaki Maui pea mo e kau taki 'a e siasi, Ko e Malanga Fakanofu na'e fai ia he Palesiteni Malolo, Rev Rex Nathan.

Na'e toe fakakoloa foki he ne me'a ai e Pilinisesi Salote Mafile'o Pilolevu Tuita pea mo 'Eiki Nopele Lord Tuita, Pilinisesi 'Ofeina 'ehe Langi, Lord Fakafanua pea mo e fakafongga 'o e Tu'i Maui.

Ko e kau hiva 'a Dominion na'a nau tatakī 'a e ouau pea lava foki mo e hiva fakatahataha 'a e Vahefonua, na'e 'iai e hiva 'a e Kainga Ha'amoā pea mo Fisi.

Na'e pehē foki 'e Setaita 'i he 'ene lea fakamālō ko e koloa pea ko e tapuaki kiate ia mo hono fāmili koe'uhi ko e ui kuo fai 'e he 'Eiki ma'a kinautolu koe'uhii ko 'ene ngauē. Na'e 'oatu mo fakahoko foki 'a e talamonū mei he Vahefonua 'e he faifekau sea, Tevita Finau pea mo e ngaahi matakali 'a e Pasifiki mo e Mission Resourcing.



Ko e ni'ihi 'eni 'a e fāmili 'o e faifekau na'a nau folau mai ke kau fakataha he Fakanofu.



Ko e Pilinisesi Pule, Pilinisesi Salote Mafile'o Pilolevu Tuita mo Pilinisesi 'Ofeina 'ehe Langi pea mo Lord Tuita, Lord Fakafanua pea mo e fakafongga Tu'i Maui.

Ko Rev Setaita pea mo e hoa Dr Maika Kinahoi Veikune teuteu ki he fononga mo e fāmili ki loto ki he Ouau fakanofu ki he lakanga fo'ou Director of Pasifika Ministries.

FALELOTU KOSIPELI YOUTH FUNDRAISING TO REDEVELOP CHURCH AND HALL

As part of the Christchurch Tongan Methodist Church (Falelotu Kosipeli) the young people have been fundraising over the last three months to help out with the rebuild of our new hall and the strengthening of the church building.

We, as the Falelotu Kosipeli Youth have come together with fundraising ideas. These ideas include selling bowls of different varieties of food to our community in Christchurch.

On the September 11th we organised a group of 10 people who represented our youth to travel to Auckland to sell bowls of food to our Tongan community. As a result, we had a major success and raised more than \$10,000 for our church rebuild.

We continue to help our church with various plans including a fair and a carwash to on Saturday the 3rd of October, at our church property.

All Christchurch communities are welcome to come along and support our fundraising, which goes from at 10:00 am until 4:00 pm at the corner of Selwyn Street and Somerset crescent, Addington. We would really appreciate your support and any donation which will be going towards our church strengthening and hall rebuild.

