

TOUCHSTONE

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



Sleeping rough to end homelessness

By spending an uncomfortable night 120 Aucklanders have raised more than \$30,000 to help end homelessness.

Auckland business, community and political leaders were among those who faced a rainy winter night when they swapped comfortable beds for a sheet of cardboard to participate in the Lifewise Big Sleepout last month.

The rough sleepers included Mayor Phil Goff and Methodist Church of NZ president Rev Prince Devanandan. They bedded down on the cold concrete at the Auckland University of Technology's Wellesley Street campus along with 120 other participants to get an insight into what it means to live on the streets and to raise funds to tackle youth homelessness.

It was the second time Prince has slept outside for the Big Sleepout. He says this year it rained until 9:00 p.m., but it was not as cold as last time he

participated. He even managed to get some sleep.

"I think my presence at the event let people know that it is not just Lifewise, but the whole Methodist Church that is concerned about the problem of homelessness," Prince says.

As well as raising funds, the Big Sleepout aims to dispel misconceptions surrounding homelessness.

Participants enjoyed an evening meal and then heard presentations about homelessness from people who have experienced it. These included a heart-breaking account of youth homelessness from a young woman who spent 15 years on the streets.

The presentations ended with Tommy Nee's performance of his song Walk with You. Business woman Sarah Trotman is an eight-year veteran of the Big Sleepout and she commissioned Tommy's song.

Lifewise CEO Moira Lawler says talking with people who

have experienced homelessness, and sleeping rough helps participants see the issue differently.

"It humanises homelessness, and gets people talking about how we must work together to solve this issue."

Estimates hold there are more than 41,000 people in New Zealand who have no place to call home. More than half of New Zealand's homeless are under 25. One quarter of them are children.

While homelessness is a nationwide problem, it is most prevalent in Auckland where rents for three-bedroom houses have increased by 25 percent in five years.

Recent street counts indicate a sharp rise in the number of rough sleepers in central Auckland, with more than 177 people rough sleeping within three kilometres of Sky City.

Lifewise project manager Victoria Hearn says even though it was an uncomfortable night for many participants, it was



Auckland Mayor Phil Goff was one of those who slept rough for the Big Sleepout.

nothing compared to what young people face on the street.

"The most effective way to end homelessness for people is to stop it before it begins with effective prevention. Homeless people travel a predictable path into homelessness," Victoria says.

"On their way into homelessness, every single individual comes into contact with a person, programme or system that could prevent their homelessness. We need to promote and implement early intervention strategies."

Sarah Trotman says we all need to be part of the solution to homelessness.

"What continues to resonate with me is that luck has so much

to do with how we live our lives. As Lifewise says, you are only three live events away from being homeless. I hear and see this in the lives of the homeless people I talk to," Sarah says.

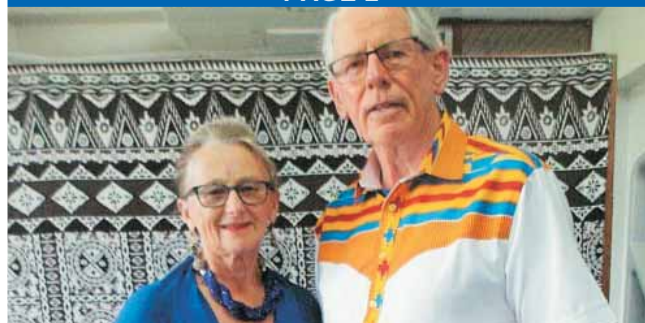
One of those sleeping out for the night was Southern Cross Surgical Centre general manager Michael Quirke. Michael says the experience definitely made him appreciate what he has.

"That any young person in this small nation should need to sleep like this is not right," he says.

To make a donation on behalf of Prince or others who took part in the Big Sleepout to help end youth homelessness, go to the website bigsleepout.org.nz.

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The international consultation discussed ways to revitalise the ecumenical movement in Asia.



Gathering seeks to revitalise ecumenism in Asia

By Marama Hotere

Recently I attended the Christian Conference of Asia (CCA) Consultation on Revitalizing the Ecumenical Movement in Chiang Mai, Thailand.

The consultation took place at the CCA offices at Payap University on July 11th and 12th. CCA general secretary Dr Mathews George Chunakara opened the gathering saying that “the ecumenical movement faces a complex situation at all levels - local, regional, and national”.

The challenges Mathews cited include increased denominationalism, declining membership in mainline Protestant

churches in the north, lack of vision, and negative attitudes.

He says church leaders need to promote ecumenism especially among the younger generation who lack interest in ecumenical formation. There are no easy solutions.

Guest speaker World Council of Churches deputy general secretary Father Ioan Sauca told the gathering that the search for Christian unity has to overcome strengthening of denominational identities, dogmatism and traditionalism.

It is in this context that delegates to the Chiang Mai consultation undertook an examination of the current situation

in Asia.

We reflected on the changing church and ecumenical landscapes and structures as well as shifting symbolism and analogies.

How to respond to these challenges with renewed commitment and clear perspectives was the focus of our gathering.

The high calibre of theological debate over the course of the three days opened my eyes to the depth and diversity of Asian theological interpretation.

The introductory paper 'The Asiatic Ecumenical Movement' presented by Rev Dr Ahn Jae Woong promoted an ecumenical movement that is gospel-centred and life-centred. It called for

church programmes and activities that are “mission, peace, justice and value-oriented”.

As a Christian living in Asia, Ahn advocated that the movement be, “Christocentric in nature, where the God-Christ event needs to be highlighted, Ecclesiocentric in character, where God-Church needs to be understood, and Anthropocentric in manifestation, where God-People-World need to be interrelated”.

We as a church have a lot to learn and can contribute to this body of knowledge. It is part of our responsibility to global community.

My brief Chiang Mai experience has inspired my Te

Taha Maori eyes, ears and heart to take an interest in ecumenism. I am humbled by the hospitality at Payap University, and thankful for the afternoon spent at the home of Rev Supaporn Yarnasarn to whom I am forever grateful for introducing me to jackfruit, longan and her infamous fighting roosters.

Heoi ano, he mihi maioha ki Te Taha Maori me te Professional Development Grants committee mo te haerenga whai wheako mutunga hua. Nga mihi mahana hoki kia Tumuaki Rev Diana Tana me Rev Rex Nathan na raua i manaaki ahau i runga tenei haerenga.

WMC vice president shares insights on Methodist-Anglican dialogue

By David Hill

Gillian Kingston has spent decades living out John Wesley's notion of a catholic spirit.

The World Methodist Council vice president and her husband, Rev Tom Kingston, were recently on holiday in New Zealand. While here, they caught up with Methodist and Anglican friends and discussed the Anglican-Methodist dialogue in Ireland.

Gillian says she takes inspiration from a letter John Wesley wrote to a Roman Catholic while in Dublin in 1749.

“When we met with Pope Francis last year he quoted quite fully from that letter.”

Hailing from Tipperary in the Republic of Ireland, Gillian has been involved in the Anglican-Methodist dialogue in Ireland since the 1970s. Initially the dialogue involved the Presbyterian Church, but it withdrew in 1989.

In 1998, the Church of Ireland Archbishop made the initiative a priority



Gillian Kingston

and eventually the long journey of discernment led to a covenant in 2002.

“Since the signing of the covenant we have been working on what it means, including the interchangeability of ministers. Now we are working through what it means for mission.”

The success of the Irish dialogue influenced the World Anglican Communion's Lambeth Conference to seek an international dialogue.

Gillian says the dialogue in Ireland was different to other countries like Britain and New Zealand, as both the Church of Ireland and the Irish Methodist Church are minorities.

Both of the Irish churches also operate across two countries, encompassing the 26 countries of the Irish Republic and the six counties of Northern Ireland. “It makes things difficult, but it's the way to go.”

Gillian says the face of Christianity in Ireland is changing.

“It used to be very much Catholic and

non-Catholic, but now we are very much wider with a significant Orthodox presence. There are significant groups from African backgrounds and there are those who are disillusioned with the Catholic Church and have set up their own church movements.”

There has also been a significant fall in church attendance, but not as low as in New Zealand.

There is still suspicion between Catholics and non-Catholics, which has led to two inter-church bodies - the Irish Council of Churches, which excludes the Catholic Church, and the Inter-Church Meeting which includes the Catholics.

Eight years ago the Irish Methodist Church decided to appoint a lay vice president to work alongside the ordained president, and Gillian was the first lay person appointed to the position. She served for three years.

She became World Methodist Council vice president last year. She also served 20 years in the international dialogue between Methodists and Catholics which began in 1967.

Gillian says the World Methodist

Council is a very interesting body that represents churches in 130 countries. It met in Houston, Texas, last year.

“Part of the challenge we face is learning to disagree agreeably. Issues around race, women, children, sexuality, climate change and theology have the capacity to divide, but I have hope.

“I personally believe that we are all made in the image of God no matter what our differences, so we need to find a way to disagree with sensitivity.”

Tom Kingston is a retired Methodist minister and Gillian is a local preacher. The couple regularly fills in and takes services in the Tipperary rural circuit.

While in New Zealand, Gillian attended a dinner for Anglicans and Methodists hosted by Auckland Bishop Ross Bay. She attended the induction of Anne Mills, the new dean of the Auckland Anglican Cathedral and she met with Auckland Methodists to discuss the Methodist-Anglican covenant.

PAC assists Pacific Theological College in Fiji

For the first time the Methodist Church's PAC Distribution Group has made a grant to the Pacific Theological College (PTC) in Suva, Fiji.

Grants from the PAC Fund are normally made to churches and community groups in New Zealand but the donation to PTC will allow it to improve its George Knight Memorial Library.

PTC is the leading ecumenical theological college in the Pacific, and last year the Hutt City Uniting Congregations Parish in Lower Hutt (HCUC) made an application to the Prince Albert College Trust for funds to help it expand and modernise its library.

HCUC agreed to contribute \$5000 as a supplement to any grant from the PAC. The PAC Distribution Group agreed to partner with the Parish with a grant of \$5000 to provide a total

of \$10,000.

PTC principal Rev Dr Fele Nokise was delighted to receive the grant. Fele's wife and PTC staff member Rosalyn passed away last year. Rosalyn was a New Zealander, and her contribution to the College will be acknowledged by housing the new books in a special section within the Library to be known as the Rosalyn Nokise Memorial Collection.

When HCUC parishioners Arthur and Pam Davis were in Fiji in June 2017, the acting principal of the College Rev Dr Gwayaweng Kiki presented them with a gift in appreciation of the grant from the PAC and the HCUC.

This gift, a Fijian sculpture, will be hung in Weteriana House, the new Connexional offices of the Methodist Church of NZ in Christchurch.



Pam and Arthur Davis with books destined for the Rosalyn Nokise Memorial Collection.

MCNZ selects presidential nominees

By Paul Titus

This year's unique process for selecting the next Methodist president and vice president has produced a slate of 10 candidates. The selection process now moves through two more stages to reach a final decision.

An extraordinary appointment process was made necessary by the inability of the 5+5 Panel at Conference 2016 to reach consensus on the next presidential team. The first step in the one-off selection this year was the same as usual with Methodist Synods and Hui Poari putting forward nominations by July 3rd.

Six nominations for president came forward, and four for vice president. The presidential candidates are Andrew Doubleday, Motekiai Fakatou, Ian Faulkner, Tevita Finau, Nicola Grundy, and Setaita Kinahoi Veikune.

The vice presidential candidates are Tevita Finau, Nicola Grundy, Rachael Masterton, and Edwin Talakai.

MCNZ general secretary Rev David Bush says for the Taiwi

division of the Church the next step is for synods to vote at their July or August synods. The results of these polls will then be tallied and the names of all candidates who receive approval from 50 percent of those eligible to vote will go forward to the Conference Panel, which will make the final selection.

The Conference Panel was formerly known as the 5+5. It is made up five members of Te Taha Maori and five members of Taiwi drawn from the Council of Conference.

"All official members of the Taiwi synods who are present on the day of annual meeting are eligible to vote on which of the 10 candidates they wish to go forward. This means there will actually be more members of the Church having a say than when this part of the process takes place at Conference," David says.

Ex-vice president Dr Arapera Ngaha says Te Taha Maori's nomination process this year was also the same as it traditionally is with consensus emerging over two meetings of Hui Poari as to

who would be good candidates.

"Hui Poari looks at who has the experience and skills to provide good leadership to the Church. One of the most important criteria for us is who can do a good job reflecting who we are as a bi-cultural church," Arapera says.

"What will be different this year is that Hui Poari will have more time to consider the full list of candidates and who we might consider best fit. Normally this only happens when we caucus at Conference, just before the 5+5 meets."

David says the Conference Panel will meet in early September to decide on which combination would make the most effective team to lead the church. The incoming team will then have a year to prepare before it takes office at Conference 2018.

From Taiwi all three Pasifika synods and three of the eight English-speaking synods nominated candidates.

Rev Marilyn Welch is superintendent of the three northern English-speaking synods

- Northland, Auckland, and Manukau. She says when they initially approached potential candidates those individuals refused to allow their names to go forward.

"There was a feeling that the process at Conference last year was unsafe and there was a lack of pastoral care for the candidates. We made some suggestions that went to the Council of Conference and there were some changes that we believe make it somewhat safer," Marilyn says.

"After that Auckland Synod approached an individual who agreed to have his name go forward, and more than half of the synod members approved his nomination through a postal ballot. The Manukau and Northland synod decided not to nominate anyone, however."

David says the decision to move to a biannual Conference created the impasse that made this year's special selection necessary, but also provided a means to resolve it.

"When the 5+5 could not reach a decision the next step

would have been to have the current president and vice president continue for another term of office. But Conference decided that it would have been a burden to ask people to serve a second two-year term," David says.

"Because there is no Conference this year it created the space to hold the special election we are now working through."

The two-year Conference is under a six-year trial period and a decision on whether to continue holding Conference every-other year will be made in 2022. David says if that is the case, Conference may want to re-examine its rules as to what alternative steps are taken when no decision on the next presidential team can be made.

"I note that the Methodist Church is not alone in holding a special election this year," he says. "The moderator-elect of the Presbyterian Church has withdrawn because of illness and they are going through a process similar to ours to select a new moderator."



A large choir from Ponsonby Tongan Methodist Church made the journey to Vava'u for the Conference.

Tongan Conference festive and spiritual

By Hilaire Campbell

Some 2000 people enjoyed perfect weather at the Free Wesleyan Church of Tonga's annual Conference on the island of Vava'u in June.

Methodist Church of NZ president Rev Prince Devanandan was among those who attended the week-long Conference. He says everything went according to plan and the island setting was perfect.

An official welcome to the Conference was extended by Free Wesleyan Church president Rev Dr Tevita 'Ahio. King Tu'pou VI and Queen Nanasipau'u led the official opening.

Of the 2000 people on hand for the Conference, about 400 were official delegates. Prince says the others included guests, local people and Tongans living overseas in the USA, Australia, England, Aotearoa and other Pacific Islands.

Students and staff from Trinity College were present as well as Tongan ministers from New Zealand Methodist churches and their families. Ex-president Rev Rex Nathan represented Te Taha Maori.

At the opening service King Tu'pou inducted Dr 'Ahio as

president and he in turn inducted the general secretary Rev Dr Tevita Havea. In both cases they were the existing office holder and re-elected.

In his brief sermon King Tu'pou stressed the need for wise stewardship of resources. Last year his sermon addressed the standard of church school education in Tonga.

Conference business was conducted in Tongan with an electronic translation. There were print-outs in English. Various reports were discussed at committee level and final resolutions brought to the Conference floor to be endorsed.

One important issue discussed at the Conference concerned some 3000 members of the Free Wesleyan Church living in NZ who wanted to be officially under the Conference of the Wesleyan Church in Tonga. Prince says, "This was a concern for the Tongan churches and there was discussion on why this was happening."

Another resolution called for the age of marriage in Tonga to increase from 15 to 18 years of age with parental consent. The move was prompted by the rising

rate of teen pregnancies and courtship before marriage.

Other discussions covered ministry, church operations, outreach, finances and youth affairs.

A large part of the Conference was devoted to ceremonial events and celebrations. A high note was the ordination of nine ministers from Tonga's theological college.

The most moving part of the conference for Prince was the singing of the Wesleyan hymn, 'And Are We Yet Alive'.

"That's what I experienced, the embracing and eating, singing, dancing and fellowship. It's one of the best conferences I've attended," he says.

Everyone enjoyed traditional dance performances and the Conference gave local schools a chance to fundraise. Prince says the Conference was hard work for the village people who provided all the food. "They might be cash poor but they are rich in hospitality and love."

MCNZ Vahefonua Tonga superintendent Rev Tevita Finau was pleased to attend his ancestral village reunion prior to the Conference. He says the

atmosphere of the Conference was spiritual and festive.

The official business of the Conference took place in the Holy Spirit Church in Neiafu, the capital of Vava'u. Tevita says, "There were so many people they couldn't all fit in. But everyone was very happy."

Tevita praised the choir for its hard work in preparing for the Conference and he was moved by their classical anthems, some by Handel and Mozart.

The Ponsonby Tongan Methodist Church in Auckland sent its entire adult and youth choir to the Conference led by conductor Sesipa Mausia.

The Ponsonby church's presbyter Rev Siutaisa Tukutau says it was very exciting.

"Some of our kids are very little and they have never had this experience before. Most of our youth are New Zealand-born. They testified that this is a great learning for them, and they will never forget this expedition," Siutaisa says.

"Ours was the only youth choir invited to sing at Conference and the only choir from NZ and overseas."

The Ponsonby choir sang on

Sunday of Conference and at three choral evenings, including the opening service. The choir also sang before the dawn service. Its youth performed an action song and dramas about fasting, forgiveness of sins and church school education.

"The main purpose of our invitation to Conference from General Secretary Dr Havea was to show us appreciation for accommodating and co-hosting students and teachers of Mailefih-Siuilikutapu College brass band from Neiafu," says Siutaisa.

Three band members died and several others were injured in a bus accident in Gisborne on Christmas Eve last year.

The Vava'u District Synod hosted the Conference. It also organised the venues and provided accommodation.

Tevita says the Conference ran very smoothly. "Everything was on time, even the two main meals of brunch and dinner."

Next year's Conference will be held in the Ha'apai Islands. Free Wesleyan Church members from those islands are vying for the privilege of hosting what will be the 95th Conference.

World Week of Peace in Palestine and Israel

Dear Brothers and Sisters in Christ, Despite 50 years of occupation and despair, hope prevails for a just peace in Palestine and Israel.

Throughout the World Week of Peace, 17-24 September, Christians around the globe are called to unite in peaceful actions to create a common international public witness.

During the same week, on Thursday, 21 September, the International Day of Prayer for Peace is held. You are all invited to join in our prayers and share your hopes for justice and peace.

The World Week of Peace in Palestine and Israel is a follow up to the joint prayers for justice and peace in the Holy Land that was held in Jerusalem on June 5th, and the World Council of Churches' consultations with church leaders from all over the world, which took place two weeks later.

It is accompanied by a worldwide social media campaign: 'Seek #JusticeAndPeace in the Holy

Land', launched in June 2017.

The World Council of Churches (WCC) represents more than half a billion Christians in 120 countries and is a strong and visible advocate for justice and peace.

Through support of its member churches in the region, and interreligious dialogue with other faith-based organizations, the WCC has a long history of engagement for justice and peace in Palestine and Israel.

The World Week of Peace is yet another opportunity to remind the world about the unsolved conflict in Palestine and Israel and to show solidarity with peace seeking people who suffer under occupation.

Please join us in our global manifestation for justice and peace in the Holy Land.

More information on the World Week of Peace in Palestine and Israel is on the WCC website (oikoumene.org.) Remaining yours in Christ.

Rev Dr Olav Fykse Tveit,
WCC General Secretary

The future of reformation

To the editor,

Isn't Reformation a human act of taking responsibility especially to improve one's religion? Isn't that what Jesus was doing? Is it what we are doing two millennia later?

As a Christian I have dropped references to God because traditional definitions of God and redefinitions of God are of a God of lost humanity. My God emerges from my humanity.

We have spent centuries giving God deism, dualism and theism quite unlike the 'Father' of Jesus, i.e., God as a parenting relationship.

Like Jesus we all have an awareness that gives us 'presence' that is extraordinary, that is of something that 'parents us', something empowering, healthy and good within.

I have friends who have worked hard on their beliefs, matured their beliefs, merged them with values, liberalised their beliefs, to retain God. But it didn't work for me and I don't think it was what Jesus did either.

I think Jesus found something within, a human capacity for wonder and awe, capacity for a vital relationship with humanity's goodness and power of spirituality, creativity and community.

Let's not cheapen it. Let's not be dismissive. Let's not choose a belief that makes humans intrinsically sinners and bad.

With such beliefs we will destroy ourselves. My relationship with 'presence' and 'Parent' will not allow me to think so poorly of humanity. Instead, presence and Parent nurture my faith, hope and love.

It's time to be Unitarians and respect the cause of all religions to create a vital relationship with humanity's presence and with humanity's Parent. Together, let's form wonderful, awesome inner relationships with our inner presence and inner Parent.

Let's own that and live in its way. Maybe it will give wisdom that we can own. Maybe it will give health that we can own. Maybe it will give us presence and Parent from within that we can own.

Maybe it will give us the relationship with life that we always knew we could own.

Therein is the future we can own, a reformation naturally born of humanity.

Bruce Tasker, Auckland

Exploding some myths about voluntary euthanasia

To the editor,

In its statement on the End of Life Choice Bill in June Touchstone, the Inter-Church Bioethics Council uses the term euthanasia rather than voluntary euthanasia, which is how its supporters see the situation.

The Bioethics Council also repeats the fearful image of greedy children pressuring their helpless parent to hurry up and die so they can get the inheritance.

Oregon has had a 'right to die' law now for 20 years, and research shows that during that period assisted deaths accounted for less than 0.2 percent of all deaths in the state.

About one-third of those with a medically dispensed lethal drug in Oregon did not use it but were happy they had the choice.

Four out of every five had cancer and were in hospice care when they applied for assistance and most died at home in the company of loved ones.

It is interesting that California's governor Jerry Brown, who originally trained to be a Jesuit priest, recently signed the assisted dying bill into law in his state.

His thinking was shaped by seeing so many elderly suffering during their final years.

As the saying goes: 'No more will die, but fewer will suffer'.

Like many people, I know of cases where medical professionals have intervened to 'save' someone's life, only to leave them live a bed-

ridden cabbage-like life for several more years until they, mercifully, die. Luckily, my mother and sister were given the option to 'turn the taps off' on my father. Knowing the circumstances I fully approved, even though I was overseas.

Although I attend a Methodist church, I find it very difficult to accept that other Christians should decide how I must end my life. The Roman Catholic Church has always believed that pain and suffering is necessary to enter heaven. Why should they impose that condition on people who do not believe in heaven, or even God?

I have a friend in Holland who developed cancer 12 years ago. It has been in remission until the beginning of this year. Now it has become rampant and she expects to die by the end of the year. I was mightily relieved when she told me that her doctor will help her "when it all gets too difficult to cope with".

She worked in NZ for many years and even her Catholic friends here are happy that she has that option. They may not choose that option themselves but they believe it should be available for others if they so desire or need it.

It is a pity that many other Christians cannot have the same attitude.

I was impressed with Ian Harris' article on choice at the end of life. I thought it was wide-ranging and well-balanced.

David Speary, Northcote



Homeless.

The Ageing Experience By Jan Fogg

Does God require us to keep working?

For quite a number of small parishes up and down the country, congregations are ageing. Often these congregations have no presbyter and the older members do the regular work of ministry.

Some of these worship communities are feeling tired and uncertain about where they are going and whether they are doing the right thing.

We need to ask the question: Are we sure that this is what God requires of us? Maybe instead it is just ourselves who frantically require older people to pitch in to keep things going in the local church?

Could it be possible that God is 'sitting back' wondering, "Why aren't those folks listening and watching to find new ways of being church in a different time and age?"

Is it the right thing to keep trying to build up an ageing congregation in the hope new people will come in and take up the tasks? Remember, one of the tasks of ageing is to let go of the idea that we are still 30 years old.

These are very difficult questions, but ones we must address. In these small parishes there are older folks who have been faithful all their lives. Now they take on tasks, pray, use the energy they have to keep their local church open, and serve their wider communities.

Some of them do an amazing job. They are creative, they mentor when they can, they make a difference in their communities, and they support each other.

But many of them are also

grieving, often for both the vibrant church community they have known in the past, and for a sense of hope to help them continue their faith journey. So what are these older faithful members to do?

In the rather complex theology of Romans we find that what matters is not simply doing good works. What matters is the love in one's heart through the Holy Spirit.

This means the human power needed to sustain our small faith communities is generated by love. If it feels like a burden, we might be best to drop what we are presently doing in church life and find something different into which we can pour our love.

I, for example, always found it hard work to be a treasurer, but others have the skill (and it seems the love) needed to keep the books right. Now I am very thankful that the wider church helps with on-line accounting packages that can do a lot of the hard work.

What I have found makes a difference is if people set a time limit for the tasks they do in the church - say about three years. If we are in a position too long, two things happen: firstly, we become tired and the tasks feels like work; and secondly no-one else is drawn into that position - no room is made for apprentices.

Let's do what can be done from love. Love leads to shalom. Shalom is wholeness and wellness. It mends, heals and restores. What feels like work, let go.

FROM THE PRESIDENT AND THE VICE PRESIDENT

More of the same or something new?

In the course of the Methodist year, here in Aotearoa, August is closely linked with Synod, that time when ministers and lay people gather with lots of reports.

This is the time we take stock of what we have been doing and select people to carry on the work at Synod level. Often it is a case of 'more of the same', but this year, there is no Conference. Some Synods are planning special events and extending the invitation beyond their own districts; we wish you well as you prepare for these occasions.

This August Synods will take part in the process to select the next presidential team. We urge everyone to approach this prayerfully and to be supportive both of the nominees and also of members of the Conference Panel who will convene to make the final decision.

In addition to electing our presidential team, we are in the process of electing our next government on 23rd September. This again requires prayerful and thoughtful preparation to vote for the leaders whom

we choose will lead the nation over another three years.

The fate of 41,000 homeless people, more than half of whom are below the age of 25, is a huge problem that we face as citizens of this land. What will be the future for these young people in five years' time? It is unfortunate that the media does not cover this as a serious problem in our society.

There are also problems in the health sector that put patients through immeasurable hardships. We as Methodists not only care about these people but also have the calling to work for the transformation of lives, as John Wesley did in his ministry.

To approach church life with 'more of the same' leaves us closed to the opportunities that open ahead of us. Relevant is a short parable that is often overlooked and ignored by commentators. It may be found in Matthew 13:51-52.

It suggests that just as a home-owner treasures both the old and the new, so we

find value in tradition as well as innovation. In our home, we polish a tarnished metal object and make a feature of it, revitalise with retro-art, or celebrate a find from the past in an op shop. It is also satisfying or liberating to enjoy contemporary art or benefit from new technology in new home appliances.

Jaroslav Pelikan famously reflected "Tradition is the living faith of the dead; traditionalism is the dead faith of the living. Tradition lives in conversation with the past, while remembering where we are and when we are and that it is we who have to decide".

This challenges us to ask questions of our church structure and practice. Are we simply going along with inherited ways of ministry and mission? Or are we exploring emerging patterns?

Jesus' teaching and ministry confronted a legal interpretation of the law and conveyed life-giving grace and love. Luther spearheaded a reformation that led to the rediscovery of a personal faith. John



President
Prince Devandan



Vice President
Viv Whimster

Wesley's ministry made the gospel vital and practical to ordinary people ignored by the institutional church.

God's Spirit has passed on this DNA to us. How will we allow it to be expressed in our church and individual lives? How can the Spirit infuse our existing relationships and build new communities?

What would both old and new, or less of the same and more of new possibilities look like for us? For you?

With our thoughts and prayers, we will work through the personal and community challenges and opportunities that August and September bring, knowing that God is active among us.

Reformation challenges the Church to rediscover spirit of protest

By Phil Tanis and Stephen Brown, World Communion of Reformed Churches

The commemoration of the Protestant Reformation challenges the church to undergo radical renewal and transformation.

This is the message Indian theologian George Zachariah gave in his keynote address to the global assembly of the World Communion of Reformed Churches (WCRC) in Leipzig, Germany.

"Even as we celebrate the 500th anniversary of Reformation, we need to place Reformation in the tradition of all subversive movements in history that tried to critique the distortion of movements into hierarchical and authoritarian institutions," George said at the opening day of the WCRC's General Council on June 29th.

The WCRC assembly is a gathering of 1000 people. This year its theme was 'Living

God, Renew and Transform Us'.

This assembly commemorated the 500th anniversary of Martin Luther's condemnation of church corruption in his 95 Theses, which sparked the Protestant Reformation. It also highlighted the actions of other Reformers such as John Calvin in Geneva.

"Reformation is the divine project of making all things new, and we are called to participate in this mission in our times," George said in his talk.

"The vocation of the Reformed Church is not to romanticize the past and to live in the present, glorifying the past. Rather our vocation is to reclaim the subversive faith inherent in our tradition, by putting the spirit of protest back in our tradition, theology, faith practices, and public witness.

"Here the voices of the unheard are the signs of the time that should lead us and inform us in our public witness."

George is a professor in the department of theology and ethics of the United Theological College, in Bangalore, India.

He told the assembly that the church is still a hierarchical power structure without sufficient commitment to democracy, transparency and accountability.

"Church reformed is a church in need of continuous reformation. Our theological formulations continue to remain elitist and racist, and our biblical reflections and liturgical practices are not sufficiently capable to inspire and inform the congregations in their discipleship journey to bring about healing and restoration in our communities."

In his address, George referred to the 1934 Barmen declaration of the Confessing Church in Nazi Germany which denounced the incursions of National Socialism in church life.

"A renewed and transformed church is called to be a witnessing presence in the public sphere, and hence it is a public church," he said.

"Particularly in the context of rising fascism, cultural nationalism and exceptionalism we need to draw inspiration from the Barmen declaration and become confessing churches in our respective contexts."

Responding to George's presentation, Dutch theologian Janneke Stegeman warned against "a Eurocentrism that continues to see Europe as the only possible source of freedom, democracy and truth".

Today, Janneke said, we need to pay attention to voices from the margins. These voices can confront power and tell us where people and the earth are being violated.

Who will you call when it all goes wrong?

By Catherine Hodges

There's nothing like a good family crisis to make you realise how lucky you are.

My mother-in-law recently had a major health event which required her to transfer from Tauranga to Waikato Hospital and my father-in-law to camp in the family lounge for a fortnight. Thank goodness for our public health system. Although not perfect, it provides exceptional health care in an emergency.

Mum had a burst brain aneurysm, it took a few days for Dad to realise that the splitting headache was quite serious, and then it was action stations with an emergency transfer via ambulance to the neurological ward in Hamilton.

With a few procedures undertaken we knew that there were options for repair, but Mum presented the doctors more challenges than just plain old diabetes and obesity. The first attempt at repair didn't work and they needed to get a special part from Australia.

We weren't clear if the specialist said that spare part cost \$15,000 or \$50,000,

but it duly arrived and when they started the procedure again Mum had a stroke on the table so the aneurysm repair was abandoned.

After four weeks in hospital, Mum has gone home with short term memory loss and she is even more adamant she's right about things than before. We hope that these will both come right in time.

While all this was happening we needed to address a funding shortfall at work and as a consequence I made a staff member redundant.

I also had issues with my teenager at secondary school and was summonsed for an interview with two of the deans. I felt like I had done something wrong!

I am sharing this personal stuff not to invite you to my pity party, but in a roundabout way to tell you why the Methodist Missions are important.

I was dealing with a raft of highly emotional personal issues. While this was all happening I had a good team of staff around me who could cover my lapses in attention and pick up the slack. I had a Board who encouraged and supported me

and understood that my mind was on other things. I accessed professional supervision.

I fell back on tried and true strategies and tools for myself: eating well (maybe a bit too well), vitamin B supplements, and lots of cuddles (my husband and kids thought the cuddles were for them). I also got some fresh air and exercise, which my supervisor said would help me metabolise my stress hormones, and actually it did help me feel better.

I had support and the right tools. Many of the people that Mission staff work with day-to-day are dealing with similar amounts of stress. As is the way of life, often when it rains it pours and it all can become overwhelming.

If you didn't have someone to turn to in times of crisis, whether its friends or family, or didn't know who to call and what to say what would you do? How on earth would you cope? If you didn't have your faith to fall back on, would you have hope that all would end well?

Spare a thought for the people that the Missions work with, and for others that you see in the community. There are people

who may not have friends and family who can help for a range of reasons not necessarily of their own making.

Many people don't know that they can ask for help. They don't know where to turn and they may not have the financial resources or wherewithal to find out.

Methodist Missions offer a broad range of support - from child care to aged care, education programmes, foodbanks, shelters, a hot shower, hot meals, activity programmes, community gardens, psychologists, social workers and counsellors.

Methodist Missions help people interact with others. We build community. We acknowledge and support people as they require it and enable them to maintain their self-respect.

Through the range of services we provide across the country we help people avoid feeling lonely in their particular time of need. Please support your local mission.

Catherine Hodges is director of Hamilton Methodist Social Services.

Kiwi pilgrims on the path of saints

Palmerston North-based Jenny and Rev John Hornblow lead Christian pilgrimages in Europe and the Middle East.

John says pilgrimage is about engaging with a place, its people and their stories.

On one of their pilgrimages you might find yourself wandering down a country road near Assisi in the spring sunshine and arriving by chance at the tiny church of Santa Maria Maddalena where Francis of Assisi encountered and embraced a leper.

Or you might scramble up the unstable rock track that leads to the summit of Croagh Patrick (St Patrick's sacred mountain) on Ireland's west coast.

Or you could shelter from the chill coastal winds from Lindisfarne and wonder how St Cuthbert and his monks survived in such harsh conditions.

In fact these were snippets from the pilgrimage John and Jenny led earlier this year to Italy to walk in the steps of Francis and Clare of Assisi, and to the UK and Ireland to explore Celtic Christianity.

Along with 22 other Kiwis they arrived in Rome on Good Friday in time to join thousands of others at Pope Francis' Way of the Cross commemoration. They then went to Assisi, the City of Peace, where the group was based while they explored Franciscan sanctuaries and sites throughout Umbria and Tuscany.

The Celtic section of the pilgrimage began in



Kiwi pilgrims at the grave of St Patrick.

Canterbury and journeyed through Wales, Ireland and Scotland.

John says "As we visited ancient and contemporary holy sites, three questions guided our thinking and wondering: What did God do in this place? What is God doing here now? What am I called to do in response?"

During April and May 2018 the pilgrimage will focus on Celtic Christianity and offers a more extended opportunity to explore how the early formation of the church in Britain and Ireland continues to contribute to our 21st century faith story.

More details can be found on the Pilgrimage NZ website (pilgrimage.nz).

Walk for the Planet now a feature film

By David Hill

What happens when a couple of Methodists decide to go walking? Others join in and it turns into a feature film...

Showing in cinemas this month is 'Seven Rivers Walking', which follows the journey of Walk for the Planet - 7 Rivers, 7 Weeks, a Methodist church initiative that took place during Lent and Easter this year.

The world premier takes place during the NZ Film Festival in Christchurch on August 19, and the film will also be playing in Auckland, Wellington, Nelson, Timaru and Rangiora.

Walk for the Planet - 7 Rivers, 7 Weeks was conceived over a sausage at New Brighton Union Church's weekly barbecue during a conversation I had with Rev Mark Gibson.

I work as a rural journalist. In the city I often hear people talk about how dairy farmers pollute our rivers, but when I talk with rural people I often hear that the 'city folk just don't get it'. We are very good at talking



about each other, but how about having a conversation.

For six months Mark and I nurtured Walk for the Planet into life over coffee in a New Brighton cafe. After we received the backing of the Methodist PAC Fund and the Central South Island Synod and set up a Facebook page it grew and grew and grew.

Rivers and water quality are hot topics and will only get hotter.

Film directors Gaylene Barnes and Kathleen Gallagher have put together an 84-minute feature film from the countless hours of footage they filmed during 15 events along seven Canterbury rivers.

For more information about the film and scheduled screenings, like the Walking for the Planet - 7 Rivers, 7 Weeks page on Facebook or go to the website sevenrivers.nz. Also following on from Walk for the Planet's successful Lenten Study Guide is a new study guide of reflections has been prepared for the Season of Creation.

It has reflections that take you on a journey to explore trees, birds, rivers, animals and humans through theology and science.

For a copy of Come out of Your Cage and Talk to the Stars - A Conversation with Creation go to the Walk for Others page on Facebook, email dphill@xtra.co.nz, or phone me on 027-421 3761.

HONEST TO GOD

By Ian Harris

Shared meaning in the secular world

By Ian Harris
It's an interesting exercise to tease out what, apart from geography, makes us New Zealanders conscious of our identity as a people. Where do we find the 'us-ness' of us? What are the symbols we respond to?

A century ago the answer might have been summed up as 'God, king and country'. These symbols helped rally New Zealanders, and in due course marched them off to war. And these symbols were mightily reinforced by the human sacrifice at Gallipoli, El Alamein and other campaigns.

Pride and remembrance still unite the nation every Anzac Day, so that even those crusading for shops to open all through Easter and Christmas would keep them closed that morning.

NZers who travel abroad, however, become aware of the country in a different way from those who stay at home. It becomes more than a geographical expression, but is rather a distinctive way of being and thinking. After experiencing life elsewhere, they realise that much that is different about us is worth holding on to.

The monarchy still reminds us of the heritage that New Zealanders of British descent share with Britain. This includes the treaty that brought them and Maori together, but the unifying power of the monarchy seems to be waning.

And God? Our national anthem notwithstanding, most people today would be startled by the notion that God is part of the mix defining what it means to be a New Zealander. Many would find more pride of identity in the result of the latest rugby test - as long as the All Blacks won. A loss can make the nation glum.

Other sources of pride and worth in the world are the achievements of individual artists, writers, scientists and film-makers, though they still have to win recognition overseas before they register in the national psyche. But compared with sporting champions, even the foremost among them have only minority appeal. Rarely do they unite or inspire the nation.

There was a time in the evolution of the species when the most powerful force binding tribes and nations (which originally meant people bound by birth) was their god.

Each tribe developed its own god or gods. They were exclusive to that people, and religion was an expression of the life of that tribe. So the

Romans, Britons and Maori all had their own gods, rituals and customs. No one chose their religion from a range of options; they were born into it willy-nilly, and woe betide them if they deviated from its sanctions.

The Jews likewise had their God, and in a famous incident the prophet Elijah pitted him against Baal, the Canaanite god of weather and fertility. The challenge was to see whose god could call fire down on an altar to burn a sacrificial bull. When the Jews' god won, Elijah celebrated by slaughtering 450 prophets of Baal. It was a test match to outdo all others.

Today, vestiges of belief in a God everyone acknowledged may linger for some in the notion of God, queen and country. Now except in the United States, Western leaders seldom use religion to rally a modern state.

The shared sense of meaning which Christianity once offered in the West has fragmented under the twin pressures of secularisation and the growing presence of other faiths. New Zealand now lacks that sense of shared values and common purpose which for most people the churches once supplied.

In their place swirl triumphalist visions ranging from the welfare state to the unfettered market economy to the eco-nation. At times these have been espoused with a passion bordering on the religious, but none has come close to uniting New Zealanders in a common cause.

This lack of shared meaning is a distinguishing mark of the secular culture. It throws up starkly the contrast between tribal societies bound by their god, and the fragmentation, alienation and confusion of their modern secular counterparts.

All this sets up a completely new context for the churches in today's world. The 4000 years of Judaeo-Christian heritage they nurture remains a rich quarry for the nation at large - and, for most, a culturally congenial one - because it is out of that tradition that our secular society has emerged.

But if that is to happen, the churches must first acknowledge that new times demand new ways of formulating questions, new ways of relating to the society they are part of, and new ways of expressing faith that are in sync with the secular culture all of us share.



Ian Harris



Methodist Trust Association

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PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues Coordinator

Student takes Crown to court over climate change

When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more will be required (Luke 12).

Last month Methodist parishioner Yvonne Curtis attended the High Court to hear the case student Sarah Thompson has taken against the government for its failure to take sufficient action on climate change.

Sarah's claim is based on the failure of the government to act consistently with New Zealand's Climate Change Response Act 2002, and its failure to meet our international obligations through commitments we have signed up to in the series of United Nations conventions on climate change.

Yvonne says that over the three days of the court proceedings there were a lot of technical details both about the science and international climate conventions.

The science is that human activities have increased concentrations of greenhouse gases in the atmosphere and the warming this is causing will adversely affect ecosystems and humankind.

Sarah cited the unprecedented warming



Sarah Thompson has taken a case against the New Zealand government's failure to meet its obligations under climate change treaties.

of the atmosphere and oceans, melting snow and ice, and rising oceans.

Her evidence showed a link between climate change and water. The effects include melting glaciers and higher flood risks. Dwindling safe water supplies threaten one sixth of the world's population.

Declining food production and the failure of crops are other looming problems. Although there could be an increase in food production due to warming in some latitudes, there will be much

greater losses from draughts, floods, and severe weather.

Sarah referred to the possibility that about 30 percent of existing species face extinction after only 2 degrees of warming.

New Zealand has signed up to a number of agreements, most recently the Paris Agreement in 2015. These contain clauses that require parties to take urgent action to hold the increase in global average temperature to 2 degrees.

A carbon budget sets the total amount that can be emitted to keep warming within 2 degrees at 820 gigatonnes. By 2011 some 515 gigatonnes were emitted and at the current rate, the remaining 305 gigatonnes will be emitted by 2035.

Yvonne says an active plan to reduce emissions needs to be put in place, and the focus should be on stopping oil extraction and coal mining. In New Zealand agriculture has to adjust and diversify, but the priority is to stop CO2 emissions from fossil fuels.

New Zealand has set a target of a 50 percent CO2 reduction by 2050. Under the 2002 Act New Zealand has a duty to review and revise its policies after the publication of official scientific reports and amend its

targets.

New Zealand has failed in several ways to meet its obligations, Sarah says. These include failure to stabilize greenhouse gas emissions, and failure to account for the specific needs of vulnerable developing countries.

Sarah claims that New Zealand is out of line with other developed countries, and we have failed to set targets that would be in line with a maximum 1.5 or 2 degrees warming.

Minister of Climate Change Issues Paula Bennett defends the government's position on the basis of science and economic modeling. The Crown agrees with much of Sarah's evidence, including that New Zealand is a high emitter and that delaying global action will increase the difficulty of transitioning to long-term low emissions.

But the Crown denied they have a requirement to set a target that will stabilize greenhouse gas emissions, and claims that New Zealand's contribution is fair and ambitious.

Yvonne said the science the Crown used was out of date and their case seemed weak.

Community volunteers honoured in Mercury Bay

By Dorothy Preece

The annual service of recognition for Mercury Bay community volunteers was held at St Andrew's by the Sea Community Church in Whitianga on June 26th.

The service comes at the end of Volunteers Week and is widely appreciated in the Bay. The event brings together people who rarely get the chance to say 'thank you' to each other.

Representatives of 29 community groups were on hand and participants included District Mayor Sandra Goudie.

The theme was the environment, and speakers included representatives from the successful Kauri 2000 Trust whose volunteers have planted 50,000 kauri seedlings in the Coromandel.

Others included workers from the local Community Gardens and the Bike Park, developed from waste land in Whitianga.

Golden Girls, a group who sing for the elderly residents in the Whitianga Continuing Care Unit and Tairua Aged Care, sang a selection of their songs.

Recognition was given to those who work to improve the living environment of others by knitting blankets, providing meals and recycling clothing.

The event was jointly sponsored by St Andrew's by the Sea and St Peter's Anglican fellowship. Rev Gillian Reid (St Peter's) opened with Genesis "I have given you dominion..." and Rev John Twemlow (St Andrew's) closed with a reflection on God's Creation from Psalm 104.

The children's slot was a story that Jesus told, about a greedy boy who wanted everything NOW, and wasted all the good things his father had given him, but who was welcomed with open arms when he came home.

A slideshow ran throughout the service showing volunteer groups at work in the community, interspersed with messages of thanks.

Morning tea is an integral part of the volunteers' service, and with two fellowships providing the food, that too, was greatly appreciated.



The Kauri 2000 Trust was one of the groups that were acknowledged and thanked at a special church service.



Habitat for Humanity volunteers built this home for single mum Sorovesi Galo.

Kiwis muck in to build needed homes

Every year, Fijians brace themselves for tropical cyclones, torrential rain and flooding between the months of November and April.

Last year Cyclone Winston completely destroyed Sorovesi (Soro) Galo's home. Soro is a single mother, and she was forced to move with her two daughters and grandson into her brother's single room home with six other family members.

Like many in Fiji, Soro was living without decent shelter.

Thanks to Habitat for Humanity's work in Fiji, Soro received a home built by 15 Kiwi 'Global Village' volunteers. During the week-long construction, the Kiwi team worked alongside members of the family, as well as local carpenters, to build the family a cyclone-resistant home.

Many in the Global Village team had no construction experience, but all got stuck in with the work. Families like Soro's across the world are able to get a new start thanks to the homes built by Kiwi volunteers.

Global Village is an opportunity to travel overseas with likeminded New Zealanders, make a tangible contribution to a family in need, and immerse yourself in a new culture.

Volunteers require no building experience, just a willingness to give new things a go. There is a Habitat Big Build coming up in Cambodia in November.

If you would like to join a team of 100 from New Zealand building homes alongside families in need, visit the Habitat for Humanity website (habitat.org.nz) or email globalvillage@habitat.org.nz.

Transformative conversations

**GREG HUGHSON
REFLECTS ON MATTHEW**

The stories we read from Matthew's gospel during August remind us of the amazing compassion and mercy that Jesus showed towards the people of his day, and his capacity to engage in transformative conversations.

Matthew informs us that just before the feeding of the 5000, Jesus "had compassion on the crowds and healed their sick" (Matt 14:14).

Later that night, the disciples went ahead of Jesus in a boat, and found themselves caught up in a wild storm. Jesus came to them, in the midst of their distress, and had compassion on them. He encouraged them not to be afraid (Matt 14:27).

Peter got out of the boat and walked towards Jesus, but when he realised how strong the wind was he became afraid and began to sink, calling out to Jesus "Lord, save me!"

Jesus reached out his hand and caught

Peter, reprimanding him for doubting and having so little faith. In contrast to Peter's lack of faith, a Canaanite woman is congratulated by Jesus for having great faith. Consequently her request that he heal her daughter is granted (Matt 15:28).

When Jesus asks Simon Peter "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God," (Matt 16:16).

The gospels are full of transformative conversations between Jesus and people. In Matthew's gospel, it is interesting to note that Jesus tends to either affirm or reprimand the characters with whom he interacts.

A merciful and compassionate attitude inspires both the affirmations and the critiques offered by Jesus. His intent is to facilitate the holistic transformation of his disciples, through both affirmation and gentle reprimand.

He chooses the most appropriate words

for each person, and each context. Jesus is concerned for the physical, mental and spiritual well-being of each person he meets.

He communicates accordingly to help transform and renew lives.

As followers of Jesus today, I suggest we need to learn how to engage more effectively in transformative conversations within and way beyond the Church.

It requires a great deal of wisdom and tact to know precisely what to say when interacting with others. Words carry the potential to either help uplift, renew and transform others, or to devastate and demoralise.

It is not only what we say, but how we say it. We need to think before we speak, if we are to be agents of renewal and transformation.

In his letter to the Romans, Paul urges his brothers and sisters that in view of God's mercy (as revealed in Christ Jesus)

they should be transformed by the renewing of their minds (Romans 12:2).

The Christian life, ever since, has been and continues to be one of constant renewal and transformation. Paul identifies arrogance as one common human characteristic requiring urgent transformation.

Christians should live humble lives in accordance with the faith which God has distributed to each of us (Romans 12:3).

Paul reminds his readers, then and now, that we are all different and we all have different gifts (Romans 12: 4-6).

The fact that we have so many different gifts and experiences makes engaging in transformative conversations with each other all the more interesting. Through thoughtful conversation with children, with each other, and with God we are transformed by the renewing of our minds and becoming the people God created us to be.

Overcoming the barriers between us

FROM WHERE I SIT

By Andrew Doubleday

I am an addict. Or close to it. I find myself almost inexorably drawn to tune in to the latest on Donald Trump.

It is like watching a train wreck in slow motion - one wants to drag one's eyes away, but finds it very difficult. As well as an amazing gift for grabbing attention, President Trump has an unhappy knack of effectively exploiting one of the most alarming manifestations of the current spirit of the age - tribalism, and its key manifestation, polarisation.

Wherever we look, we see polarisation, people retreating to silos, effectively hunkering down into echo chambers. The only voices we listen to are the ones that agree with us, affirm our prejudices, or champion the worthy causes we hold dear.



Andrew Doubleday

Those outside are 'other'. We often demonise them and treat them as deficient and less than fully human. They are unworthy of dignity and respect. Until, of course, they see the light, and their thoughts and behaviours align with our orthodoxy.

This rapidly increasing polarisation is apparent in almost all corners of the planet. As an avid consumer of the American political scene, I am appalled at the vitriol expressed by both sides toward the other. Polling of the real issues would suggest that both sides, for the most part, want the same things - they just can't agree on the route for getting there.

The church also, stands in constant danger of heading down the same path.

We have done it in the past, and will almost certainly do it again. For many among us, experiencing themselves to be disenfranchised continues to be a present reality.

I am currently preaching through the letter to the Ephesians. I am caught afresh by the vision of a new humanity in which that which divides and separates us loses its power in the light of the oneness that is ours in Christ.

We are all different, yet Christ "has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new humanity", (Eph 2:14-15).

The word used in the Greek for 'barrier' is 'phragmos' - in some commentaries this is described as a hedge with large prickly spines used to protect property from

intruders.

I picture Christ ripping up that hedge which separates. As he does so it tears at his flesh, ripping into him, as he seeks to reconcile us to one another.

Paul's vision is clear. It is that Christ's intent is "to build us together to become a dwelling in which God lives by his Spirit," (Eph 2:22).

This is a synergistic exercise - one in which the total is greater than the sum of the parts - and it can only happen when we agree that we need each other, put down our weapons, and start to really listen to one another. Not just to the words, but to the heart, to the pain, and to the spirit of Christ seeking to break through and draw us together.

The ethics of Eden

By Adrian Skelton, UCANZ executive officer.

Two experiences of gardens have impressed me very much this year.

Before UCANZ's Waikato Regional Forum, I visited the justly famous Hamilton Gardens with all their variety and exoticism. Vistas of Italian renaissance give way to riotous colour enclosed in an Indian garden.

A Chinese scholar's garden leads to an English flower garden; an American Modernist garden is followed by a Japanese garden of contemplation. Each one is magnificently managed, with every element in its place.

The contrasting experience was a permaculture course in Hawke's Bay where I discovered a trinity of permaculture principles: Earth Care (including natural systems and species), People Care (healthy communities, basic needs, education, healing) and Fair Shares (sharing surplus resources, pursuing social and political justice).

Compare this with another Trinity, that somewhat dry doctrine of the Christian Church. At one level, the Trinitarian doctrine tries to describe



The principles of permaculture echo the Christian doctrine of the Trinity.

God at work in the world - dwelling in the creative process, in union with Jesus' humanity, and as spirit, advocating unity and cooperation.

Let's take a closer look. Genesis portrays the supervision of a garden

by a Creator. Permaculture relates to the stewardship of nature and the tenure of land.

The Gospel proclaims Jesus' vision of a world in harmony with the Creator's intent. Permaculture is

permeated with a sense of the oneness of creation.

The Spirit urges us to cooperate, not compete. Permaculture extends this to economic, social and political balance.

Both permaculture and the Trinitarian model seek to relate us to a deeper ecology - to the interconnectedness of all things.

In the language of classical theology, the 'economic' Trinity describes what God does. And we can discover much about God's action in the world by exploring what Thomas Aquinas called the 'book of nature' alongside the book of scripture. In both books, we find inscribed a harmony of care for the Earth, compassion for its people, and concern for justice.

It is fascinating, and surely not surprising, to find the deeper truths of life celebrated so similarly in diverse disciplines.

Wesleyhaven closes rest home and hospital, eyes new units

By Hilaire Campbell

Changes in the retirement village market are forcing Wesley Community Action (WCA) to close two of its aged care facilities.

The decision has a positive dimension because it will give WCA the space to develop more social housing for pensioners with limited means.

WCA's Wesleyhaven Village in Naenae is surrounded by native bush and is known for the quality of its care.

WCA director David Hanna says it is one of the Mission's significant services.

Recently, however, David had to announce the closure of Wesleyhaven's rest home and hospital. Its 32 independent rental villas will be retained, however.

"We are in the middle of the moving process and we have issued notice to residential staff, friends and family that we are closing the rest home and hospital by the 18th of August," David says.

"We have been very busy transferring and supporting residents into new homes. We are moving all 60 residents from the hospital and rest home into different facilities, most of them in the Hutt Valley."

Of the 25 residents in the hospital, 22 have confirmed places



Wesleyhaven is closing its rest home and hospital but will retain its 32 villas.

and three residents are on a waiting list. The rest home has 34 residents and 27 of them have confirmed places. Seven of those are on a waitlist or still deciding, says David.

"We have a good relationship with the Hutt Valley District Health Board and they have told us there are beds available in the Hutt Valley, so we hope the transition will be smooth. Although we

realise this is a significant upheaval for residents.

"It is a difficult situation and not what anyone wanted to happen. We want to support residents at what is an emotional and distressing time for them."

David says some residents have no active family support, but Wesleyhaven staff will provide them the help they need.

WCA has a good reputation for

pastoral care and a strong tradition of caring for more challenging residents who don't always suit other aged care services.

David says the process of closing is also very hard for the 80 staff members who will be made redundant. Many have worked at Wesleyhaven for a long time - some for 30 years.

Wesleyhaven will be missed as a place that provides an advanced level of care across the board.

A senior clinician at Hutt Hospital says the staff at Wesleyhaven are a caring, skilled and good humoured lot. He says Wesleyhaven tolerates quirky characters who others find a bit challenging and does a great job with them.

A number of other facilities in the Hutt Valley have premium beds costing up to \$60 per day, but Wesleyhaven provides all beds at the Government rate, with no additional charges.

David says having Wesleyhaven available has allowed other aged care providers to charge a premium and turn prospective residents away if they couldn't afford to pay. Now, however, they won't be able to do that.

Wesleyhaven first opened its doors to the public in 1955 and

since then it has been home to more than 7000 residents. Wesleyhaven was the first retirement village to have a hospital and a rest home as well as independent villas.

It has always catered for people from all walks of life and from all ethnic groups. In the 1960s a partnership with Jewish Aged Care led to the establishment of Deckston, a separate rest home on the site.

Now, however, higher costs mean WCA has to change the way Wesleyhaven operates.

"We looked at redevelopment, but with the cost of building we were not confident of breaking even. That's the reality of running a complex service in today's market," David says.

For some time WCA has looked at more options to get resources to the most vulnerable members of the community.

The WCA Board believes there is a gap for quality low rent social housing for pensioners with limited assets. With the closure of the rest home, space will be available at Wesleyhaven to build more independent living units.

Churches as social entrepreneurs

By Hilaire Campbell

Ideas on how the concept 'social enterprise' could help the Church came thick and fast at a workshop on June 22nd at Laidlaw College in Christchurch.

After a Maori welcome, facilitator Loudon Keir invited those attending the workshop to consider the phenomenal infrastructure and resources of our churches.

Social enterprise can be defined as a way to improve social wellbeing, the environment, or economic performance. It is a growing movement in the business sector.

Laidlaw principal Dr Roshan Allpress gave a keynote speech on how churches can align with commerce and social enterprise to solve social issues.

Roshan explored the relationship between philanthropy and business. He examined the nature of philanthropy - originally a derogatory term - which today is something that "anyone who wants to do good, aspires to be."

He then gave an historical account of social enterprise. Roshan says it has been a feature of Christian communities since the first century. Its modern version can be traced to the mid-18th century when British evangelical merchants began experimenting with new ways to pursue philanthropic ends.

Growing from small associations that mixed business and charity, by the 1840s Victorian societies were running vast global enterprises, interlinked with merchant and banking systems.

Even New Zealand was touched by these endeavours. Samuel Marsden's Northland mission was based on a vision of a sustainable economic settlement that would provide benefits to Maori.

Dr Sean Barnes from the Akina Foundation described how social enterprise works. Sean is passionate about the impact business can have on society and the environment.

He outlined goals for sustainable development and suggested that young people are our emerging entrepreneurs. He says that while having an impact is everything, "you have got to have a business side to survive".

Some successful NZ examples of social

enterprise Sean discussed are Fill their Lunchbox (which provides lunches to schools), Kilmarnock Enterprises (which provides employment for people with disabilities) and Patu Aotearoa (which provides health services to Maori and Pasifika).

"Almost every sector has some form of social enterprise operating, and the business models are as varied as the sectors themselves."

A panel of five people debated the challenges and opportunities that social enterprise affords.

The panellists included Pathway Trust managing director Steve Jukes. Pathway Trust provides opportunities for former prisoners and others seeking a fresh start through social enterprise. It runs an international business, Alloyfold, that generates revenue for their operations.

Jacky White described her social enterprise experience in Uganda, and Christine Lane from the Christchurch City Council described her experience supporting community organizations.

The theme for the café-style lunch was 'Why have a meeting when you can have a party?'

Voting via whiteboard on two issues gave everyone a say. The first was how the church can engage with the community through social enterprise and what role the Te Raranga church network might play in facilitating this engagement.

Strong support was voiced for empowering congregations and building networks among churches.

The second question asked what opportunities and challenges the church faces in engaging with social enterprise. Concerns were voiced about trust in the church, silos, and an aging population.

The workshop was well attended. The 50 participants came mainly from Christchurch but some came from Wellington and elsewhere in Canterbury. They included Anglican Bishop Victoria Matthews and Methodist Central South Island Synod superintendent Rev Kathryn Walters.

The focus is now on the Social Enterprise World Forum (SEWF) which takes place in Christchurch from 27-29 September. More than 1200 people are expected to attend.

Hindus support secular education in state schools

By David Hines

The Hindu Council of New Zealand has come out in favour of secular education in state schools.

In evidence filed with the Human Rights Review Tribunal, they say there is no place for religious observances or religious instruction classes in a single religion as happens now. However, they say teaching about religion for knowledge and information purposes is okay.

The evidence, presented by the Hindu Council's joint general secretary Pritika Sharma says it agrees with the matters raised by the Secular Education Network, opposing:

- Christian volunteer groups teaching biased religious instruction to children in hundreds of state schools,
- Christian readings and prayers being used in school assemblies
- Other kinds of religious activities, such as hiring Christian chaplains to support children who are in trouble.

The Council says the Ministry of Education does not have the ability to check whether teaching about religions and non-religious beliefs is unbiased. It is concerned about the ostracism of children who are withdrawn from religious instruction classes and a sense of entitlement in children who attend.

Pritika says religion has profound impacts on individuals and society, both positive and negative. It has been one of the

principal causes in conflict, destruction and misery of the human society, including the Crusades and Jihad.

"Hence, young minds should get a balanced picture of the role of religion and faith, and should not be prejudiced into a distorted worldview through one-sided theological teaching of religion along with practice and observance in the schools.

"Instead, these young minds should be taught spirituality, moral values, and ethics as well as introductory knowledge about all major religions and about those who do not believe in religion.

"Schools should not officially observe any religious functions or ceremonies within the school premises or outside. However, the concepts of different festivals from various cultures can be introduced for knowledge development."

She says schools must respect the unique position of Maori. If karakia and tikanga Maori are universal and secular they may be taught in schools, but religious karakia should not be allowed.

The Hindu Council's statement says it would be best to have no religious instruction in schools, but if they continue, Hindu Dharma should also be taught by qualified teachers from the Hindu tradition.

David Hines is a Methodist lay preacher and public relations officer for the Secular Education Network.



Pritika Sharma



Rev Vai Ngahe (right) says community leaders are organising a hikoï to highlight the housing problem in South Auckland.

Death shocks Manurewa church

By Paul Titus

The death of a homeless man sleeping at Manurewa Methodist Church has galvanised community leaders to speak up about the problems facing vulnerable people.

'Freedom sleeper' Haami Manahi, 59, died in his sleep on July 11. He was found at the rear of Manurewa Methodist Church prior to the weekly Tuesday morning tea that the church provides to the community.

A memorial service for Haami was held at the church on July 21st. Haami's family paid tribute to him and local MP Louisa Wall was among the speakers.

Manurewa Methodist minister Rev Vaitu'ulala (Vai) Ngahe says after Haami's death local city councillors, community board members and others are organising a hikoï to highlight the problems surrounding housing and vulnerable people in Auckland.

"Haami's death was an eye-opener and it has sparked a community effort. We want to take people's awareness about our housing problems to another level, and we want to bring these issues to the attention of Social Development Minister Anne Tolley," Vai says.

"The hikoï we are planning is called the Hikoï of Hope and it will start at our church, which we call the Corner of Hope. Chairperson of the Manurewa Local Board Angela Dalton and Auckland City Councillor Daniel Newman are helping to organise the hikoï."

Vai says homeless people face a number of practical problems, such as where to go to the toilet and wash themselves. Many, such as Haami, have mental health issues and cannot

afford to get the treatment they require.

"Housing is a big problem but that is only one problem freedom sleepers have. The city council locks its toilets at night so they have no place to go until morning, and there are no adequate facilities for showering or brushing teeth."

"Louisa Wall is working with a local medical clinic to see if they can provide some free services to the homeless people in Manurewa.

"The church is talking with the engineering class at Manurewa High School. They have offered to build lockers and containers where homeless people could keep their belongings."

Haami's death was a shock to the church community. Manurewa Methodist parishioner Beverley Iosefo is the church's kitchen supervisor. She was preparing the morning tea when he was found and was very upset.

"Haami had spent a long time in Paremoro Prison and he had mental health problems but his family spoke highly of him and he never gave us any trouble," Vai says.

The event was a learning experience for Vai too.

"It is important for us as the church to look at what we can do. It is good to read the Bible and learn the stories but we have to think about how we can put the Bible out there in a way that makes a real difference for people."

He wonders if the church has any buildings or could be part of a community effort to lease some place where homeless people could stay warm and dry over the cold winter months.



Minister raises alarm over Dargaville homeless

By Cory Miller

As the housing shortage extends its reach to the north of the country families in Dargaville have been forced to sleep in cars, while others live in overcrowded homes.

Meanwhile the town's Methodist minister has gone door-knocking in search of anyone with a room or house to spare for at least five families who have no home to call their own.

Rev Kuli Fisi'iahi says the critical shortage of rental homes in Dargaville has led to working families with nowhere to sleep but their cars.

He came across a family of five, including three children aged 14, 11, and 4, who had been living in their seven-seater van for about a week after they were served notice on their property.

Unable to find a house in time, Kuli says the family parked up in the parking lot of the Dargaville Boating Club. The parents both work at the local meat works, but were unable to find a place to live.

Kuli says when he tried to find them a place to live, there were none to be found through the usual methods, in rental listings, with agents or on sites like TradeMe.

"There is no house here in Dargaville for rent. That's what the real-estate agents told me - they don't have any at all."

Dargaville has a population of about 4300 people, and has few if any houses left for rent. On TradeMe there was only one three-bedroom property listed in late July. Three others were available for rent on the site, but one was a single bedroom and the others only had two rooms.

So Kuli has taken to the streets to find the family a house.

"We knock on houses that are on the market for sale and we ask the landlord if while they are waiting for someone to buy the house if they could let our family rent.

"Most landlords won't accept that, but we are calling here for love, for people to care for humanity. We still believe humanity exists in this community."

So far, his door-knocking has led to him housing the family who were living in the carpark in early July, but at the time Touchstone went to print there were at least five other families in need of a house.

Three of those were living at the Dargaville Boating Club carpark with nothing but the



Rev Kuli Fisi'iahi says homelessness is a new phenomenon in Dargaville.

public toilets to use for washing.

Kuli says the others were crammed into houses with other families and there are likely to be more he has not heard of.

"There are people homeless in Dargaville, not living in the carpark, overcrowded in other families' or friends' houses. Because the weather is so cold other Tongan families are hosting them and it's a matter for the landlord to find them and kick them out."

"We have one family here who have six adults and six children in a three-bedroom house."

In his five years of working as a minister in the northland town, Kuli says it is the first time he has seen working families living in cars.

He has called on local politicians and government agencies to step in to help and has attended several public meetings to discuss what can be done.

Te Tai Tokerau minister Rev Rex Nathan is one of those Kuli has approached for support. Rex says it is something Maori wardens in Dargaville have also alerted him too.

"It got raised by one of the Maori wardens, he noticed two vehicles at the carpark at the Boating Club and he went and spoke to them about it."

Rex says the common thread has been a shortage of rental properties for working families.

"None of them are beneficiaries. We'll put it this way - at least not yet."



Help families live better lives

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PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services

METHODIST ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA

Methodist social housing projects underway in Auckland

By Cory Miller

Homes for the elderly and for people living with disabilities are among a number of developments the Methodist Mission Northern's property arm has been working on this year.

A total of 15 new homes are under construction, eight for the elderly in Mangere, South Auckland and seven accessible units for the disabled and their families on Auckland's North Shore.

Spearheading the developments is the Airedale Property Trust, a Methodist charitable trust that builds, manages and maintains church properties.

Proceeds from the Trust's work goes back into Methodist Mission Northern's social services arm, Lifewise, which runs projects to help the local communities.

The eight two-bedroom houses being built for the elderly in Mangere are the second stage of the Matanikolo social housing project. They have an expected completion date of June 2018.

The first stage of Matanikolo saw 22 homes built in 2013. They now have more than 130 people living in them.

Under a 50-year-partnership with the Government, the Airedale Property Trust and the Mangere Tongan Methodist Church established an inner-city village that gives homes to those in need.

The vision behind the project was to provide families from low socio-economic backgrounds houses that would suit their needs at any stage in life. The homes at Matanikolo are designed to house three generations of a family.

Airedale Property Trust chief executive Bruce Stone says the project was about more than just building houses. It is about "building communities".

Bruce says the people who live at Matanikolo have gone through all the things that communities go through.

"Children are being born, they work together, and they do things together."

The way the community came together to support a widow after her husband died shows the strength of character of its residents.

"The community helped the widow.

It wasn't orchestrated, they just did it. It was a milestone for me when I saw them functioning as a community."

Bruce says the eight new units being built in Matanikolo will give elderly people the option of moving into new homes where they can remain independent while being close to their relatives and friends.

There is also some undeveloped land at the village and plans for its

future are not yet finalised. In the past the community has expressed a desire to build a community hub with a cafe, childcare centre and recreation facilities.

Bruce says the success of the Matanikolo shows how the church can provide homes for the community.

Meanwhile, on the other side of town, work on the units for the disabled is already well underway in Beach Haven on the North Shore.

The seven units, in three standalone buildings are being built on the site where the Beach Haven Methodist Church once stood.

Bruce says the development will provide affordable, accessible homes for those living with a disability and it will help meet the growing need of such homes on the North Shore.

"We had seen disabled people who had to leave their families and find housing elsewhere in Auckland, because they could not afford to live in their own local community."

Even though the homes are still being built, there are already people queuing up to get through their doors. The houses are on track to be completed in September.



Airedale Property Trust chief executive Bruce Stone.



New units in Matanikolo Village will provide independent living for older people.



Airedale Property Trust is building seven units for the disabled in Beach Haven.

Mission teams up to provide emergency housing in Blenheim

Collaboration between the Christchurch Methodist Mission (CMM) and the Crossroads Marlborough Charitable Trust will provide emergency housing for up to 68 households per year.

The Ministry of Social Development (MSD) chose the joint initiative as the preferred emergency housing service in Blenheim. So far four families that were previously homeless have moved into the temporary housing.

Housing NZ has purchased the houses, and the Methodist Mission and Crossroads will run them. MSD is currently negotiating to buy additional houses and a motel complex so that people have access to the housing they need.

The initiative is in response to the scarce supply of affordable houses in Marlborough. A critical lack of housing in Blenheim has seen the Government provide nearly \$3,000 a day in emergency grants to house people in local motels.

More than 40 families now live



From left: Christchurch Methodist Mission managers Jill Hawkey and Andrea Goodman with Crossroads coordinator Janette Walker.

in motels in Blenheim because of the housing shortfall.

Crossroads has seen first-hand

the sheer demand that exists in the community. The trust operates John's Kitchen, a drop-in centre

that provides meals and a wide range of support services in Blenheim.

About 60 percent of the individuals and families served at John's Kitchen do not have secure housing. Since the start of the year an increasing number of families have sought help with housing.

This is due to the sharp increase in the cost of rental accommodation which is pushing some families out of their homes.

CMM executive director Jill Hawkey says that partnering with Crossroads and MSD on this initiative fits with the Mission's goal to provide housing to those who need it.

"The housing crisis in New Zealand is not just in the big cities. There is a real lack of affordable housing in Blenheim which has left people out in the cold.

This initiative will address the immediate need they have and then support them into more permanent housing."

Individuals and families can

stay in emergency housing for up to 12 weeks. During this time social workers help them secure long-term tenancy and make sure they have the resources to move into a permanent home.

Once in a permanent home, they can receive up to 12 weeks of follow-up support from a social worker to address the issues that led to homelessness and ensure they can maintain their tenancy. The social worker links the families to local health and social service providers, including addiction or mental health services, if necessary.

Running this emergency housing service reaffirms CMM's commitment to the Marlborough region. As the social service arm of the Methodist Church of New Zealand CMM covers Canterbury, Nelson, West Coast and Marlborough.

Famine and war threaten East Africa

Meeting massive human need is proving impossible in one of the world's worst conflict zones. South Sudan has been crippled by conflict since December 2013.

Thanks to global efforts the famine that was declared in Unity State has been averted, but the ranks of the hungry and displaced have continued to swell.

Going into the rainy season which makes road impassable and aid delivery impossible another 1.7 million people were critically short of food placing them one step below starvation.

One in three South Sudanese are displaced from their homes - close to one million have fled to Uganda, many as unaccompanied children.

A third season of drought has hit Ethiopia, Kenya and Somalia. North-eastern Nigeria is also experiencing drought. More than 20 million people are struggling to survive according to the United Nations.

Conditions are expected to deteriorate as the dry season takes over. An infestation of fall armyworm is damaging maize crops. Food costs are soaring and farmers are migrating further in search of water, increasing tension over scarce resources.

Funds may be scarce but it has not stopped the ACT Alliance from organising

relief and camps for displaced people.

"The scope of this disaster is unprecedented. The long-term consequences of malnutrition will show up in generations to come so we want to get as much help as we can to as many people as possible," says CWS national director Pauline McKay.

ACT Alliance is distributing food, seed and water and running schools in affected countries. Support is needed now to run these programmes

In South Sudan, CWS partners the Maridi Service Agency is helping newly displaced people set up small businesses in more stable Western Equatoria.

CWS is appealing for funds for South Sudan where it has been involved for more than 30 years. It has made a small grant to a Christian aid programme in Yemen that delivers water and sanitation and food for mothers with children under five years old in two regions where cholera is present.

In Ethiopia, funds will assist with immediate needs.

"We are part of a big network that can feed and support many people during this time of hunger. I encourage those who can to give generously," Pauline says.

Donations to the South Sudan Appeal can be made on line at cws.org.nz or sent to CWS, PO Box 22652, Christchurch.



Developers run first aid training for coastal communities in the Philippines to prepare for future disasters.

CWS partners prepare for climate change

Super Typhoon Haiyan ripped through the north of isolated Aklan province in the Philippines in November 2013. Thanks to good planning the coastal region was not as badly affected as it might have been.

Even so it left 98 percent of houses damaged or destroyed and wiped out thousands of trees.

Nearly four years later Christian World Service partner Developers has made good progress thanks to donations to the Philippines Appeal and the Special Project of Methodist and Presbyterian women.

The latest development is a new farmers' market known locally as Talipapa. Like any farmers market it is a gathering point for neighbouring communities. Each week farmers sell produce, fishermen bring fresh fish inland, and women sell condiments or other goods they have made.

The idea for the market came out of a lively all-age workshop that explored ways to improve the local economy. Funding for construction came from CWS. The community provided the land and set up a management committee of small farmers.

It is the second phase of a plan supported by donations to CWS. The first provided corrugated iron roofing for 3,061 homes.

Alongside the market, Developers has organized major planting drives to replace banana, coconut and other trees and replace food crops like cassava and taro.

Their original aim was to replant 12,000 trees and root crops, but nearly 50,000 have been planted to replace those lost in the storm. Work has begun on adding value to their crops, for example producing banana chips and making muffins.

One aspect of this second phase work

is to prepare for future disaster through emergency drills, first aid and other training. Local people have learned about climate change which is causing more intense weather patterns,

"We have always liked the way Developers works within the community. In a short space of time they have put in place some good economic foundations and measures to reduce risk," says CWS international programmes coordinator Trish Murray.

Climate change has been a key part of their education programme across all ages. They are using Typhoon Haiyan as a means to prepare for an uncertain future.

Developers has long been concerned about damage done to the coast from clearing mangroves. Donations for mangroves in CWS's Gifted programme will enable them to plant the first of three hectares of mangroves to protect the coast from tidal surges and provide a habitat for fish.

"The communities they work with know the harm catastrophic weather events can do. They are doing everything in their power to prepare," says Trish.

A donation to CWS partners taking action in their own communities is one way to put resources at the frontline.

CWS is also asking people to support the campaign for a Zero Carbon Act. As part of the Council for International Development, CWS is asking for legislation committing New Zealand to reach the zero carbon goal by 2050.

For more information email cws@cws.org.nz.

In South Sudan we need food



Please donate now so we can eat today.

www.cws.org.nz



Nations say no to nuclear weapons

After six years of negotiations, a treaty banning nuclear weapons was adopted on July 7.

The treaty is supported by 122 countries and it bans the manufacture, possession and use of nuclear weapons. It recognises the responsibility of all states, although the nine countries with nuclear weapons and 30 countries allied with the USA opposed it.

Unlike the 1968 Non-proliferation of Nuclear Weapons Treaty which allowed five countries to possess nuclear weapons, it prohibits the direct or indirect use, threat of use, possession, acquisition and development of nuclear weapons.

"New Zealand has taken a lead in global efforts to make the world safe from nuclear weapons. The treaty is another step in this journey. We must keep the pressure on the nuclear powers to stop the nuclear madness," says CWS national director Pauline McKay.

CWS is a long term supporter of the campaign to ban nuclear weapons.

Negotiations on the treaty focused on the immense harm that would be done to people and the environment if nuclear weapons were used. It recognises the human suffering caused by the nuclear bombing of Hiroshima and Nagasaki and testing on the Pacific atolls of Bikini, Moruroa and Faungatafa.

"The treaty and the process which led to it have taken the international debate over nuclear weapons beyond the narrow self-serving perspectives of military strategy and political influence to the wider domain of humanitarian principle and fundamental ethics," says World Council of Churches international affairs director Peter Prove.

Nuclear weapons are now in the same category of the most harmful weapons along with chemical and biological weapons, anti-personnel landmines and cluster munition.

The treaty requires states to provide assistance to victims of nuclear weapons use and testing, and requires environmental remediation for areas contaminated by radiation.

Christian World Service has long supported Moruroa E Tatou in its campaign for compensation for workers and families affected by nuclear testing in Tahiti.

The late John Doom and the Protestant Church have taken a leading role. Last month six members of the French committee deciding compensation resigned, further delaying compensation for tests that ended in 1996.

Nations will be able to sign the treaty from September 20 and it will enter into force after 50 countries have ratified it. The New Zealand government made the negotiations a high priority.

Young People

Raise 'em Up gives kids a lift

A grant from the Methodist Church's Let the Children Live fund is helping an Auckland church run a fun-filled school holiday programme.

Avondale Union Parish has been running the Raise 'em Up holiday programme since September 2015.

The parish launched the holiday programme as a church-based mission project to keep children occupied during the two week school holiday period.

Co-ordinator of the holiday programme Christina Esau-Elu says the programme runs from 10:00-2:00, three days a week. Each day begin with devotion time, followed by morning tea and then arts & crafts and other activities. The children always receive a hearty lunch as well.

The Avondale Parish has two congregations, one English-speaking and one Samoan-speaking, and it has two properties Rosebank Peninsula Church and Avondale Union Church. Christina says both properties are used to host Raise

'em Up, depending on what activity the children are doing.

Raise 'em Up is for children in the 7-13 age group and it can accommodate up to 17 kids.

"Many of the children who attend are from the congregation but some are from the wider community. We charge \$20 per child for the six day holiday programme or \$30 for three or more children from a family," Christina says.

"We start with 30 to 40 minutes of praise and worship. We talk with the kids about how to be with other people, how to love one another and share some of Jesus' parables.

"Activities we have done include tying and weaving. This July we had a university student from our congregation come and teach the kids about poetry and they all wrote alphabet poems. We have a computer room and we also do treasure hunts."

Baking is popular with the young



Raise 'em Up kids waiting for a train to go to the movies.



TJ Nivo is one of the volunteers who helps make Raise 'em UP a success.

people, especially when they can enjoy it for morning tea or, in the case of pizzas with their own favourite toppings, for lunch.

The Avondale churches' proximity to a park presents an ideal venue for outdoor sports and games on sunny days while board games and puzzles are available for those who prefer indoor activities.

Art sessions have included creating designs for the Raise 'em Up logo, finger knitting and tea towel origami. The kids also painted a 6.5m banner for the congregation's Faka-Me celebrations.

And, Christina says, each week there is a field trip.

"We have been to MOTAT (Auckland's Museum of Transport and Technology), Paradise Ice Skating, to libraries and to the movies. These past July holidays we planned to visit the Maritime Museum and take the kids sailing, but it didn't happen because of bad weather. We have prebooked a visit for the October school holidays."

Christina grew up in the Avondale Parish, and she says volunteers from the church, including some dedicated youth, play an important role in making Raise 'em Up a success.

The congregation is grateful for the funds it has received from the Methodist Church to support the programme.

Kidz Korna!

WELCOME TO KIDZ KORNA AUGUST 2017!

I hope everyone had a great holiday and is enjoying being back at school!

As I looked out of my window this morning, I saw the trees in the park, birds flying, and children in the playground. I was reminded about the wonderful world God has given to us.

We live in an amazing world with so many plants, animals, insects and people to enjoy.

We have to remember that we need to take care of these precious gifts. Remember to water the plants and feed your pets.

Bees give us honey and other insects play a part in our lives. Friends are also important but remember to have a friend you must be a friend.

This month we hear from the children who enjoy attending the Friday Club at Lindisfarne Methodist Church in Invercargill.

Friday Club is part of the outreach programme of Lindisfarne Methodist Church in Invercargill. Each month up to 20 kidz from local schools gather to hear stories and take part in craft activities. After that we have a shared sit-down meal.

The theme this month was 'Hedgehogs'.



Friday Club's hedgehogs

insect Word Search

A	S	N	B	T	S	W	T	H	E	Y	A
R	E	T	S	U	O	W	E	A	K	E	B
T	B	E	N	R	R	U	T	M	S	C	T
H	E	E	M	A	G	G	O	T	P	I	Y
B	E	N	S	T	O	T	S	E	I	L	F
R	T	E	R	U	H	U	P	G	D	L	T
H	L	E	I	O	C	R	F	N	E	O	O
R	E	P	P	O	H	S	S	A	R	G	D
R	A	L	L	I	P	R	E	T	A	C	Prov (30-25)

Can you find all these words?

When you have found all the words in the puzzle the remaining letters will spell out a sentence from Proverbs.

ANTS, BEES, BEETLE, CATERPILLAR, FLEA, FLIES, GNAT, GRASSHOPPER, GRUB, HORNET, LICE, LOCUST, MAGGOT, MOTH, SPIDER, WORM



For your Bookshelf

Hedgehugs

By Steve Wilson

Illustrations by Lucy Tapper

2014, Maverick Arts Publishing, 30 pages



This is a delightful picture book about two hedgehogs, Horace and Hattie. The most important thing they want to do is hug, but their prickles always get in the way. They are too spiky.

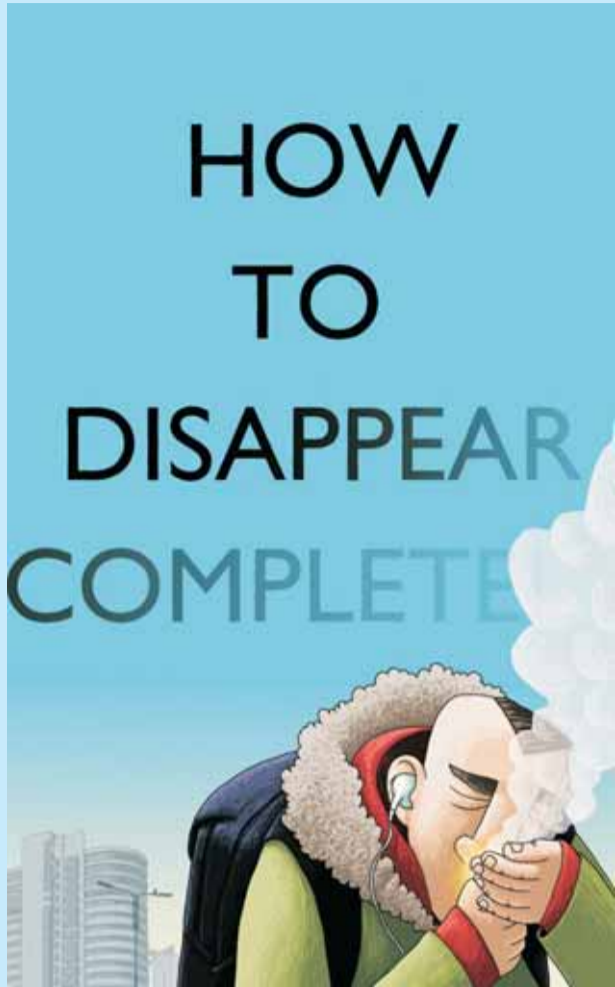
The many ways they try to solve the problem are clever, amazing and amusing. This book is written for three to six year olds, but I really enjoyed it!

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox@xtra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A comic review by Steve Taylor



Films are visual storytelling. The film reviewer examines the craft of images.

In this review, I want to examine images from the genre that is comic rather than cinematic.

'How to Disappear Completely' is the latest offering from UK artist Si Smith. Si is a Leeds-based commercial cartoonist by day, and by night he expresses his faith in ways both visual and playful.

His comic '40' is a creative imagining of Jesus in the wilderness, 'Stations of the Resurrection' is a set of illustrations reflecting on Jesus' resurrection today and his 'Advent Flatpack' is a series of paper-based figures to be assembled in the Christmas build up. Each is telling of story through pictures.

How to Disappear Completely is a 63 page comic that offers a strikingly sophisticated visual engagement with the Lenten journey and the city of Leeds. The main character quits work, deletes his Facebook account and enters a contemporary wilderness, an abandoned municipal tower.

There he turns his artistic skills loose on the interior walls. Visually, what is abandoned is transformed from the inside out. The results are

brehtaking, as the palette, initially black and white, morphs into life-giving blues and rich reds.

The theological work is biblical and imaginative. The 40 days of Lent are linked to the seven days of creation. It is a rich reading of Scripture, weaving creation into the life of Christ.

The Biblical instruction of Genesis 2:15 - to till and keep - find expression in the wasteland of urban life. God's glory is revealed in the work of human hands (Psalm 8:6), incarnate amid modern day Leeds.

Temptations remain, despite the wilderness. Social media and random violence magnified by the alienations of urban life clamour for attention. As the monastic life has testified through time, isolation only amplifies the soundtrack of our inner world.

Intriguingly, a feature of How to Disappear Completely is the soundtrack. The comic genre might be paper-based, yet a playlist on page 2 provokes the question: Is sound a tempting distraction? Or a source of revelation?

The main character is rarely without music. This provides a narrative continuity, first in the lyrics and second, symbolically, in the loss of sound as the iPod dies.

Si Smith works in conversation with painter, Stanley Spencer. A Spencer quote on page 2 offers words to introduce reflection on the expression of vocation.

Spencer painted works on Christ in the Wilderness (1939-1954) and Resurrection (1945-1950). He sought to visualise resurrection as ascent that had to be depicted in the urban streets on which he worked and walked. How to Disappear Completely is a fitting response, a work of love for Leeds.

In its urban particularity universal questions are raised. What would it look like for Jesus to enter your town? Where are the abandoned places in which your vocation might be called to create?

How to Disappear Completely is available for 5 pounds plus postage from Leeds Church Institute (accounts@leedschurchinstitute.org). For those seeking a contemporary reflection on vocation today, it is a life-giving purchase.

Rev Dr Steve Taylor is principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *Built for change (Mediacom: 2016)* and writes in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

BIBLE NAMES IN MAORI

With Matariki rising, the Maori New Year underway and Maori Language Week approaching, it is timely to consider some of the Bible names that have been translated into Te Reo.

The early missionaries were heartened by the way Maori enjoyed hearing stories from the Bible. Maori particularly related to stories from the Hebrew Scriptures that had first been passed down the generations as an oral tradition. Each first word is a Maori translation of a Bible name. The clue and missing word relate to the Bible character.

Bible Challenge	Piripi: brought Nathanael to Jesus	_____ P _____	Jn 1:46
	Hone: A son of Zebedee	_____ O _____	Mt 4:21
	Paora: was shipwrecked near Malta	_____ P _____	Ac 28:1-3
	Hohua: followed Moses as leader of Israelites	_____ U _____	Dut 31:14
	Rahera: favourite wife of Jacob	_____ L _____	Gn 29:30
	Mata: spoke to Jesus about her dead brother	_____ A _____	Jn 11:21
	Anaru: found a boy willing to share his lunch	_____ R _____	Jn 6:8-9
	Ripeka: a mother of twins	_____ B _____	Gn 25:20-24
	Rawiri: Israel's most famous king	_____ I _____	1 Sm 18:20
	Aperahama: husband of Sarah	_____ B _____	Gn 21:2
	Anahera: A heavenly messenger	_____ L _____	Rev 1:1
	Hemi: The brother of John	_____ E _____	Mt 4:21
	Huhana: A female disciple	_____ N _____	Lk 8:3
	Hera: A woman who laughed	_____ A _____	Gn 21:6
	Mohi: He parted the Red Sea	_____ M _____	Ex 14:21
	Tipene: The first Christian martyr	_____ E _____	Ac 7:59
	Hamahona: Strong in body but weak in morals	_____ S _____	Jg 16:4-6
	Mikaere: Archangel who fought the Devil	_____ I _____	Jde 1:9
	Hana: Prayed desperately for a son	_____ N _____	1 Sm 1:15
	Mere: most popular female name in the NT	_____ M _____	Mk 15:40
Arama: The father of humankind	_____ A _____	Gn 5:1-2	
Koa: A 'Fruit of the Spirit'	_____ O _____	Gal 5:22	
Petera: He tried to walk on water	_____ R _____	Mt 14:28-30	
Timoti: He travelled with Paul and Silas	_____ I _____	Ac 17:14	

ANSWERS: Phillip, John, Paul, Joshua, Rachel, Martha, Andrew, Rebekah, David, Abraham, Angel, James, Susanna, Sarah, Moses, Stephen, Samson, Michael, Hannah, Mary, Adam, Joy, Peter, Timothy © RMS

Prayers of peace for Korea

The World Council of Churches and the World Communion of Reformed Churches are calling their member churches to observe a Sunday of Prayer for the Peaceful Reunification of the Korean Peninsula on 13 August.

Each year, Christians are invited to join in a prayer for peace and reunification of the Korean Peninsula. Prepared by the National Council of Churches in Korea (NCKK) and the Korean Christian Federation (KCF), the prayer is traditionally used on the Sunday before 15 August.

The 15th of August, celebrated as Liberation Day in both North and South Korea, marks the date in 1945 when Korea won independence from Japanese colonial oppression, yet ironically it also was the day when the peninsula was divided into two countries.

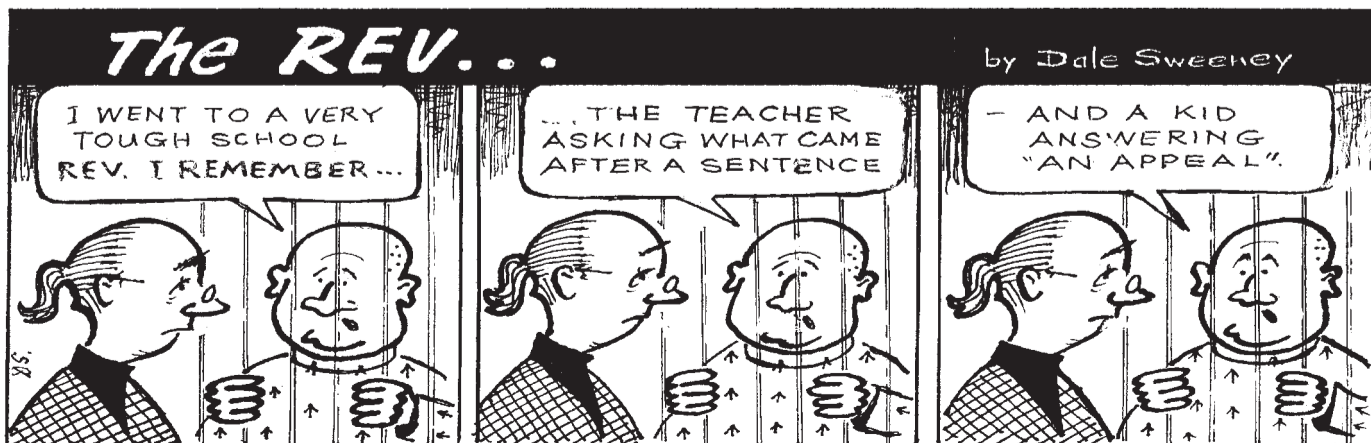
The WCC joins in prayer as part of the pilgrimage of justice and peace, a key concept from the WCC 10th Assembly in Busan, Republic of Korea.

The assembly adopted an official statement on peace and reunification of the Korean peninsula, pledging to accompany the people of North and South Korea in their "struggle for justice, peace and life".

The theme for this year's prayer is based on Romans 14:19: "Let us then pursue what makes for peace and for mutual up building."

Goals are to:

1. To pray, with all the churches of the world, for the reconciliation and healing of the divided Korean peninsula;
2. To overcome the South/North antagonism and conflict by opening an interaction between North and South;
3. To foster an environment which will see peaceful reunification of the Korean peninsula by concluding a Peace Treaty; and
4. To create a spirit of cooperation and solidarity among the churches of the world who pray for peace and reunification of the Korean Peninsula as well as for peace in the global village.



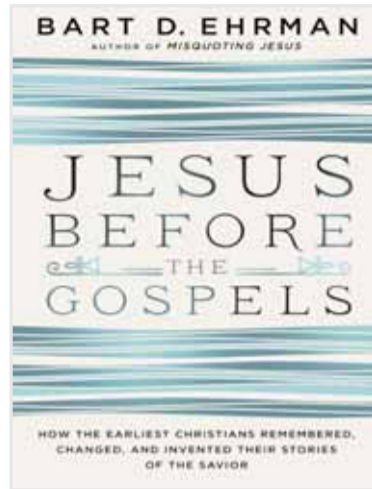
Jesus Before the Gospels - How the Earliest Christians Remembered, Changed, and Invented Their Stories of the Savior

For me there were two aspects to this book. One aspect was a fascinating study of memory.

We found out that memories can become distorted, altered, even fabricated. We learnt that memories are remembered by individuals but only understood in a social context and can be moulded by that context.

We were told about the difference between the gist (key elements) of a memory, and its details. Three witnesses to a crash might remember different details (who did what, how many people there were in the cars), but all agree about the gist, that there was a crash.

I enjoyed all this, mostly new to me, though I had come across the famous 'gorillas in our midst' experiment (see pg 50f). I was not surprised to learn that when we try to recall one particular occasion of something we do often, that we sometimes fill in the details from the store of the 'repeats' we keep in our



heads.

It was on the second aspect, when Bart Ehrman applied all this to stories about Jesus circulating in the years between the resurrection and the written gospels, that I found him somewhat less satisfying.

He outlined two series of gist memories about Jesus' life on pg 149, and pg 194. Both lists would be agreed by all, except hardened sceptics. Then he proceeded to demonstrate the ways these memories have been distorted by the gospel writers (whom he argues were not literally Matthew, Mark, Luke and John) to suit the various contexts and societies in which they wrote.

For instance, he argues that the various passion stories cannot all be true historically, because the details are not identical. Therefore, one or more must have been moulded by those authors.

To those with a literalist view of the Bible this would be shocking, but for most Christians, who believe that there is a human element in the writing of the gospels, this comes as no big surprise. It is what preachers do all the time; we all tell the same Bible stories in fresh ways.

In fact I expect God to tell me something new when I read a well-known passage in preparation for the coming Sunday. It is not that I have remembered differently, but that I have drawn a different slant from that memory.

There were various places where I disagreed with Bart, but none of these was crucial to the basic argument and so I would definitely recommend the book for its study on memory, and somewhat less so for its attempt to unsettle Bible literalists.

Interestingly Bart helped me realise how some fake news might become true in the memories of those who want it to be true, and how politicians might change their minds about details of meetings and emails.

Memories can be altered, even created. Don't believe me? Read the book. Maybe Kellyanne Conway's 'alternative facts' do exist! (Did I really write that?)

By Bart Ehrman
2017, HarperOne, 336 pages
Reviewer: Peter Taylor

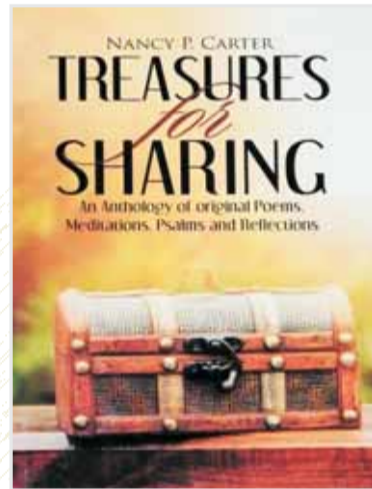
Treasures for Sharing - An Anthology of Original Poems, Meditations, Psalms and Reflections

In the foreword to Nancy's anthology, her daughter Anne writes "Over many years, Nancy has written a vast number of creative pieces - poems for birthdays and other special occasions; psalms for today, reflections and short stories for a variety of audiences and purposes."

Many people have been blessed by her personal touch and her family testify to the anticipation and delight experienced by receiving their special birthday poems each year. Losing her sight did not stop the creative juices from flowing."

The anthology has a great breadth of content. There are 32 poems, two Psalms, eight reflections, one parable and a grandmother's prayer.

What impresses me about Nancy's writings is the variety of things that stimulate her to reflect. For example, a walk through her flower and vegetable garden, the beginning of a New Year, seasons of the Christian Year - Good Friday, Pentecost and Christmas, the seasons of spring, summer and winter, visiting some limestone rocks, losing her eyesight (seeing less with her eyes but more through her creative imagination), a walk



up Mangere Mountain behind where she lives, wedding anniversaries, the birth of a grandchild, the rivers that featured in her life, the Whanganui, Avon and the many rivers in Buin, South Bougainville where she and her late husband Rev George Carter lived with their children while on Missionary service.

Even though hope and joy feature in her writing, Nancy remains a realist. She acknowledges the testing times that beset us all.

"Have you ever agonised over a wayward child, suffered the loss of a loved one, faced surgery or chronic illness, wept when a child left home to gain independence..."

Two of her poems focus on VIEW (Visually Impaired Empowering Women). Through them she affirms the support VIEW gives to her and other visually impaired women.

"Losing one's sight and independence
Is traumatic, a disaster it seems,

But with the support from others who understand

Women can still fulfil dreams."

Nancy's inclusive theology that pervades her writing appealed to me. It is particularly present in the poem 'Who is God?'

She reflects that she "can't have a relationship with neighbours if she uses labels like, rich, unemployed, untidy, kind, or by some racist or ethnic label. So, she doesn't want God to know her by some impersonal label. No, she wants her relationship with God to be one of respect, of love, of deep friendship."

In her reflection on 'The Right Time to Celebrate' Nancy reveals the basis of her confidence in God.

*"To Celebrate,
one need not wait
For birthday, success or occasion
But every day,
in every way
Thank God and rejoice in creation."*

These words and many others throughout Nancy's anthology confirm that her 'creative juices' never dried up as her physical sight diminished.

Copies of the book can be ordered from Nancy Carter, 2/20 Woodward Avenue, Mangere Bridge Auckland 2022. Cost \$15. Postage \$2.00.

By Nancy Carter
2017 Westbow Press, 67 pages
Reviewer: Barry Jones

The World, The Flesh and The Devil - The Life and Opinions of Samuel Marsden in England and the Antipodes, 1765-1838

In Australia, the Rev Samuel Marsden is seen as a sadistic, fanatical, flogging parson; in New Zealand as a founding father of the first permanent European settlement and promoter of the first mission to Maori.

But as reported in the New Zealand Listener (11 February 2017), here too in recent years, Marsden is accused of being "joyless, humourless and sometimes hypocritical" as well as a "greedy and harsh magistrate". The reputation of this bluff Yorkshireman has diminished.

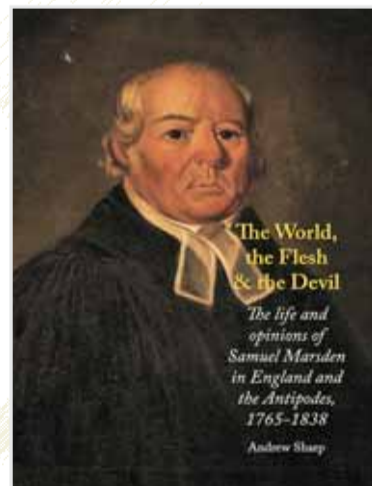
Nevertheless, Marsden should still be recognised as a towering if controversial figure in the early history of both New South Wales and New Zealand.

For 30 years he was a senior Church of England chaplain in NSW's convict settlement. He became a key public figure who substantially contributed to advancing the social, economic and agricultural life of the penal colony, notably as a JP and magistrate, and as a prominent farmer, builder of the colony's first schools, and philanthropist.

An evangelical churchman, Marsden had strong 'Methodist' leanings and connections. He and the Wesleyans' Rev Samuel Leigh became close colleagues. Both were enthusiastic promoters of missions throughout Polynesia.

Marsden assisted Leigh to establish the first Wesleyan mission at Whangaroa. As the Pacific agent for the London Missionary Society in Tahiti, and patron of the Church Missionary Society in New Zealand, Marsden was influential in extending the British Empire's reach into the Pacific.

Richly illustrated, this book is rightly described as "an



extraordinary work of breadth, erudition, and generosity". It is a huge read, incredibly dense, exhaustively detailed, and somewhat repetitive. There are errors. "Te Hikatu" is a misspelling (p.392). Yet it will surely become the standard biography of Samuel Marsden.

Sharp is a retired Professor of Political Studies at Auckland University. In 2006 he began a decade of meticulously researching what Marsden actually believed, thought, wrote and did. He skilfully elucidates Marsden's opinions and mission ideology, his disputes and controversies with Governor Lachlan

Macquarie, and his flawed relationships with his South Pacific missionary "artisan mechanics".

Throughout, Sharp adroitly places all within Marsden's own contemporary social, ecclesiastical and political context. The result is "a rich, nuanced, and ultimately sympathetic account."

Marsden was no saint. He "had a skin thinner than an effective leader of men should have", Sharp writes, was darkly suspicious of his critics and enemies, and waged a constant battle against the world, the flesh and the devil which our secular age finds quaint if not utterly reprehensible.

Emotionally volatile himself, Marsden sought to control his own explosive temperament through religion and belief in Christ. He thought Maori, likewise, might be controlled through knowledge of the Bible and Christ's message.

Like John Wesley, Marsden was a convinced Tory. He

believed in "hierarchy, control, organisation and commerce on the one hand ... [and] being a missionary and bringing saving grace for the few that hear it and believe it on the other. The combination is a strange one to us and it wasn't all that common then". But Marsden's habits and opinions were "tolerably coherent and fitting to his times", Sharp writes.

Marsden was bigoted against Papists, particularly Irish Catholics, and convicts who he saw as hopeless reprobates who deserved no quarter. He saw no point in evangelising Aborigines. Yet contrary to prevailing attitudes, Marsden showed a hospitable, soft heart to the "cannibal" Maori chiefs he chanced upon in Sydney.

He believed they were noble men capable "of mind and reflection", but a wild passionate "savage race, full of superstition", utterly steeped in darkness. He hosted them in his homestead near Parramatta, learnt a little of their language, and taught them the rudiments of horticulture and animal husbandry.

Sharp finds that Marsden flogged "much less than anyone else". His gentrified lifestyle reflected the expectations of his day. Sharp says historians' accusations that by advancing civilization before evangelization Marsden sought to promote British imperialism and colonisation is just wrong. He aimed primarily to advance Maori welfare.

This is an extraordinary book about an extraordinary person who "couldn't have done what he did if he hadn't been, and he couldn't have stirred up such love and hatred if he hadn't been rather remarkable."

The scholarship in this book, too, is extraordinary, impressive, and rigorous. Its breadth is remarkable, and his narrative thorough and illuminating. This is an outstanding must-read book that helps us understand our beginnings.

By Andrew Sharp
2016, Auckland University Press, 926 pages
Reviewer: Gary Clover

FROM THE ARCHIVES

By Lynne McDonald

Hard labour in the Solomon Islands

Delivering babies in the Solomon Islands is not always straight forward

Lucy Money's writing about her early days as a missionary in the Solomon Islands beginning in 1947 was dominated by her midwifery duties.

On the island of Choiseul she delivered babies normally but also helped women who had a retained placenta. This often happened, according to Sister Lucy, because the mother did not come to the mission station to have the baby where such problems could be identified immediately after delivery.

Early identification prevented severe infection or haemorrhage that could lead to maternal death. Sister Lucy was frustrated by the traditional birthing methods, which involved a woman giving birth at a distance from the village, often alone and in what she considered to be insanitary conditions.

There were many taboos surrounding women. For example the Seventh Day Adventist hospital at Atoifi on Malatia had to contend with concerns that planes might fly over buildings in which women were giving birth. Sister Lucy describes an incident that

occurred not long after she arrived on Choiseul:

"I was called to a neighbouring village to assist a woman whose baby had been born but the placenta was retained. This, with a resultant third stage haemorrhage, was the main cause of maternal deaths, particularly in patients whose babies were born in the village.

"It was a very dark night but fortunately a calm sea. [I went with] a very small canoe, and a paddler whom I did not know, and of course who didn't speak English.

"The patient was in a small lean-to building attached to the back of the cookhouse on a narrow bed of wooden planks, with just enough room to walk between the bed and the wall at one side and a space about 12" to 15" wide at the end, which a small puppy wanted to share with the nurse.

"Lighting was one small hurricane lantern. Several people were crowded into the shack. These were not New Zealand conditions, where a doctor would be considered essential, but I had been well taught the procedure.

"With God's help, the placenta was delivered, any bleeding stopped and mother and



Sister Lucy Money served as a missionary and midwife in the Solomon Islands for more than 50 years.

baby in satisfactory condition. So we left, with instructions to the relatives to bring mother and child to the maternity ward at Sasamuqa next day."(1)

A woman from a Catholic village on Choiseul, who was staying at the Methodist village Poroporo experienced a retained placenta. Perhaps showing a little sectarian rivalry, Lucy surmised that if she had been at her own Catholic village she would probably have been left to die in the bush.

She was brought to Sasamuqa by a Methodist teacher two days after the delivery and, according to Sister Lucy, the placenta was still stuck fast, and it could not

be removed manually. Neither mother nor baby had eaten anything since the birth.

To continue in Lucy's words: "Why they consider it necessary to starve themselves in such circumstances I really don't know. Fed her milk and some good solid food & filled her with all the dope and & injections that could possibly help, then transferred her to hospital.

"Kept baby. Without penicillin the woman's chances would have been pretty slim. Held her own and on Tuesday [three days later] we got rid of what remained of the placenta... "RC woman very sick again,

stiff neck, sore throat & won't swallow anything. We've a horrible suspicion it might be tetanus... She could have been infected before they brought her here. Looks as though we will be acquiring a RC baby to bring up.

"RC woman died - fairly certain it was lock jaw (tetanus) - anti-tetanus serum was outdated & insufficient to be effective & she died on Sunday morning. Two of [our] girls were related to baby so they have undertaken to care for him [at the station]...

"The baby was named Patarika Katalika, or Patrick the Catholic."(2)

The introduction of better birthing conditions, and more education about the necessity for perinatal care has led to a drop in perinatal deaths in the Solomon Islands. This is due in no small part to the efforts of missionaries.

1) *Lucy Money, 'God's Care', unpublished manuscript, 2001.*

2) *Letters dated 19 May 1955 and 26 May 1955 to family.*

Unsung Methodists THOMAS RUSSELL - 1830-1904

By Donald Phillipps

STRONG-WILLED, PERSUASIVE, PLAUSIBLE

Thomas Russell is said to have been born in Cork, Ireland. His family came to Auckland from NSW in 1840.

His parents were engaged in business and ensured their four sons and two daughters received strict and regular education. After his mother died in 1847, Thomas Russell Sr went off to the Californian diggings and Thomas Jr, aged 20, became custodian of his siblings. He was probably assisted in this through his involvement in Auckland Wesleyanism.

Thomas had been immersed in the life of the High Street Chapel from his youth, and as a Sunday school superintendent and lay preacher had won the esteem of the church leaders. He was also on the first Auckland District Committee.

Articled to a solicitor at the age of 14 he became a full partner in the same firm in 1851. Ten years later he was with Frederick Whitaker - reputedly the richest legal partnership in the colony. With his Church connections, much of the legal work of the Wesleyan missions came his way, and he managed Church funds and other funds 'with such prudence and care ... [that] he soon amassed a considerable sum of money.'

As a protégé of Walter Lawry he handled much of the private business of Auckland Wesleyans. Thomas married Emmeline Vercoe,



Thomas Russell.

Walter Lawry's niece, in 1854.

Russell was, however, a businessman first and lawyer second. He was largely responsible for the launching of the New Zealand Insurance Co. in 1859, and of other financial institutions and goldmining companies. He is remembered as a key founder of the Bank of New Zealand in 1861.

In that same year, he began a brief but brilliant career in colonial politics as a member for Auckland City East. He was appointed

minister without portfolio, and on the outbreak of the Land Wars in the Waikato was made Minister of Defence.

His support for the confiscation and opening up of Waikato land regardless of Maori rights earned him the mistrust of Governor Sir George Grey.

Since Russell's firm was deeply involved in land-buying schemes, he withdrew from formal politics in 1865. He remained an influential figure in government circles and was called on to act on the Government's behalf in such ventures as a Pacific steamer service, and negotiating loans on the London capital market.

He was the undisputed leader of the Auckland business community, dominating the boards of commercial companies through his connections and his wealth.

Nevertheless, he maintained his links with Methodism and was a prominent and generous member of the High St. Chapel society. When the new Pitt St church was planned in 1865 it was Russell who laid its cornerstone. He also helped provide sites for churches south of Auckland - Waiuku in 1860 and Paeroa in 1881.

Russell and his family moved to England in 1874. There he continued to develop his interests in colonial land. However, his land speculations finally caught up with him, and

by 1886 the plight of his companies was desperate.

Matters came to a head in 1894 over questionable activities involving the New Zealand Loan and Mercantile Agency. Russell himself was identified in a court case as the chief culprit.

He lost heavily on his land ventures but partially restored his fortunes through his investment in the Waihi Goldmining Company, which was spectacularly successful at that time.

He died at Farnham, Surrey, on September 2nd, 1904.

"Thomas Russell was arguably the outstanding commercial figure in nineteenth century New Zealand... Those who knew him were rarely neutral: they either admired or feared him. He had an unenviable capacity to arouse suspicion. Kindly and loyal to those who uncritically supported him, he could be vindictive towards those who did not. He never lacked enemies."

These remarks in a biographical essay do not mince words, but like them (or him) or not, Thomas Russell has his place in New Zealand Methodist history. Change-makers like him cannot be overlooked.



LAUGA

SINI - E MANINO LE SILASILA ALE ATUA, I LE LELEI MA LE LEAGA I LE LOTO O LE TAGATA.

GOD SEES WITH CLARITY THE GOOD AND EVIL IN OUR HEARTS

MATUA

Kalatia 6:7 Aua ne'i fa'aseseina outou, e le ulagia le Atua, aua o le mea e luluina e le tagata, o le mea fo'i lea e seleseleina mai e ia.

Galatians 6:7 You cannot fool God, so don't make a fool of yourself. You will harvest what you plant.

Ua mae'a ona tu'umatamaga e le Atua mea uma lava o lana foafoaga paia, o tagata, o manu o le vao, o manu felelei, O i'a o le sami ma le vai, o nei fo'i foafoaga paia, ua tofu lava ma lona natura e soifua ma ola ai. E pei o i'a o le sami ma le vai, e manava ma ola i le suāvai, ma le suāsami, o tagata ma manu o le vao ma manu felelei, e soifua ma ola i le 'ea, i le laufanua ma le eleele matūtū.

O se foafoaga e tulagaese i lo tatou tomanatu iai, auā e lē mafai e i'a o le sami ma i'a o le vai ona ola i le laufanua matūtū, e le mafai fo'i ele tagata ma manu o lo'o soifua ma ola i le laufanua, ona ola ma manava i le vai ma le sami.

E ta'u mai la mo i tatou, ua maea ona tu'umatamaga mea uma lava o le foafoaga. E soifua ma ola ai ma fiafia ai i aso uma lava o lona olaga atoa.

O lenei la foafoaga paia a le Atua, e tulaga ese lava le tagata auā na faia ele Atua, e foliga ia te la, ma tu'u i ai le mafaufau ma le pule i mea uma o lana foafoaga, e soifua ma ola ai.

O le anofale lea o le foafoaga, e avatu ai le viiga i le Atua foafoa. Ua foaiina, ua le gata i le mafaufau ma le pule, a'o le tomai ma le agava'ae silafia ma iloa ai e le tagata le va tapuia, ma le Atua, le va ma tagata i lona siosiomaga.

Ua tatou maitauina lea i totonu o nu'u ma afioaga, ua silafia lelei lava e aiga ma tapaa'u lo latou va ma faleupolu, e fa'apea fo'i faleupolu i le va tapuai ma aiga ma tapaa'u, o le va o faletua ma tautua, aumaga ma le aualuma.

O totonu fo'i o aiga, i le va o matua ma fanau, O tuagane ma tafafine, ua matua malamalama lelei lava auā ua tu'umatamaga e le Atua le Natura e soifua ma ola ai, a tatou tomanatu lava i lenei maita'isau o le Atua, O lo'o silafia lelei lava e oo lava i le talalelei, ua silafia lelei lava e le nu'u, ma le Afioaga lo latou va Tapua'ia ma auuna a le Atua, e fa'apea fo'i Auauna a le Atua i le va ma Afioaga, E manatu ai le Failauga, o le pule ma le mafaufau, o le potu ma le agava'a, o se Igagato ma se matūpalapala o le tagata mai le Atua, e ao ai la i le tagata ona lufilufi lelei lenei igagato ma lona matūpalapala auā se viiga o lona Atua foafoa, ma saga maua ai pea e le tagata fa'amanuiaga mai le Atua.

Ae peita'i ane ua tele ina tatou lē fa'atauaina lenei mea aofa mo i tatou, ua ave le pule le mamalu, le potu ma le atamai, ua tatou fai ai lava a tatou lava fa'aiuga, ona ave lea ma auala ua tatou faia ai nisi suiga e lē talafeagai ma le finagalo lea o le Atua, fai mai le sini: *E manino le silasila a le Atua, i le lelei ma le leaga i le loto o le tagata.* The theme reminds us: *God sees with clarity, the good and the evil in our hearts.*

I le tatou tomanatu i le fautuaga po'o le tu'ualalo a le Aposetolo i le Ekalesia i Kalatia O lo'o aumai ai se feau taua mo I tatou, pei ona taua i luga, ua foliga ua fa'amalie o tatou mana'o, a e ua tatou fa'agalogalo le na foaina mai ai le pule ma faamanuiaga mo le anofale o lana foafoaga, fai mai le Aposetolo i le Ekalesia i Kalatia ma ose fa'amanatu fo'i lea mo le Sinoti *"Aua ne'i fa'aseseina outou, e lē ulagia le Atua, auā o le fua e luluina e le taga, o le fua fo'i lea e seleseleina mai e ia"*.

O le upu o le Falemanono, O lo'o tu



Limu Isaia

ma lagī le lagaaila a Tamafaigā, o le laga'ali lea e sasala i le pasefika lona manogi, O se mailei mo Tausala ina ia maua ai se mafutaga so'o se tausala lava e sogitia i le manogi o le laga'ali lenei, e fa'ananau lava e fia o'o iai.

E manatu le failauga, e fa'apea le finagalo o le Atua. O Iesu o lana laga'ali, na afio mai e maliu ma toe tu e fa'ananau ia saofagā lana fanau, la maua se mafutaga ma lana foafoaga i le ola ma le manuia e fa'avavau.

E lē toe po le nu'u i lo outou silafia o le Atua, ua matua lo outou silafia o le Atua. O le Atua o le agaga lava ia- o lona uiga afai ua tatou ola i le Agaga, ia tatou savavali fo'i i le Agaga, auā o ē ola ma savavali i le agaga, ua latou fa'asatauro le tino ma ona tu'inau, aua tatou le fa'apalapala i le amiolelei, auā o ona po e tatatu ai tatou te selesele mai ai peā tatou lē fa'avaivai. i le Feagaiga 2, Mataio 25: 31-46.

O le tala i le lauina o le iuga o lo tatou fa'amasinoga, o loo atagia i lea tala le moni o le fuaitau o le tautua i le Atua, e mamafa ma oona a e le lagona.

O le upu fo'i i le Itumalo Safata, aē silasila ia te a'u i Togamau ou te iloa fo'i oe i Siulepa. Fa'afofoga fo'i i le malelega a le Tupu, O maia o outou ua fa'amanuiaina e lo'u Tamā, ia fai mo outou Tofi le malo ua saunia mo outou, a'o le'i fa'avaeina le lalolagi, auā sa ou fia 'ai sa outou avane se mea ai ou te 'ai ai, sa ou fia inu, sa outou avane, sa ou tagata ese sa outou Taliaina A'u, sa ou lē lavalava sa outou fa'aofu ia te A'u, sa ou ma'i, ma ou i le falepuipui, sa outou asiasi ane ia te A'u.

Fai mai le latou fesili, Le Alii e o ana fea na matou faia ai fa'apea ia te Oe? O le malelega a le Tupu, fa'apei ona outou, faia i se aupito ititi o o'u uso nei, o A'u lava lea ua outou faia i ai.

Le Sinoti pei lava ona ta'ua i luga e mamafa ma 'o'ona ae le lagona. O le fa'atinoina o le alofa i se fa'atauiva'a pei ona ta'ua e Iesu, e mamafa ma 'o'ona, a e fa'auta i ē amiotonu.

O ana fea? E lē lagona le mamafa ma le 'o'ona, auā e fa'avae i le alofa moni i le Atua foafoa, ua latou fa'atauaina lo latou matūpalapala ma lo latou Igagato.

Pei lava ona ou ta'ua le Itumalo Safata, sa Tautua ma faia le auunaga i Togamau lea ua silafia e le tupu i Si'ulepa. Ua fa'apea atu fo'i o la i ē oi lona itu tauagavale, O outou ua fa'afanoina, o ese atu ia i le afi e fa'avavau, ua saunia mo le tiapolo ma ana agelu, auā sa ou fia 'ai, fia inu, sa ou lē lavalavā, sa ou tagata ese, sa ou ma'i ma falepuipui tou te le'i alolofa lava ma asia a'u.



Ela and Limu Isaia.

Sau le fesili ale au fa'atau matatao. O anafea na matou le faia ai fa'apea? O lā Iesu fa'apei ona outou le faia i se fa'atauva'a ma pito ititi o o'u uso nei, o A'u lava lea, ua outou lē faia i ai. Ua galo i ā i latou, o loo tu mai le lagī le lagaali a Tamafaiga, ua galo ia i latou *E manino le silasila a le Atua, i le lelei ma le leaga i le loto o le tagata, ae fai mai le matua, Aua ne'i fa'aseseina outou, e lē ulagia le Atua, auā o le mea e luluina e le tagata, o le mea fo'i lea e seleseleina mai e ia.*

A'o le fesili mo le aufaitau ma le Sinoti Samoa, O fea o ta tutū ai i lenei fa'amasinoga? Afai o e tū i le itutaumatau, o ē ua fa'aolaina amuia oe, fa'afetai le lē fa'alogologotigā.

Fa'afetai lototele, fa'afetai le tautua toto, tautua matavela mo le Atua ma lana Talalelei, fa'afetai le alolofa i le Atua foafoa, fa'afetai le taliaina o le Atua ma lana fa'aolataga, e ala ia Iesu ma lona maluu, ua outou 'oa'oa ai i faleseu, ae sa'o i maa o malie, o le lupe ua lē tu tula, lē tu lima, ae ua tu eleele tu palapala, ua tu tonu i lona tulaga, ua outou maua le fa'aolataga, viia le Atua.

A'o i ta'ua o loo i le itu tauagavale mo le aufaafanoina, e manatu le failauga, o loo iinā le tofā ma le fa'autaga felatai, e lē aiā fo'i le pule po i le pule ao, pe aiaina e le mo'oliu o va'a, ao le tagi a le pumate, toe sasa'a le fafao, toe timata le tatou upega, o le ola e fa'avavau, o le fua taualuga lea o le kerisiano.

O le sini lea o lo'o faananau iai le fanau ale Atua, o la Iesu ia Nikotemo, a lē toe fanau le tagata i lē mafai ona iloa e ia le malo ole Atua. Uso e, ma le fanau a le Atua, O la le Perofeta O Isaia, Ia tatou saili ia leova manū o mafai ona maua o Ia, ia tatou valaau ia te ia manū o latalata mai o Ia, ia lafoa'i ei tatou o amioleaga o tatou ala ma lafoa'i ei tatou o agasala O tatou manatu, a e tatou fo'i ia leova, ia tatou fo'i i lo tatou Atua auā na te matua fa'amagaloina i tatou.

Ona tatou fa'alogolea ma outou fa'afofoga i lona siufofoga alofa ua fa'apea mai: *Aua tou te manatua mea muamua aua fo'i le mafaufau i mea anamua, O A'u o A'u lava le soloiesea a outou solitulafono, o ā outou agasala fo'i ou te le toe manatua lea"*.

Ioe le Sinoti e, o le avanoa ole mea sili ona taua. Afai ua toe maua lo tatou avanoa, aisea la e le putiputi ai, ma teu fatu pei ona saafi le Aposetolo i le Ekalesia i Korinito; *O lenei afai ua ia Keriso se tasi, o le tagata fou ia, ua mavae mea tau fa'auta ua fa'afouina mea uma.*

A'o le tu'ualalo al eperofeta o Mika,

Sole, ua fa'aali atu e ia ia te oe le mea lelei, seā fo'i se mea e finagalo iai Ieova ia te oe, pe a le o ia mea, ia fai le amiotonu, ia naunau i le alofa ma ia feoa'i ma lou Atua ma le loto fa'amauualalo –

I le suafa O Iesu le Alii alofa Amene.

Ua Taualuga upu le maota o filiga

O leā Taoto ia i paga le tautiaga nai salafai, ae vagana i tupua le Tautalaga nai Atua auā ua lukaluka le gata'ifale ua fati sisina le galu, ua ali fanualalo. O leā ae i fanua le auunaga a lenei aiga fa'atauva'a e ala i le Sinoti Samoa o le Ekalesia Metotisi Niu Sila nei.

O sa ma faiga o mamalu fa'aleatunu'u ma paia fa'ale Atua o le Sinoti Samoa. Ou te tu'u aao atu mālu I puega, o leā le afea e se manatu, mai lava i le Tai samasama o le Tuimanu'a seia pāia le Tai ulaula o le tama'ita'i, Tulou Tulou Tulou Lava.

Ae patonu ia le male ale Tautai, auā le tatou mafutaga i le Sinoti Samoa, e fai ai lo'u leo ma sui o lenei aiga, e molimoli atu ai se lagona i le tatou Sinoti, pei lava ona ou ta'ua o leā le fa'apitoa manū ia tasi I se lagona fa'afetai, ona o tausaga sa tatou pale feagai ai i le Galuega a le Atua. E momoli atu ai le Agaga Fa'afetai mai le taele o ma tagata, ona o lo outou soifua galulue mo le Atua ma lana Talalelei.

Fa'afetai i Auauna a le Atua, Faletua ma Alii, le paia i Aiga ma Tapaa'u, Faleupolu, Faletua ma Tausi le Amaga, Sa'otama'ita'i seia o'o i alo ma fanau. Ua se togi le seu na lagatila fa'apulou i le Tuālima, ua fa'amalo fo'i o le faiva. O la Saulo ia Tavita, *E te faia lava e Oe mea sili ma e manumalo pea.*

Ae manatu fo'i e leai lava se faiva e asa ma le ma'umau, Talitonu e tele faaletonu o lenei aiga i le tatou galuega. O le a se upu ua so'ona lafo, ma ua le Tautamalii, se amio ua paā ma sopo'au, faatoese ma fa'amauualalo atu i lo outou paia, faamolemole faamagalolei lenei aiga.

Ou te manatua le mavaega Tuimanu'a, ia Malietoa ina o leā toe fo'i i ona laufanua, ua Fa'afetai le agalelei, Faafetai le fa'a'aloalo, o leā ou fo'i ma le mama ua lomi ma le va'a ua goto, i la outou tali fa'a'aloalo, afai o leā outou silasila i le ua, o le lagi o leā toto timuga, o o'u loimata nā ua maligi i le fiafia, ma outou manatu ai, E lē se ua na fa'afuaveta, a'o le ua na afua mai Manu'a.

Fa'afetai Fa'afetai Lava

Fa'amanuia le Atua i le Sinoti Samoa mai ona Ao seia o'o I alo ma fanau.

Fa'asoifuaina loa,
Limu and Ela Isaia.

NA NONA TAGI NA TURAGA

Rev Dr Ilaitia S Tuwere

Na “Tagi” e dau nanumi se vakasamataki me ivakaraitaki ni malumalumu. E sega ni vakatakilakila ni kaukauwa se qaqa. Sa dau vakaibalebaletaki vakavuaqā vei ira na marama.

O ira ga na marama era dau tagi. Ni dau vakayacori na so-mate, o ira na noda marama era na lako me ra laki tagi. E sega ni da dau lako na turaga. Ka sa vaka me raici na Tagi me nodra ivakarau na marama. O ira eda dau okati mera malumalumu.

Ena ivaqā vakayalo oqo, eda sa sureti tiko meda raica vakavoleka na tagi oqo, ka tukuni koto ena Same 130:1-2: “Mai na wai titobu kau sa tagi vei kemuni Jiova. I Jiova moni rogoca na domoqu; me vakarorogo na daligamuni kina domo ni noqu masu.” Sa mai soqoni vata kece na ibalebale ni tagi oqo ena nona tagi na Turaga ka rogoci ena kosipeli i Joni 11: 35 – “Sa tagi ko Jisu.”

Na Tagi sa dua na nona sala na Kalou vei keda na tamata. Ka sa nakita talega na Kalou me sala ni veivakacegui vei keda. Na noda tadu ki vuravura eda tekivu ena tagi – tagi ni marau.

Ka cava talega na noda i lakolako eke e vuravura ena Tagi, ni ra tagicaki keda na wekada. Au sa sureti keda meda raica na tagi me dua na ka vinaka. Me dua na ka kaukauwa. Me katuba ka sereki yani kina eso na i yau talei me yadravi ka maroroi kina na noda bula na tamata.

E levu na veika bibi ka tara na noda bula e sereki ka vakamacalataki ena Tagi. Ni sa laki yaco koso na Vosa, na vosa ena kena bibi kei na kena maqosa taucoko. Sa laki dreve mai na Vosa me taura ka vakamacalataki na veika e coka na utoda ka tara na noda bula, sa qai curu mai na Tagi me vakacavara na i vakamacala.

Na tagi sa sala ni noda vakaraitaka na noda rarawa, na noda luluvu, na noda yaluma, na noda gadreva se vinakata edua na ka. Na gone lailai leca-vosa ena vosa vei keda ena nona tagi.

Na marama e tukutuku vei keda ni sa takali edua na wekana ena domo ni nona tagi. Na cauravou se goneyalewa e tukuna na nona rarawa ni sega ni rawata edua na ka ena sala ni tagi. E vakakina na reki kei na marau. Ni sa vuabale, sa laki tosova yani ki na tagi.

Sa kena ibalebale ni sa dua na i wase levu ni noda bula e vakatawana koto na Tagi. Na vosa oqo na Tagi, e cavuti vaka 600 vakacaca ena i Vola Tabu taucoko.

E vosa veiwekani vata kei na vica tale.

Edua vei ira na vosa oqori na “Lele”. E koto ena i Vola Tabu Makawa edua na Lele vakaciriloloma, na Lele i Jeremaia ka lelevaka kina na koro tabu ko Jerusalemi ena gauna ni nodra kau vakabobula na Jiu ki Papiloni :

“Isa na kena tiko duadua na koro, ka oso ena

tamata! Na kena yaco me tautauvata kei na yada!

Ko koya ka levu cake vei ira na veimatanitu, ka marama ena veivanua, sa qai yaco me koro qali.”

(Lele i Jeremaia 1:1f)

Sa qai mai soqoni vata kece na tagi, na lele, kei na yaluma kecega ena i Vola

Tabu kei na veitaba gauna, ena tagi oqo nei Jisu. Ka ni tagi oqo ni Turaga e sega ni tagi walega. Sa mai soqoni vua na tagi, na lele, na yaluma ni tamata kecega e vuravura kei na veika bula kecega me nona:

“Sa beci koya ka biuta ko ira na tamata. Sa tamata e daurarawa na lomana, ka sa dau kila-ka rarawa.

Sa colata ko Koya na noda rarawa ka sa colata na rarawa ni lomada.... Sa vakamavoataki ko koya ena vuku ni noda

caka cala. Sa tau vua na cudruvi, sa vuni noda

veivinakati tale, ia ena we ni kena kuita eda sa

vakabulai kina.”

(Aisea 53:3ff)

Eda sa sureti tiko ena ivaqā vakayalo oqo meda ciqoma na Tagi me noda iyau maroroi, ka me sereki kiina na noda vakabauta kei na noda veiqaravi. Meda sereka na noda vakabauta na Kalou kei na noda muria na Luvena ko Jisu Karisito ena Tagi.

Me tara ka coka na noda bula na veika dredre eda raica ni yaco tiko ena noda vanua edaidai. Na veika e tara na noda bula vakavuvale. Na tubu cake tikoga ni vakarau kaukauwa. Na basu lawa. Na kena yali na vakarokoroko vei ira e lewe levu na luveda.

Kena sega ni vaka me matata na vanua eda sa mua tiko kina. Meda qisia na noda lotu kei na kena vakabauta me kauwaitaka na veika oqo. Sega ni kauwaitaka walega, ia me cakava kina edua na ka. Ia

meda sereka se vakaraitaka na noda vakabauta ena noda cakacaka.

Meda nanuma tiko edua na ka o ya ni Lotu e dodonu me laurai kina e rua na ka: Matai, na noda Vakabauta na Kalou; kena ikarua na noda muri Jisu na noda Turaga.

Me kakua ni da vakabauta tikoga na Kalou, ia me vesu vata tiko na noda ‘Vakabauta’ kei na ‘Muri’ Jisu Karisito na Luvena. Muria na



Ilaitia S. Tuwere

nona sala. Cakacakataka na ka e tukuna. Talairawarawa ki na nona vosa.

Na veika oqori era volai vinaka tu ena i Vola Tabu Vou. Na lotu se vakabauta ka tikoga kina na vakabauta na Kalou ka yali na muri Jisu, e sega ni lotu dina. Ia me sereki na ka ruarua

oqori ena sala se domo ni Tagi mai na ‘wai titobu’ ka voqa koto ena ivola ni Same 130.

E rua tiko na mataqali tagi. Na i matai o koya ka rogo mai na wai titobu; kena i karua o koya ka rogo ena wai vodea. Eda kila vinaka ni vanua vodea, e waitui se uciwai e levu kina na vatu se tu kina na yamotu kei na cakau. Na veivanua titobu e berabera kina na toso se drodro ni wai.

Toso vakamalua. Levu kina na vagagalu kei na vakanomodi. Na tagi ena vanua vodea e levu ga kina na rorogo. Taleitaki kina na totolo kei na veirairai. Veika e qaravi kina e katakata ga vaka na kuro kava.

Katakata ga vakatotolo, oti sa mai batabata yani ka yali vakadua. Oya na mataqali tagi se lele me kakua ni noda. Meda kakua ni qisia na noda lotu kei na kena vakabauta me levu ga kina na rorogo eda rogoca ka lailai na dina eda raica. Meda kakua ni vakaiukuukutaka vakasivia na noda lotu se i soqosoqo.

Na noda Tagi, na noda lotu, na kena vakabauta kei na kena cakacaka me voqa tiko ena wai titobu. Vakamalua ia eda saga me vinaka.

Me ka dina, sega ni ka vakarairai ga. Me lailai na vosa ia me levu cake na noda veiqaravi. Oya na Lotu Wesele sa vinakati edaidai. Oqori na tagi ena wai titobu. Ni drava na nodratou qoli na tisaipeli ena bogi taucoko ka laki siga vaka, kaya na Turaga, “Dou sudra yani ki wai titobu.”

Biu na lawa ena yasana i matau.

Ratou rogoca ka cakava ka levu na ika eratou rawata. Me titobu na ka eda gadreva. Noda lotu, na kena masu. Noda tuvatuva-ka me matata.

Kakua ni da veimurimuri ga. Ena noda tagi meda kakua ni tagi vakaveitalia se veimurimuri ga. Ia meda tagi ena nona tagi na Turaga. Meda vakamurimuri koya. Meda bula vata kei koya.

Mai na koro ko Pecani, voleka ki Jerusalemi, ena vale nei Meri kei Marica, e koto kina na i tukutuku ni Tagi oqo nona na Turaga. E matata vei keda. E yavalati Jisu vakabibi na takali nei Lasarus. Vakabibi sara na nodrau rarawa na ganena ko Marica kei Meri. Me vaka na noda ivalavala, era lako yani na kai Jutia me ra laki reguregu ka vakcegui rau na marama veitacini.

Ni raici Jisu ga o Meri sa tabaka na tagi – tagi lagalaga. “Kemuni na turaga kevaka ko ni a tiko eke, sa sega ni ciba na gaequ.” Yavalati Jisu vakalevu na vosa ni tagi oqori. Oti sa qai kaya e na tikina e 33,

“Ni sa qai raica ko Jisu na nona tagi, kei na nodra tagi na

kai Jutia era sa lako vata kaya mai, sa vutugu ko koya ena yalona, a sa rarawa na lomana.”

Sa qai taroga nai bulubulu kei Lasarus. Tarava mai na tiki ni Vola Tabu lekaleka duadua, “Sa tagi ko Jisu.” Ni lako yani ka raica na i bulubulu, sa vutugu tale na yalona.

Oqo na Tagi ena kena titobu taucoko. Na lele ena kena veinanumi vakaoti. Na yaluma kei na vutugu ka vinakata me sema vata kei na yaluma kei na vutugu nodra na lewe ni vanua.

Au sa vakaraitaka oti ni nona Tagi na Turaga sa katuba ki na bula. Ka dodonu me raici na tagi me dua na kaukauwa ka rawa me basika ki na Bula. Sa nona sala na Kalou ka kauta mai na veivakacegui.

Ni’da tagicaka e dua na ka, ka vakayacora ena yaloda dina, tagi mai na wai titobu, eda na rawata na vakacegu. Kaya na Turaga ena nona vunau mai na Ulunivanua :

“Sa kalougata ko ira era dautagi ni ra na vakacegui,” (Maciu 5:4).

Eda sa sureti tiko meda tagi ena nona tagi edua sa vakamalumalumutaka oti na mate kei na kena ibulubulu. Na mate ka soqona vata na noda tagi kece ga na tamata. Nona vosa: “Ko iko mate sa evei na nomu batigaga. Ko iko bulubulu, sa evei na nomu gumatua? (1 Korinica 15: 55).

Kuo Fili Kau Kanititeiti ki he Palesiteni

By 'Ikilifi Pope

Kuo kamata 'a e ngaue (process) ki he fili e palesitenii mo e tokonii pea 'oku kau ki ai 'a e kau kanititeiti 'e toko 10. Ko e founa 'oku ngaue'aki ko 'eni'oku makehe ia koe'uhi ko e 'ikai lava ke fili 'a e palesitenii mo e tokonii 'i he konifelenisi 'o e 2016.

Hangee ko ia ko e anga maheni na'e 'ave 'a e kau kanititeiti ki he komiti 5 + 5 ka na'e 'ikai ke nau lava 'o loto taha ki ha kanititeiti ke hokosi 'a e ongo lakanga ni. Ko e komiti 5+5 foki 'oku 'uhinga ia ko e kau fakafongaa 'e toko 5 mei he Te Taha Maori pea mo e toko 5 mei he Tau Iwi 'a ia 'oku kau ki ai 'a e kau palangi pea mo e ngaahi matakali mei he Pasifikii.

Kaekehe, ko e founa fili makehe ni 'oku toe 'a e sitepu nai 'e ua pea fakakakato 'a e fili 'o e kau kanititeiti ke toki aofangatuku mei he Penolo 'a e Konifelenisi.

Ko e sitepu 'uluaki na'e kamata'aki ia 'a hono tuku atu ki he Hui Poari (Te Taha Maori), ngaahi Sinoti pe Vahefonua 'o e

Metotisi ke 'omai 'enau fokotu'u kanititeiti ki mu'a 'i he 'aho 3 'o Siulai 'o e ta'u ni pe. Ko e fokotu'u 'a e Vahefonua Tonga 'o Aotearoa na'e 'ikai ke fai ha lave ki ai he Vahefonua 'o Ma'asi pea tomui ke fai ki ai ha lau he Vahefonua 'o Siulai 'a ia na'e toki 'osi.

Ko ia na'e fakakakato pe 'e he komiti pule (executive committee) 'a e Vahefonuaa fatongia ko iaa 'o nau fokotu'u ai 'a Tevita Finau ki he fili palesiteni pea mo 'Etuini Talakai ki he tokoni palesiteni.

Ko e kau kanititeiti ki he fili palesiteni 'oku toko 6 pea ko e toko 4 'oku nau kanititeiti ki he tokoni palesiteni. Ko e kau kanititeiti ki he palesiteni 'oku kau ki ai 'a Andrew Doubleday, Motekiai Fakatou, Ian Faulkner, Tevita Finau, Nicola Grundy, and Setaita Kinahoi Veikune. 'A ia ko e toko 6 ko 'eni ko e toko 3 ai meia kitautolu Tongaa, 'a ia ko



David Bush.

Setaita, Tevita pea mo Motekiai.

Ko e kau kanititeiti ki he tokoni palesiteni 'oku kau ki ai 'a Tevita Finau, Nicola Grundy, Rachael Masterton, pea mo Edwin Talakai. Ko 'etau toko 2 foki 'oku fili ki he tokoni palesiteni 'a ia ko Tevita pea pehe kia 'Etuini foki.'

Ne fakaha 'e he sekelitali lahi 'a e Siasi Metotisi, Rev David Bush, ko e sitepu hoko ki he tau Iwi 'a ia 'oku kau ki ai 'a e Vahefonua Tonga ko 'enau fili 'i he 'enau fakataha sinoti pe vahefonua 'o Siulai mo 'Akosi. Ko e kau kanititeiti 'e a'u 'a e kau fili kia kinautolu 'o peseti 'e 50 'e 'ave honau hingoa ki he Penolo 'a e Konifelenisi (Conference Panel) ke nau toki fai 'a e aofangatuku.

Ko e Penolo 'a e Konifelenisi (Conference Panel) na'e 'iloa ia ki mu'a ko e 5+5 'a ia na'e kau ki ai 'a e toko 5

mei he Te Taha Maori pea toko 5 mei he Tau Iwi. Ka kuo liliu e hingoa 'o e komiti ni 'o makatu'unga eni he faingata'a ko ia na'e hoko 'i he konifelenisi na'e toki 'osii pea 'ikai ke lava ai ke fili 'a e palesiteni mo hono tokoni.

'Oku 'ikai ngata pe he liliu 'a e hingoa ka ko e kau fakafongaa 'oku fili ia mei he Kaunisolo 'a e Konifelenisi (Council of Conference). Ko e liliu fo'ou ko 'eni 'o e hingoa 'oku fakataumu'a ia 'e toe faingofua ange ai 'a e ngauee.

'E fakataha foki e Penolo 'a e Konifelenisi 'i Sepitema 'o e ta'u ni pe ke fili 'a e palesiteni pea mo hono tokoni. Ko e tokotaha 'e fili ki he palesiteni pea mo e tokoni te na hoko ki naua ko e palesiteni fili (president elect) pea mo e tokoni palesiteni fili (vice president elect).

'A ia tena fononga 'i he lakanga ko ia mo teuteu'i ai pe ki naua 'i he ta'u ni ki he konifelenisi 'o e ta'u kaha'uu pea toki fakakakato ai hona fakanofu ki he lakanga palesiteni pea mo e tokoni palesiteni.

Lava Lelei e Fakataha Vahefonua Faka'osi 2017

By 'Ikilifi Pope

Na'e lava lelei e fakataha fakavahefonua faka'osi 'o e 2017 'a e Vahefonua Tonga o Aotearoa 'a ia na'e fakahoko 'i Lotofale'ia he ngaahi uike si'i kuo maluu atuu. Na'e lava mai foki e kau fakafongaa mei he ngaahi vahenga mo e ngaahi fai'anga lotu kehekehe 'o e Vahefonua Tongaa 'i he fonua ni.

Ko e fatongia tatau pe na'e fakahoko 'i he fakatahaa'o hangee ko e ngaahi fakataha anga mahenii pea pehee ki he ngaahi komiti fakaiikiiki. Ko e fatongia pe na'e kehe mei ai ko e fili 'o e ngaahi lakanga 'o e Vahefonuaa.

'I he fili ki he faifekausea na'e ki'i fihii si'i pe koe'uhi he na'e 'osi paasi e polisii ngaue 'a e Vahefonua ke ta'u pe 'e 3 'a e faifekausea pea fetongi kae 'alu hake ha taha fo'ou. 'Oku 'ikai foki ke pehee 'a e tu'utu'uni 'a e Siasii ki he 'ene fili lakangaa ka ko e polisii pee eni ia na'e fokotu'u pea tali 'e he Vahefonua ke ngaue'aki 'i he hili e fetongi 'o e faifekausea na'e toki 'osii.

Kaekehe na'e faka'amu pe 'a e faifekausea lolotonga ke toe kau pe 'i he filii 'o makatu'unga 'i he 'ene faka'apa'apa'i 'a e ngaahi fai'anga lotu hangee ko 'Okalani/Manukau na'a nau fokotu'u mai 'a hono hingoa ki he faifekausea.

Hili ha ngaahi taalanga 'i he fakakaukau ko iaa na'e tali lelei 'e he fakatahaa ke fakapekia 'a e polisii na'e 'osi paasi ke ta'u 3 pe 'a e faifekausea koe'uhi kae lava 'a e faifekausea lolotonga 'o toe kau he fili. Na'e toe to'o leva 'e he faifekau 'e ua 'a 'ena kanititeiti 'a ia ko Kalolo Fihaki pea mo Vaikoloa Kilikiti.

Ko e fili ki he faifekausea na'e kau ki ai 'a e kau faifekau ko Simote Taunga, Siosifa Pole pea mo Tevita Finau. 'I he fili ki he lakanga sekelitali na'e kanititeiti ki ai 'a Lupeti Finau, 'Ikilifi Pope pea mo e sekelitali lolotonga, 'Etuini Talakai. Ko e ola leva 'o e fili lakanga ki he ta'u 'e 3 ka hoko mai na'e anga pehe ni ia: na'e toe hoko atu pe 'a e kau ma'u lakanga lolotonga, ko e faifekausea ko Tevita Finau, sekelitali 'a 'Etuini Talakai pea hoko atu 'a Paula Taumoepeau he tauhi pa'anga.

'I he fili 'a e ngaahi lakanga 'o e Potungaue 'a Fafine na'e anga pehe ni, ko e palesiteni ko Silila Kilikiti, tokoni palesiteni ko Tiulipe Pope, ko e sekelitali ko Siniva Vaitohi pea tauhipa'anga 'a 'Amelia Høglund.

Na'e fakahoko foki heni mo e fili 'o e kau kanititeiti ki he palesiteni 'o e siasi. Ko e fili na'e fai ia 'o fakataha ki he ngaahi hingoa kuo 'osi fokotu'u mai 'i he lisi 'o e kau kanititeiti.

'I he ngaahi hingoa na'e 'omai ke fai ai 'a e fili na'e kau atu ki ai 'a e ongo kanititeiti 'a e Vahefonua 'a ia ko Tevita Finau ki he palesiteni pea mo 'Etuini Talakai ki he tokoni palesiteni.

Ko e kau Tonga fakakatoa 'e toko 4 'oku kau ki he kau kanititeiti 'a ia ko Tevita Finau, Motekiai Fakatou pea mo Setaita Kinahoi Veikune ki he palesiteni pea ko 'Etuini Talakai pea mo Tevita Finau ki he tokoni palesiteni.



Ko e potungaue talavou mo finemui 'a Lotofale'ia lolotonga 'a e polokalama 'a e to'utupu 'i he Vahefonua.



Ko e taki e to'utupu, 'Osajasi Kupu, hoo e faifekaupule 'o Tawa, Tongi'aepau Nuku, hoo e sekelitali vahefonua, Vaiolupe Talakai mo e ni'ihii 'o e kau fakafongaa ki he fakataha Vahefonua 'o Siulai.

FAKALOTOFALE 'IA

K o e M o ' u i F a k a t o - K i - L a l o

Potu Folofola: Maika 6: 8

“Kuo ne fakaha kiate koe'a e me'a 'oku lelei, 'io, ka koeha 'a e me'a 'oku 'eke 'e Sihoa kiate koe? Ka ko e fai fakalao, mo e manako ki he meesi pea taka angavaivai?”

By Tevita Finau

Ko e taha 'o e ngaahi lea māfana 'i he ngaahi houa 'ilo ko e me'a 'a e 'Eiki Palesiteni 'o e Siasi Uesiliana Tau'atāina 'o Tonga, Rev Dr Ahio 'o fakamatala 'i 'a e 'ulungaanga 'o e manupuna ko e Malaú 'i Niuafu'ou.

Na'a ne pehē na'a ne vakai ki ha fo'i malau 'oku puna mai 'o vaku 'a e 'one'one pe ko ha kelekele molū 'o pulia hifo pea toki toe puna ia hili ha vaa'itaimi.

Na'e 'eke ange 'e he tokotaha na'a na 'i ai 'i he taimi koiá, pe 'oku ne 'ilo 'a e anga mo e natula pehē 'a e malaú? Na'e tali ange 'e he 'Eiki Palesiteni 'oku 'ikai ke ne lave'i.

Na'e toki fakamatala ange leva 'e he tokotaha ni 'o pehe, ko e puna mai 'a e fo'i malaú 'o fakatō hono fuá. 'E puna

mai 'a e fo'i malau ka hokó 'o **Fakato-Ki-Lalo** hono fuá kae teke'i hake 'a e fo'i fua na'e tomu'a **Fakato-Ki-Laló**. Ko 'ene e'a pe ki 'olunga 'a e fo'i fua taupotu ki 'olungá mo e taimi ke fofoa, pea ne ma'u 'a e mo'ui fo'ou.

'Oku tau tui matamata ko e ma'u'anga eni 'o e fo'i lea ko ia 'oku tau ngaue lahi'aki ko e '**fakatokilalo**' 'a ia 'oku hange ko ia ko e '**anga fakatokilalo**'. Kaekehe, ko hotau akonaki ke tau mo'ui **Fakato-Ki-Lalo**.

'Io na'e hifo mai 'a e 'Aló, Sisu Kalaisi 'o ne **Fakato-Ki-Lalo** 'i he tō'onga mo'ui, pea ne **Fakato-Ki-Lalo** ki Fa'itoka pea ne Toetu'u mei he Pekia ko hotau hakeaki'i. Fakatauange ke tau mo'ui **Fakato-Ki-Lalo**.



Ko e ni'ihī 'o e kau fakafongā na'a nau lava atu mei Nu'u Sila ni ki he konifelenisi 'i Vava'u, Prince Devanadan (palesiteni), Tevita Finau (faifekausea), Rex Nathan (palesiteni malolo) mo Moi Kaufononga (faifekau Christchurch), 'Oku haa foki he taa 'a 'Ahio (palesiteni SUTT) pea mo e kau faifekau na'a nau 'i he konifelenisi.



Ko Prince Devanadan (palesiteni), Rex Nathan (palesiteni malolo), Palakana Havea (palesiteni 'o Solomone) pea mo e faifekau 'a'ahi lolotonga 'a e houa ma'u me'atokoni 'o e konifelenisi.



Ko e Potungaue Talavou 'a Ponsonby mo e ngaahi matu'aa 'i he lolotonga 'a e konifelenisi.

Teu'i 'o e kau faifekau ki he ngaue 'a e Siasi 'i he 'ataakai 'o Nu'u Sila ni

By 'Ikilifi Pope

Ko e taha e akenga 'oku teu'i'aki 'e he puleako 'o e kolisi tohitapu 'a e siasi Metotisi 'o Nu'u Sila ni, Nasili Vaka'uta 'a 'ene kau ako ki he ngaue 'a e Siasii ko e fakataueki'i kinautolu pea mo e founga hono fakalele 'o e siasii mo e konifelenisii 'i Tonga.

Na'e lava atu foki ki Vava'u 'a e kau faifekau fakataha mo e fanau ako Tonga 'o nau kau fakataha pea mo e palesiteni, Prince Devanadan, faifekausea, Tevita Finau, palesiteni maloo, Rex Nathan pea pehee ki he kau fakafongā tokolahi ke kaungaa 'inasi 'i he kelesi mo e fiefia 'o e konifelenisii.

Fakatatau ki he fakamatala 'a Nasili ki mu'a atu 'a ia na'a ne pehee ai ko e me'a lelei ke toe mafao atu 'a e vakai 'a e kau akoo ki he ngaue 'a e siasii pea 'ikai ko ia pee ka nau mamata foki 'i he anga hono fakalele 'o e siasii 'i Tonga pea mo e anga 'enau fehangaangai mo tekolo'i 'a e ngaahi 'isiuu 'oku fetaulaki mo e kakai 'o e siasii 'i he ngaahi 'aho ni.

'Oku haa mai foki 'oku kainga 'a e sio ko 'enii pea mo e me'a na'e fakamatala ki ai 'a e sekelitali 'o e siasi, David Bush ki he konifelenisi 'a e kau taki Metotisi 'i he Pasiifiki 'a ia na'e fakahoko 'i Me 'o e ta'u ni ki Tonga mo ia foki.

Ko e fakakaukau na'a nau fakamamafa aii ko e toe siofi 'a e ngaahi tukufakaholo 'o e siasii mo 'enau ngaahi founga ke solova mo tali'aki 'a e ngaahi palopalema 'oku fetaulaki mo e siasii 'i he ngaahi 'aho ni.

Ko e taha he ngaahi 'isiuu na'e alea'i 'i he konifelenisii ko e hoha'a ki he toko toluafe tupu 'o e kakai Metotisi 'oku nofo 'i Nu'u

Sila ni ka 'oku fie kau kinautolu pe fakaongoongo ki he konifelenisi 'a Tonga.

Na'e pehe foki 'e he palesiteni, Prince Devanadan, na'e 'i ai 'a e tokanga mo e hoha'a ki ai 'a e ngaahi siasii pee na'e anga feefee 'a 'ene hokoo. Na'e fai foki 'a e ngaahi talanga mo e tokanga ki ai 'a e tokanga ki ai 'a e fakatahaa.

Ko e toe 'isiuu 'e taha na'e tokanga ki ai 'a e fakatahaa ko 'enau poupu'i 'a e lau 'o pehe ke hiki 'a e ta'u fakalao ki he mali kae ma'u ngofua mei he matu'aa mei he ta'u 15 ki he ta'u 18. 'Oku makatu'unga foki eni koe'uhi ko e lahi 'a e fa'ele kei iiki 'a e to'utupu pea 'ikai ko ia pee foki ka ko e a'u ki he fakama'anga 'a e ngaahi fakatonutonu fakalao he me'a ni.

Na'e kau atu foki ki he folau konifelenisi 'a e potungaue talavou mo finemui 'a Vaine Mo'onia mei Ponsonby. Na'e pehe 'e he 'enau faifekau, Siutaisa Tukutau ki he kuata 'a e kau faifekau ko e fiefia lahi 'aupito na'e ma'u 'e he 'enau fanau koe'uhi ko e tokolahi 'i kinautolu ko 'enau toki kau atu eni ki ha konifelenisi.

Na'e lahi 'aupito 'a e ngaahi me'a na'a nau akoo 'o 'ikai pe ke ngata 'i he ngaahi me'a fakalaumalie ka na'e kau ai mo 'enau toe 'ilo lelei ange ki he natula mo e 'ulungaanga 'o honau Tonga. Na'e 'ikai ko ia pe ka ko 'enau toe mamata ki he faka'ofu'ofa 'o Vava'u pea mo e fonua. Kae tukukehe ange 'a e ngaahi tepile 'iloo mo hono me'a tokonii.

Ko e ako matu'aki mahu'inga ia ki he fanau koe'uhi ko 'enau lava 'o mamata tonu 'i he mafana 'a e kakai Tonga 'i he 'enau lotu pea mo hono ngaahi fua fatongiaa, ko



Ko e fe'iloaki 'a e Puleako Trinity Theological College, Rev Dr Nasili Vaka'uta pea mo e Sekelitali Konifelenisi 'a Tonga Rev Dr Tevita Koloa'ia Havea hili hono fakahoko 'e he 'apiako 'a e Fakalotofale'ia he taha e ngaahi pongipongi 'o e Konifelenisi ko hono 94 'i Vava'u.



Ko Prince Devanadan (palesiteni), Nasili Vaka'uta (puleako), Mary Gaygill (faiako), Nicola Grundy (pule 'o e management) pea mo e fanauko 'o e Trinity Theological College.

e lipooti ia 'a Siu na'e fai ki he kuata 'a e kau faifekau 'o felave'i pea mo 'enau folau ki he konifelenisi ki Vava'u.

Ko e konifelenisi na'e fakaava ia 'e he tama tu'ii, Taufahau Tupou VI, Na'e tefua ai foki 'a e kau fu'u kakai 'e toko 2000 pea

fakafuofua ki he toko 400 'a e fakau fongā konifelenisii pea mei he ngaahi tapa kehekehe 'o mamani. Ko e talitali 'o e konifelenisii na'e fakahoko ia 'e he palesiteni, Rev Dr 'Ahio.