

TOUCHSTONE

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

Nau mai, Kia ora, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

Volunteers invaluable to archives move

National Volunteer Week this year coincided with the major undertaking of moving the Methodist Church's archives collection from a Christchurch warehouse to a new purpose designed repository building alongside the Methodist Administration Division office, Weteriana House.

The national archives collection has always been held in Christchurch. Since earthquakes in 2010 and 2011 and the subsequent demolition of Morley House, the collection has been housed in a storage unit and public access to the collection has been limited. That is set to change now that the construction of the new archives repository is complete.

The building will be known as Kei Muri Mapāra, Methodist Church of New Zealand Archives.

Te Taha Māori chose the name that translates to mean: Kei: beyond the present, the former, the previous. Muri: looking back. Māpara; a place in time, the writings, stories and reflections of history.

Planning key to success

Greg Wright, the Church representative on the project, says, "We have been working with the design team at Grant Miles Architecture since 2014. Contract Construction were appointed to lead the build in late 2017, following a tender process, and that's when the pace stepped up." Although separate from Weteriana House, the archive complex has been designed with complementary cladding and interior furnishings so as to highlight the connection between the neighbouring structures.

The building brief called for an economical, serviceable, standalone building



Joyce Challies (l) and Katherine Gillard (r) organize archives on the new shelving units while Jo Smith and Marlene Borgfeldt discuss indexing.

that could accommodate the archives in a temperature and humidity controlled environment. Future proofing - additional records are transferred from parishes to the Methodist Archives weekly - meant that the floor space needed to be able to increase along with the size of the collection. For now 260 square metres of the entire 460 square metre dual access commercial building has been earmarked for the collection. The additional area will be leased to generate income until it is required to accommodate extra archives.

Team love new space

Jo and her team are delighted with their new accommodation. "It's accessible, warm, secure and totally fit for purpose with room for all our collections. We also have an area for visitors to conduct



research and storage facilities for the many resources we need to do our work." Jo has been the only paid archivist for the past 13 years, working alongside dedicated and skilled volunteers to ensure the collections are stored, saved, recorded, catalogued and made available for visiting researchers. Volunteers come in one day a week and Jo prepares a detailed project brief for each person. Where possible she matches projects to the specialised talents of her volunteers. Marlene Borgfeldt, a former book binder who also worked for Whitcombe and Tombs, is indexing to assist with family history research. "The aim is to make some of the more obscure things we have more accessible," Jo says. Currently the index tally stands at 14,000 entries and is growing.

Joyce Challies, a self-confessed 'woman of all trades' is happy to take on anything to help. On the day I visit she is working with Katherine Gillard reordering boxes stacked on some of the 1.5 kilometres of mechanically assisted mobile shelving units.

Open to view in September

Jo is planning an official opening to the public on 1 September, when combined collections from Christchurch and the Auckland office will be ready to access in a multi-purpose research room. The collection includes architectural plans, photographs, artworks, baptism and marriage registers, audio recordings and minute books as well as correspondence created by parishes and other groups within the Methodist Church.

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These Girls are on Fire!

John Wesley said all he needed was 100 people - lay or clergy- who love God and hate evil, and they would shake the gates of hell and usher in the Kingdom of God.

From 30 May to 6 June 2018, 100 participants representing 14 countries gathered in Alajuela, Costa Rica for Metanoia 2018. Formerly known as the International Christian Youth Conferences on Evangelism (ICYCE), Metanoia 18 explored the theme 'Transformation: Within, Between, Beyond.' with a programme that challenged and equipped participants to be young transformative leaders of tomorrow.

Of the five NZ attendees, three were from the Methodist Church of New Zealand. Tumema Faioso, Malavai P-Misikei and 'Amelia Takataka share their highlights.

Tumema

Metanoia was amazing. We experienced the beauty of Costa

Rica, and we experienced God's beauty and love through testimonies, bible studies, workshops, worship services and fellowship. The highlight for me was the fellowship with Methodist leaders from all over the world. I was captivated by the many testimonies expressing the amazing things God is doing in many contexts, and experiencing Methodism from one end of the spectrum to the other.

Malavai

Metanoia 2018 challenged and inspired us all to embrace a deeper passion to be transformative in the way we share God's love - in our NZ context and to the world. Highlights included the testimonies; developing and launching solutions to social issues such as poverty, human trafficking and migration; and zip lining through a volcanic rainforest,

Our time in Costa Rica provided a space of reflection, to find out who we are through God's eyes.



From left to right: Tumema, 'Amelia, friends Tom, Jo, and Malavai at Metanoia 2018

There is no place where God's love cannot or will not go. There is no skill the world does not need. These reflections and lessons from Costa Rica have strengthened our faith journey, reminding us that what does not fit in our lives, God won't give to us. He has a plan for each one of us which He will reveal in His own timing.

'Amelia

Listening to the diverse range of testimonies from the International Metanoia delegates broadened my

horizons as to what Methodism / Christian faiths look like from different contexts. Hearing some of the struggles to practice and move forward in faith, gave me a deeper appreciation of the support and freedom we have here in Aotearoa. Experiencing the fuego (fire) and passion the youth in Costa Rica have for our living God was another level! I can certainly say that the spirit is moving and growing in their Methodist ministries.

At the end of the conference we had the chance to check out the

Starbucks HQ farm (only one in the world!). As a coffee lover, it was real joy to taste super good coffee with my Metanoia soul sisters. Zipping through the rainforest was a true God moment for me. I looked around and was in awe of my beautiful surroundings! Metanoia truly deepened and strengthened my faith in so many ways.

Overall Metanoia 2018 has ignited an amazing fire in our faith journey. We take this opportunity to thank God for His love and continuous blessings in providing programmes like Metanoia to our young people. We also would like to thank the Methodist Church of New Zealand, Rev David Bush and Connexional office staff for organising our travel and for all of the support and endless prayers whilst we were in Costa Rica.

We are part of a family of more than 80 million Methodist and Wesleyan followers. Let us be fired up! Shaking the gates of Hell by sharing God's love in every inch of the world.

EDITOR'S NOTE

A new chapter



Ady Shannon

The past few weeks have seen me on a very steep learning curve as I have stepped into the role as Touchstone editor. Dr Paul Titus has left a pair of large boots to fill; 17 years' experience in producing a publication that connects, inspires and informs the diverse range of people employed by and involved with The Methodist Church of Aotearoa is indeed impressive, if a little daunting for his successor.

I look forward to taking on the legacy Paul and his loyal league of contributors have left and to building on the success of the publication.

As I settle into my desk at the Connexional office, I admit to fluctuating between feeling incredibly excited and unbelievably anxious about the opportunities ahead. Unlike Paul and the many contributors that give this publication life, I do not have a wealth of church or theological knowledge.

What I do bring is a passion for people, for their stories, for the projects that engage them, for their diversity, and for their ability and willingness to make a difference. I welcome the opportunity of sharing congregational news and views via this publication.

My professional background is in copy writing, project and event management and public relations having run my own business Unlimited words & events for the past 25 years. A year-long excursion to the United Kingdom in 2004, accompanied by my husband and our three sons aged six, four and two, interrupted my project-based work. During my time in the United Kingdom I concentrated on writing, a long held passion and a more viable

career option given that our three young travelling companions were unable to carry anything larger than their heads and spent much of their day creating entertainment, havoc and mayhem as only young lads can.

Since our return to Christchurch in 2006, I have been a regular contributor to many publications and have written for a wide range of corporate and not-for-profit clients. This is my first appointment as an editor and to that end I welcome your feedback, support and advice as we share the journey ahead.

I look forward to working alongside contributors and readers as we continue to explore faith issues. Whilst I have ideas for taking Touchstone into the future, I promise to tread softly. I have greatly appreciated the positive responses I have had from every Methodist / Touchstone contact point over recent weeks. In the words of television sit com personality Miranda (Hart) of the eponymous British series, I ask that you "Bear with" as I find my feet, and my voice, in this new role.

Ngā mihi nui and warm regards,
Ady Shannon

Farewell and thanks to Pieter van den Berg

After many years as Touchstone advertising manager, Pieter van den Berg has decided to step aside and to embrace retirement with his wife Marjan.

Pieter had officially retired from his position as business mentor at the Canterbury Development Corporation, when he joined The Methodist Publishing Board in 2005. He subsequently took on the role of advertising manager. Now that he is 80+, Pieter has decided that he is ready to pass the baton to a new advertising representative.

We extend a huge thanks to Pieter for his tireless efforts in generating revenue for the publication and for developing and maintaining strong relationships with the people, companies and organisations that have supported our publication over the years.

For now Pieter will continue his involvement as a member of The Methodist Publishing Board.

Into the future

We look forward to the ongoing support of our advertisers and welcome enquiries from those people and organisations who may wish to showcase and promote upcoming events, causes, resources, products and opportunities likely to be of interest to our readers.

We are seeking a new Touchstone advertising representative and would love to hear from anyone who might like to step into the role. Although the Touchstone team is based in Christchurch, it is not essential that the advertising manager is Christchurch based. For further information on the role and remuneration, or for advertising queries please email; advertising@methodist.org.nz



Pieter van den Berg

St Pauls Waimate congregation gathers for final service



Waimate Methodist Parish held its final service on 13 May 2018. Rev Colin Hay led the service and Rev Ian Clarke, the last full time minister who retired from Waimate in January 1989, read the lesson. More than 40 parishoners and friends of the church gathered after the service to reminisce over morning tea.

Despite the parish not having stipended ministry for almost 20 years, this tenacious and faith filled group have continued to provide weekly worship services. When the church was closed after the earthquakes because of concerns around its strength, worshippers continued to gather in the Salvation Army Worship Centre just

around the corner. The Church was sold in 2017.

Rev Kathryn Walters, Superintendent of the Central South Island Synod, has been closely involved with St Pauls' congregation throughout a difficult period of loss and transition. "The congregation's courageous choice to close has not come without some significant soul searching, grief and loss, but they have made it and on their terms.

"Their ministry to the community will continue through the gifts of financial assistance to various groups and through a request to the Synod for ongoing support from the Gunns Bush Legacy to the Girls and Boys Brigades who meet in Waimate.

"We wish our Waimate family our ongoing love, support and care. They will be missed at our Synod gatherings," Kathryn says.



Arapera Bella Ngaha and Airedale Property Trust group property manager Ratenesh Sharma celebrate the opening of the units.

Tū Māia ki te Ao opens

The decision to develop a former parsonage for Te Taha Māori into a housing complex to address the needs of the community is proving to be a popular one.

Te Taha Māori Property Trust in partnership with Airedale Property Trust (APT) and the Ministry of Social Development (MSD) opened their new social housing project Tū Māia ki te Ao, in Mangere, South Auckland on March 23. Parents of the 17 children already living in the five units are thrilled with their 'new, warm, quiet and spacious' new homes.

The name itself is intended to offer support to the tenants to inspire them to be brave to face the world. Associate Housing and Urban Development Minister Jenny Salesa attended the opening and said she was encouraged the church was engaged in matters such as this, working in partnership with the Government. She saw this as an illustration of how community and government partnerships can work effectively.

The complex provides an opportunity for TTM to 'do mission' in this space and tenants have the benefit of wrap around services provided by Lifewise, should they be needed.



Jan Tasker with former students

Outstanding services recognised

This year two of our leaders were recognised in the Queen's Birthday Honours announcements.

Past Vice-President Jan Tasker has been made a Member of the New Zealand Order of Merit for services to education and the community, and President-Elect Rev Setaita Kinahoi Veikune, an Honorary Member for services to the Pacific community.

Jan has made an enormous contribution to the community, to education and to the Methodist Church over many years.

Within the church Jan has held leadership roles at Parish level and nationally. Similarly, with Girls' Brigade, in addition to many local leadership positions she served on National Committees including National Executive for 14 years. She has been a Justice of the Peace since 1990. During her 30 years at Target Road Primary School - she was Deputy Principal from 1987 to 2010 - Jan made a significant contribution to special needs education. She was a driving force behind the establishment of a dedicated special needs learning space known as 'Sunshine House' and she trained teacher aides to support

the particular needs of the children.

Setaita has been a leading figure in the Pacific community for many years. In 2015 she was appointed Director of Mission Resourcing, Pasifika Ministries of the Methodist Church of New Zealand. She will step aside from this position later in the year when she takes on the role of President. Last

year she was the first Pacific woman to be appointed President Elect of the Methodist Church of New Zealand.

Amongst her many achievements, in 2006 Setaita became the first Pacific minister to superintend an English-speaking multicultural synod (the Manukau

Synod) of the Methodist Church. In 2010 she became the first female Parish Superintendent Minister for the Auckland Manukau Tongan Parish. For a period of five years from 2009 Setaita was Synod Superintendent Minister for Vahefonua Tonga O Aotearoa (VTOA) National Synod, managing a congregation of 36 churches throughout NZ. During this time Setaita forged closer working relationships with the Free Wesleyan Church of Tonga in NZ and other Tongan churches.



Rev Setaita Kinahoi Veikune

New Kaiapoi parsonage

Rev Stephanie Wells

A new parsonage for Kaiapoi Cooperating officially opened on 28 June. It replaced the previous Methodist parsonage that was demolished in October 2013 after earthquake activity from 2010 made it unsafe.

The old distinctive red brick bungalow style parsonage, with stained glass window accents was designed by FJ Garnett and built in 1914 by W and J Clark Contractors. The building attained a heritage status in later years.

The first occupant was Rev Paul Fairclough and then Rev William Ready three years later. Rev Ready paid for paving around the house including memorial stones to a son, Robert Gordon Ready, who died at Messines in 1917. When last resident minister Rev Stuart Grant left in February 1979, the building



The rose window from the old parsonage is a feature of the new building.

was used for a variety of church activities and a small flat was rented out. The new home features the distinctive rose window salvaged from the old parsonage, as well as the original stained glass side windows and front door.

FROM THE PRESIDENT AND THE VICE PRESIDENT

New opportunities with every new day



President
Prince Devanandan



Vice President
Viv Whimster

“The First Day of the Rest of Your Life” is the title of a movie released in 2008 which suggests that each new day brings opportunities for new beginnings. The exiled prophet found hope in the start of each new day with the affirmation: “God’s unfailing love and mercy still continue, fresh as the morning, as sure as the sunrise,” (Lamentations 3:22,23).

We do, of course, take with us our cultural heritage, our community belonging, our experience, our personality. God’s grace enables us to use the challenges and difficulties of the past as a springboard and move into the future with hope. As we prepare reports and meet for Synod and Conference we celebrate who we are, our achievements and positive outcomes. We may also be aware of problems and crises which weigh us down. We believe that each gift of a fresh today can offer us the possibility of new ways of being.

This edition of Touchstone marks a new beginning as Ady Shannon takes the helm - we wish her and the regular team well as they communicate with us through the printed (and on-line!) word.

Prince attended the 95th Conference of the Free Wesleyan Church of Tonga and was invited to preach at the ordination service on 1 July. The Conference in Ha’apai was lively as always and the people were delightful hosts. It was more a celebration of people getting together rather than business sessions dealing with reports and resolutions.

Following the Conference in Tonga, Prince represented Te Hāhi at the 15th Assembly of the Uniting Church of Australia. The Assembly made two important resolutions amidst many. One on same sex marriage was for the church to be more inclusive by agreeing “...to hold two equal and distinct views on marriage to honour the diversity of Christian belief among its members. Meeting for the first time since last year’s change to Australian marriage laws, members of the Church’s national decision-making body resolved to allow its ministers the freedom to conduct or refuse to conduct same-gender marriages.” The second affirmed the First Peoples of Australia, the Aboriginal and Islander Peoples, as sovereign peoples in Australia. After consultation with working groups an earlier proposal was amended to give an expanded definition of sovereignty as the “way in which First Peoples understand themselves to be the traditional owners and custodians” of the land. Prince wishes to share this as we may find implications to our own context.

Sharing through a workshop on Intercultural Communication and meeting many from the Hutt City Uniting Congregations gave Viv the opportunity for new understandings and strengthened relationships. At Stokes Valley, Ray Bowden was presented with a certificate to mark 70 years of Lay Preaching - what an amazing record and achievement!

Prince was the preacher at the Paekakariki St James’ Church Centenary on 10 June and also attended the 60th anniversary service of Trinity Waiake on 24 June. These were not only celebrations, but also to count the cost of being a church ministering to the people and look forward for ways of being church in carrying out Jesus Christ’s mission in today’s world.

We pray for a sense of God’s presence and blessing as we move into the days ahead, especially for those who are facing loss or significant change and others for whom hope is difficult to find. May we be channels of God’s grace and compassion to each other.

Chaplaincy forum attracts a small & amazing team

Chaplaincy forum attracts a On 28 June, the fifth annual Chaplaincy Forum was held in Auckland. Vic Longley, a self-described stray, lay preacher Methodist Church of NZ reported on the day.

As I left the Chaplaincy Forum, I, the least involved in the Churches’ work in Chaplaincy and Pastoral Care, was totally struck by two pools of thought that have not left me:

1. The tremendous Christian love and kindness, and the hours put in by all the people there for mostly little or no pay, often under most difficult conditions, whose

stories I will relate to you. The group numbered only 11. This brought me to my second overriding thought.

2. In the fifth year of this Forum why are only three more people here than in year one? Is it that all the other Methodist chaplains are so ‘self-reliant’ that they do not need once a year to look at their work and gain insight from others? Or is it that they do not know the forum is on?

This chaplaincy course followed the format of a very successful one from the UK Methodist Church called “Sharing of people’s stories” I would like to introduce you to our people and what they are doing for their Christ and church:

Deacon at St Stephen’s Tauranga Methodist. Margaret works with Tauranga Plunket onsite support/local support group/hospital chaplaincy management and with groups in the community.

Rob Ferguson Christchurch’s chaplain in the inner city to the people living on the streets - there has been an article on Rob’s work previously in Touchstone. Sufficient to say, most of us at the Forum did not think we could do Rob’s type of work.

Jaanine Harris Chaplain based at Everill Orr-Wesley Retirement Villages, Auckland, Jaanine works with the elderly and the staff.

Trevor Hoggard Officiating chaplain RNZAF base Auckland, Senior denominational Chaplain for New Zealand Defence Force; Person in charge of Mission Resourcing Methodist Church of NZ. Trevor ably led this forum as he has for the past four years, by firstly facilitating the sharing of each participant’s roles and ideas in promoting chaplaincy in the Methodist Church, and secondly by leading us in a biblical based study to



Vic Longley

endorse and encourage the work that we do as chaplains. How he continues to do so in the face of the seeming lack of interest and response from so many Methodist chaplains/pastoral carers is beyond my comprehension.

Greg Hughson Ecumenical Chaplain at the University of Otago leads a team giving pastoral care and spiritual support to students and staff, with an ongoing interest in suicide prevention. The chaplaincy team at Otago is becoming more diverse and is growing. Last year there were seven deaths of which five were suicides (so far, thank God, only one this year). Greg commented that at least he and others had the support of the rest of the team, and from the other people’s experience at the Forum.

Eileen Longley Pastoral Care worker Wesley Palmerston North Methodist (including Manawatu Rangitikei parish on occasions) and Chaplain Summerset Retirement Village. Eileen works with elderly, sick, grieving and lonely parishioners.

Maurice McLaughlin A chaplain based at Hawkes Bay prison, he is also regional manager of chaplains at four prisons. Maurice’s description of the success at working with Mongrel Mob and like groups in prison would be striking in a

fictitious novel, except he was describing real events.

David Poultney Methodist Trustee ICHL, Presbyterian in Nelson and now posted to Dunedin, David continues to make a great contribution to the formation and development of Hospital Chaplaincy.

Lynne Wall A police chaplain based in South Auckland working with a police initiative with other social workers to combat family violence. This project, working with families rather than just being “the ambulance at the bottom of the cliff”, is receiving positive responses from families.

Terry Wall Chair of the Inter Church Chaplaincy Council - you name it, Terry does it.

Andrea Williamson Police Chaplain in Counties Manukau South, Papakura, Pukekohe, Waiuku and Tuakau (I feel like adding and everywhere). Her successes with local police as well as with the higher command, have brought positive results.

The reinforcing of this valuable ministry within the Methodist Church in the community at large, totally negates the old premise that chaplains were those ministers who could not make it successfully in parish ministry.

If the government of the day offered me four Queen’s New Year’s honours to hand out to these people I could not make a decision. I would have to ask for more.



Methodist Trust Association

DISTRIBUTION RATES TO 30 JUNE 2018

	3 Months	12 Month Average
Income Fund	7.81%	5.87%
Growth and Income Fund	3.63%	3.76%

Income distributions for the quarter \$4,013,394

Growth and Income Fund depositors received an additional \$12,139,531 capital distribution, lifting the total annual return to 12.86%
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Who are we following?

To the editor

Jesus said "Follow me" and that's surely what lay preachers, presbyters, ministers, priests, pastors and bishops of the church are called to do. However it seems that the initial call is taken without thought of an on-going commitment to professional development.

If we were in another professional field, like nurses or teachers, commitment to professional development would be mandatory because without involvement then our registration would not be renewed and we'd be out of a job.

As preachers we have no renewal of

registration, just our consciences and our commitment to God. In this modern age should we not question that the church be more diligent with the supervision and ongoing education and professional development of their Lay and Ordained Preachers and remind them of their ongoing professional commitment to best fan into flame their God given gifts and callings?

Spare a thought for the people who plan and instigate on-going professional development with such a poor response from their peers and more often than not no indication of attendance.

Linda Hall, Auckland

Worldly matters important to faith

To the editor

Your letter from Craig Rickit floored me. The idea that the Christian faith has nothing to do with important matters like economics - or the supply of oil. Frankly, the reverse is true. As the world's reducing supply of oil disappears forever, is Craig suggesting we pretend not to notice? Everything that affects the lives of people affects our faith. For example, when we are deciding how much to give to the needy folk in South Sudan, or to spend on badly needed funds for an active political group in New Zealand, or

whether to give up more of our time as volunteers; these are all decisions that affect our faith directly.

If all the world's available oil is to be wasted on war, or luxury tours of the world, these are important decisions. I'm aged 86 and still feel challenged by the decisions we must make every day if we are to live our faith honestly. There may be some church groups who take the narrow point of view of washing their hands of so called 'worldly' matters. Jesus certainly never did, and neither should we.

Ernest J Smith, Helensville

Faith Leaders' invitation

Dear Sisters and Brothers in Christ, "But ask the beasts, and they will teach you; the birds of the heavens, and they will tell you; or the bushes of the earth, and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of the Lord has done this?" (Job 12:7-9, NRSV).

Once every year, from Sept 1 to Oct 4, we as members of the Christian family set aside time to deepen our relationship with the Creator, each other, and all of creation. This is the Season of Creation, which began in 1989 with the first recognition of the day of prayer for creation by the Ecumenical Patriarchate of the Orthodox Church, and which is now embraced by the wider ecumenical family.

During the Season of Creation, we join together to rejoice in the good gift of creation and reflect on how we care for it. This season offers a precious opportunity to pause in the midst of our day-to-day lives and contemplate the fabric of life into which we are woven. As the environmental crisis deepens, we Christians are urgently called to witness to our faith by taking bold action to preserve the gift we share. As the psalmist sings, "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1-2). During the Season of Creation, we ask ourselves: Do our actions honour the Lord as Creator? Are there ways to deepen our faith by protecting "the least of these," who are

most vulnerable to the consequences of environmental degradation?

We invite you to join us on a journey of faith that challenges and rewards us with fresh perspective and deeper bonds of love. United in our sincere wish to protect creation and all those who share it, we join hands across denominations as sisters and brothers in Christ. During this season, we walk together towards greater stewardship of our place in creation.

"O Lord my God, you are very great! You are clothed with splendour and majesty, covering yourself with light as with a garment, stretching out the heavens like a tent" (Psalm 104:1-2).'

In God's grace,

Archbishop Job of Telmessos

Permanent Rep of the Ecumenical Patriarchate to the WCC, on behalf of His All-Holiness Ecumenical Patriarch Bartholomew; **Most Rev & Rt Hon Justin Welby** Archbishop of Canterbury; **Cardinal Peter KA Turkson** Prefect, Vatican Dicastery for Promoting Integral Human Development; **Dr Rev Olav Fykse Tveit** Gen Sec, WCC; **Rev Dr Chris Ferguson** Gen Sec World Communion of Reformed Churches; **Bishop Efraim Tenderso** Sec-Gen World Evangelical Alliance; **Rev Dr Martin Junge** Gen Sec Lutheran World Federation; **Rudelmar Bueno de Faria** Gen Sec ACT Alliance; **Fr Heikki Huttunen**, Gen Sec Conference of European Churches.

HONEST TO GOD

Modern Prophets

Few New Zealanders would begrudge Jews their right to live securely in their own homeland. Promotion of the Israeli cause has been such that fewer may be prepared to acknowledge the right of Palestinians to do the same. Which is a pity, because all people should enjoy that same right.



Ian Harris

"Counterfeit religion identifies national interests with the service of God," he charged, "and imputes to the state - which is only an instrument of serving human needs - supreme value from a religious standpoint." That, of course, is idolatry, and all the prophets condemn idolatry.

Leibowitz insisted that not every "return to Zion" was religiously significant, citing Jeremiah: "When you returned you defiled my land and made my heritage an abomination."

The occupation of a hostile West Bank would not only deprive two million people of civil and political rights, he warned, it would also corrode Israel's democracy. A spate of anti-Christian and anti-Arab hate crimes four years ago led other Jewish intellectuals to think he was right.

A winner of Israel's highest civilian honour, writer Amos Oz, branded the perpetrators as "Hebrew neo-Nazis". He lamented that "our neo-Nazi groups enjoy the support of numerous nationalist or even racist legislators, as well as rabbis who give them what is in my view pseudo-religious justification".

"No, not neo-Nazis," responded journalist Uri Misgav in the Tel Aviv newspaper Haaretz. "It's Judeo-Nazis. It's racism, murderousness and profound hatred originating in a religious messianic worldview that is fuelled by the occupation and settlement enterprise."

He added sadly: "There is no place where we can take the shame and the terror. The centre is apathetic. The left is defeated and afraid, in despair . . . Meanwhile generations of Israelis, incited and consumed with hatred, are flooding the public space, and there is nobody to confront them."

Israeli-Swiss Professor Carlo Strenger, of Tel Aviv University, adds: "Israeli public discourse is shaped by the collective denial that the occupation has been Israel's political and moral catastrophe . . . Nationalism, militarism and the value of the state dominate public discourse, and politicians compete with each other in the use of nationalist clichés in order to become electable".

And Jews abroad? One of them, American Mitchell Plitnik, says they have to choose between "mindlessly supporting Israel in its drive to suicide and its daily practices of occupation and settlement expansion, with all the human rights violations that these necessarily imply", and heeding the words of prophets like Leibowitz and other progressive and visionary Jews.

That shows true moral clarity. It projects the spirit of the ancient prophets into the heart of the modern world.

European persecution of Jews, stumbling British colonialism and Zionist terrorism all contributed to the birth of the Israeli state 70 years ago. Fourteen wars or military campaigns since then have fuelled a devil's brew of hatred and despair, occupation and revolt. Events marking the anniversary of that Jewish triumph and Palestinian "nakba", or catastrophe, suggest that nothing will improve any time soon.

US President Trump celebrated the occasion by recognising Jerusalem as Israel's capital and in May shifted his embassy there from Tel Aviv. "Trump is a friend of Zion", "Trump makes Israel great again", crowed the banners. Meanwhile at the border with Gaza, Israeli troops opened fire in a Soweto-style massacre, killing 59 protesters and wounding more than 2000.

So is the emergence of today's Israeli state a triumph or a catastrophe? It takes a prophet to sort that out. In the Bible a prophet is one who speaks truth to power, and the Jewish tradition has a heap of them. They posed moral problems in a way that stung both political and religious leaders, so were never popular.

Modern Israel is fortunate to also have its prophets. Among them is Yeshayahu Leibowitz, who died in 1994. Ultra-orthodox in his religion, champion of the Jewish right to a secure homeland, he was also scathing in his denunciation of the expansionist nationalism of most fellow-Israelis. To him, the military occupation of the West Bank and its pepper-potting with Jewish settlements is an Israeli own goal, the country's self-made moral catastrophe.

"Security is a reality only where there is true peace between neighbours, as with Holland/Belgium, Sweden/Norway, the US/Canada," he said. "In the absence of peace there is no security, and no geographic-strategic settlement on the land can change this." Calling for moral clarity, he said religious arguments for annexing the West Bank only expressed the transformation of the Jewish religion into a camouflage for Israeli nationalism.

Bible in Schools; to be or not to be...

After 21 months awaiting a decision by the Human Rights Review Tribunal, the Secular Education Network (SEN) welcomed a High Court decision on 18 July allowing them to fast track their case to court.

We invited **David Hines** Unitarian Church preacher, member of the Council of the New Zealand Association of Rationalists and Humanists (NZARH) and a spokesperson for the Secular Education Network (SEN) and **Tracy Kirkley**, media spokesperson for the Churches Education Commission (CEC) to summarise their case for and against continuing the Bible in Schools programme.

Let them eat cake

I'm disappointed in Rachel Stewart's praise (in the NZ Herald on 11 July) for an honest bigot who refused to sell a wedding cake to a lesbian couple: a lesbian atheist herself, Stewart's advice is "get used to it".



David Hines

Communications Act 2015, which is not part of the Human Rights Act.

Unfortunately the right to buy a cake is covered only by the Human Rights Act, and that has no quick remedy: you have to complain; go to

mediation, wait maybe five years for the backlog in the Human Rights Review Tribunal; this is what has happened to our religion in schools case, and over 130 other complainants. And this is why we're applying to shift our case to the High Court, at the cost of many thousands of dollars. Yeah, the law needs to be reviewed but in the opposite direction to that advocated by Ms Stewart.

I myself have had three obscene hate emails in the past month from bigots who looked forward to me being in hell, or tortured by God, because of my work for the Secular Education Network (SEN). At the time, I rejected a suggestion that I should complain to the police, thinking "I am used to this", but Ms Stewart has changed my mind. There are limits to how much bigotry we should get used to, and a cake shop that refuses to serve lesbian couples crosses that line.

Our Human Rights legislation gives bigots places where they can express their views: in their own homes, in churches if they can find one that shares their views. But the law also defines places where bigots must learn to contain themselves.

The public service is one such place, which is why we want partisan promotion of Christianity banned from state schools. Another is the market place: people should not face a religious test if they want a flat, or a job or a wedding cake.

Civil rights campaigner Martin Luther King said his biggest problem was not white bigots. He had come to expect opposition from them. A bigger problem was well-off blacks who were not majorly affected by discrimination themselves and told others to just "get used to it".

Being told to go to another town to buy a cake is possibly no worse than being told to sit at the other end of the bus as black Americans were in Martin Luther King's campaign, or telling women to get used to sexist jokes if there are lots of men present. Some people can shrug these things off, but they shouldn't have to. Human rights should be the new normal.

So I am going to complain to the police about my hate emails; they are covered by the Harmful

We are fighting to remove evangelistic pressures on children in state schools, and the bullying and favouritism that it often leads to. I support equal rights for women, for GLBTQ people, for Muslims and atheists. The Human Rights Act protects all these people, but often inadequately. And we also need to change public opinion, so people from disadvantaged groups get moral support from others, and not be told to "get used to it." Our campaign focuses on changing the law, but creating a climate of support for minorities is just as important.

Religious Education - Why should we have it?

'Bible in Schools' has been taught in public schools in some form for nearly 140 years, and to date has shown itself to be adaptive and relevant, changing to reflect society and what is appropriate for today's modern school environment. The CEC has credibility and has respect across hundreds of schools in NZ.



Tracy Kirkley

CEC applies Informed Consent

Parents are informed that the programme is running and opt in/opt out forms are provided before the programme commences

programme running. Sections 13 and 15 of the Bill of Rights protect the right of anyone the freedom to practice religion, in public (a school) or in private. The Education Act protects the right of schools to allow the programmes, or not.

NZ is considered a secular society, however that does not mean that religion, or faith-based values and their teaching are banned from being publicly available. Religious Education is protected by law, and the choice to run the programme is always optional.

Programme content and delivery

CEC presenters/ teachers are volunteers who are police vetted, trained, accredited and come with a recommendation from a known religious organisation or ecumenical body. Instructors use our "Life Choices" curriculum and they are offered regular professional development and training. Despite some of the assertions made by those who oppose Real time in public schools, the volunteers are not operating by stealth or trying to brainwash the children of this nation. Conversion is not on the agenda, but education and information are.

All current CEC curricula and an overview of all lesson plans are available for schools to hold in their office to be made available for parents to view. Parents and teachers are welcome to sit in on a class.

"Waiora" spiritual health

The programme allows time for reflection of the spiritual aspect of a person's well-being. Being taught and learning about a value which reflects a bible passage or story to illustrate the practical and age appropriate application of those values into a child's life, gives children the opportunity to reflect, ask questions and contribute their own thoughts and ideas. This provides a holistic element within a classroom environment.

Christian values education is making a positive difference in the lives of children and their families across our nation. The programme helps equip children to think critically, question and consider how the teachings of the Bible may relate to their everyday decisions. The programmes are inclusive, respectful of others religious views and relevant. They are still successfully included as a small part of the education of Kiwi kids because many schools value them.

Although not the only provider of Christian Education Programmes in schools, CEC are the largest with programmes in approximately 600 schools nationwide.

For more information: www.cec.org.nz



@cartoonsby Jim.

so that parents can indicate their choice for their child. A parent/caregiver has every right to opt their child out if they choose to. Children not in the programme are supervised within the school, often with other options offered.

The right to choose whether the programme runs in a school is initially a Board of Trustees decision. The Board review the material and curricula and make the decision accordingly. Many schools review this process regularly.

The Education Act and NZ Bill of Rights

Religious Instruction is governed by Section 77 and 78 of the Education Act. It is **Optional** as to whether a school may have the

The Ageing Experience

The importance of self-forgiveness

We hear about God's forgiveness for us, and we are urged to forgive others; what about forgiving ourselves?

Part of the process of becoming older is a tendency to look back over one's life and come to some assessment of it. Certainly we are all flawed- everyone falls short of an ideal goal. How much might these flaws be playing on your mind as you become older? Are you able to accept the life you have lived to this point? We

ourselves are quite possibly the harshest judge when it comes to looking at our own life, but perhaps many of us have done harmful things which have changed the nature of someone else's life and we regret that. What to do about it - and will the regret affect our own lifespan?

Apologising for wrong is not too hard for small things, but for significant harm it might be quite difficult. Repentance is an important step in making amends and being able to let go of the guilt of harm-doing. According to research, people with a reasonable level of education are better

equipped at the social skills needed to do the difficult task of apologising. I'm not sure I agree that the two things always go together.

Apologising to someone for serious wrong-doing requires self-control, confidence to meet the challenge and perseverance - rather than finding a way to talk ourselves out of apologising. But unless we can apologise it seems likely that we might struggle with guilt, shame, self-loathing, possibly self-harm; these are all harmful to our own physical and mental health, and life-span.

Feelings of self-worth are important for us to have self-acceptance. It has been shown that people who go to church more often and who pray more often are more likely to forgive themselves. People more

deeply involved in their religion have also been shown to live longer lives. Perhaps forgiving self can lead to a longer life.

This research suggests that being self-forgiving leads to a longer life - but, only for those who have had the most schooling! Why? Education gives people the ability to choose a healthy lifestyle, and it provides a sense of control to deal with stress. It also provides a higher sense of self-worth and a greater ability to control situations in life. A good church community can also provide those things for each of us - so don't despair if you left school at a young age. Psalm 139 tells us we are wonderfully and fearfully made by God who loves us; let's celebrate that and get to work on accepting our life and being forgiving of self.

Jan Fogg

Streaming worship services



Peter Lane

I have been visiting with Takapuna Methodist church this past month and came away very impressed at the simplicity and elegance of the setup they use for "streaming" their Sunday worship service.

The facility provides a means for the congregation's sick or housebound members to still experience the Sunday worship and feel they are part of the community.

Fundamentally, the setup is very simple; an iPhone is mounted on a tripod at the back of the church and runs a Facebook Live session to the church's Facebook Page by means of the standard Facebook Pages app. The quality of the end-product, using the phone's camera and built-in microphone was surprisingly good (perhaps the fact I am surprised is a give-away as to my age!). The primary drawback was that the audio was a bit muffled and echoey but not to the point of intelligibility. Of course, the iPhone is not essential - this setup could work with just about any mobile device or computer.

In considering ways to improve this setup, the first issue is improving the audio. One option is to add an external microphone to the iPhone. Shure, Rode and other manufacturers make a number of microphone models designed to plug directly into an iPhone, usually via the lightning connector. Similar products are available for non-Apple devices using USB connection, and there are still a few options that connect by the microphone input which will work with most mobile phones, though we suggest this last is a last resort.

Another option worth considering is to pick up the sound from a sound system (if you have one). How you would do this

exactly would depend on the specific audio equipment you have and what spare capacity it has. Devices exist (again, Shure, Rode et al) that can capture the sound coming out of an audio mixer and send it to the iPhone to incorporate with the video. The downside of this is you tend to only hear people using microphones - audience responses and congregational singing will likely be lost unless microphones are set up to capture this.

There are some risks / legal matters associated with streaming that need attention.

Privacy

You need to take reasonable efforts to ensure that identifiable images of people are not broadcast without their permission. The easiest way to deal with this is to only broadcast a general wide shot where individuals are not readily identifiable.

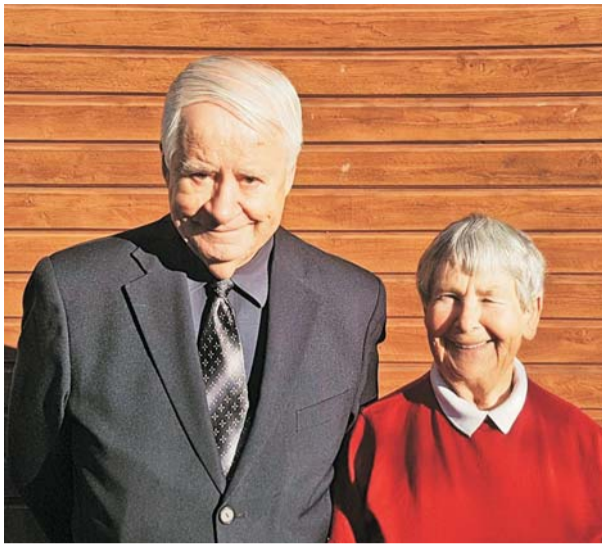
Copyright

The standard CCLI license allows you to record services, but the recording privilege extends only to members of your congregation. I suggest that you should never re-stream a commercial video (even if you have the appropriate CCLI licence to play it in your service). Ideally, everything you stream should come under the category of either original content or authorised content.

Peter Lane, Principal Consultant at System Design & Communication Services, has over 30-years' experience with technology systems. Peter welcomes questions, suggestions and ideas for articles. These can be submitted either through the editor or email dct@dct.org.nz.

Peter operates a website for people who are interested in improving the way we can use technology. Visit www.dct.org.nz.





Disrupting the Roman Empire

Elizabeth and Garth Cant, lay preachers,
Christchurch West Methodist congregation

One of our delights is going across the city to Wainoni Methodist.

The homes around Wainoni were hard hit by earthquake and liquefaction. The Church building is intact but the homes close by are no more; first red zone and now green grass. The Wainoni Methodists are warm hearted and robust. The Church is there for the community Monday to Saturday, and gathers for worship on Sunday.

Last year, when we led worship at Wainoni, it was "Ordinary Time" between Pentecost and Advent. We picked gospel and epistle readings to tell the congregation about the Roman Empire and the New Testament. Roman power massively impacted on all that Jesus did, and on each of the congregations formed by the Apostles and by Paul.

This year we are preparing to go back to Wainoni. The Letter to the Ephesians figures in the lectionary readings for August, and we are grappling with the two great mysteries about the Ephesians text. How come the writing in this letter is different from the letters that Paul wrote to the Churches in Rome, Corinth, and Philippi? Ephesians is loaded with new words and long sentences; Ephesians 1: 3-14 in the original Greek is just one sentence. And how come the greetings, at beginning and end, are sparse and impersonal?

The clues we find are persuasive. This letter was written in prison, and in Rome. Paul was chained to a succession of Roman soldiers. But he was not diminished by Roman power. He had days and hours to put together, in his mind, the totality of the insights gained as missionary and pastor to young congregations.

Paul was no longer trouble-shooting to specific congregations. He was crafting a message to all the congregations; it would be written out, hand-carried, or copied and sent onto the next church. Somewhere along the line, it reached Ephesus and somehow their name is attached. But it is a message to all of the young churches.

Ephesians lays out a cosmic picture of God's plan. The life and work of Jesus will bring unity to a divided world, beginning with small, messy, local congregations. Part one uses the language of prayer and doxology to lay out the theology. Part two addresses the tough practicalities of living together in unity no small task given the diversity within each local congregation, and each faith community. Then and now.

Raw Roman power, and imprisonment in Rome, not only gifted Paul the space to craft his epistle to the Churches. The succession of soldiers who enforced it gave him the imagery to encourage Christians and congregations. Every piece of equipment and dress worn by his Roman guards is used to give visual expression to the written message.

When we go back to Wainoni we will take Ephesians 5: 15-20. The whole armour of God will be there, subversively disrupting the power of Empires.



Invited forward, or called back

Andrew Doubleday

The past few weeks have been challenging. I have found myself in a situation where I was confronted with the question of whether the direction of God's call was one forward, or back.

No one wants to get it wrong. The idea that somehow we have stepped beyond the limits of divine grace, that we have moved beyond what is permissible, that we are now in uncharted territory without a clear mandate for being where we are, can be unsettling.

The temptation is to retreat to the known, where the guidelines, the boundaries are explicit and clear, where we know where God once was. The question is, though - is God still there? It may be for some that this is the case. Yet for others of us, we realise that we've been invited into a new mode of being. This new mode is a move away from fear into a freedom where love - that which seeks the highest good - is the guiding principle.

I look back to my early 20s where I felt that obedience to God required me to burn my collection of Queen records. To many this may seem just plain silly, yet at the time it was important. I did it willingly. It was where I was on the journey at the time. I have no regrets. It was a response to the call to holiness. My sense is that that underpinning call has not changed. How it is now expressed, and lived out, has. The invitation to journey together with God, in that place of set-apartness, and yet of intimacy and connection, continues to beckon me forward.

So often the urge to retreat to 'safer' ground, to step back to the known, is driven by fear. Yet the fear of getting it wrong, of stepping outside of obedience and the limits of divine grace no longer burns my soul in the way it once did. Does this mean I willingly step into sin? Of course not. It means that my sense of God's grace which allows me to choose on the 'love' principle, rather than the 'fear' principle is increasingly the dominant experience that I have of God. It is this that invites me forward into uncharted territory, following, in the words of Colin Gibson, 'the dolphin Christ'.

Part of the challenge is to ask the question, "Did God stop speaking 2000 years ago, when the Bible was completed" The obvious answer ought to be "No." If "Yes" it will be argued that culturally conditioned perspectives of the day toward human dignity expressed in attitudes toward slavery, the place of women, and the place of the 'other' are cast in stone.

Instead we can extrapolate forward the trajectory of the New Testament into what God is inviting us into today. The statement of Jesus that everything hangs on the two great commandments - that we are to love God with all our heart and soul, and love our neighbour as ourselves - is a more than adequate basis for moving forward. It's that simple, and it's enough.



Uniting Congregations
OF AOTEAROA NEW ZEALAND

Barriers we put up as Christians

David Hall Co-Chair UCANZ Standing Committee

A recent survey commissioned by the Wilberforce Foundation has identified some of the reasons why many people are not interested in Christianity.

The survey, Faith and Belief in NZ, was carried out by Australian research company McCrindle and included a national survey completed by 1,007 NZers who were representative of the population by gender, age and region, together with Focus Groups involving 26 non-Christians from each of five generational groupings.

One of the most interesting parts of the report looks at the reasons why people are not interested in finding out more about Christianity. Seven basic issues were found to be barriers:

- The church's stance and teaching on homosexuality. 66%
- How could a loving God allow people to go to hell? 64%
- How could a good God allow so much evil and pain? 59%
- Issues of gender inequality in Christianity. 58%
- Miracles, angels and demons, resurrection. 54%
- How does Science and Christianity fit together? 53%
- How reliable and valid is the Bible? 52%

Of the generational groupings: Gen Z (18-23 yrs); Gen Y (24-38 yrs); Gen X (39-53 yrs); Baby Boomers (54-72 yrs) and Builders (73 yrs +), all except the Builders had 'stance and teaching on homosexuality' as a major barrier. For Gen X, Y and Z it is the biggest barrier. The Baby Boomers and the Builders put 'allowing people to go to hell' as their biggest barrier. Issues of gender inequality in the Church was also a very important barrier for Gen X, Y and Z.

The ongoing controversies about homosexuality that have dominated discussion within most of the UCANZ partner churches does appear to have erected barriers to Christianity for over half the population. These debates started in the 1970s when the Baby Boomers were moving into the formative 15-25 years of age. This was also the time when church attendance in NZ reached a peak. We have experienced a steady decline in attendance and membership ever since.

Has the time come for all the Churches to conclude the debates about homosexuality and remove the barriers we have erected? Many will argue that we should not, as Christians, be driven by changes in social attitudes but the Church has changed its position on numerous issues through the centuries.

Over recent months I have meet with various groups of Cooperating Ventures in conjunction with the proposed changes to our way of supporting our partner churches. I have been concerned about some of the comments I have heard about the attitude of some of the partner churches on the subject of homosexuality. It is time to let this issue rest and get on with proclaiming the teachings of Jesus on love, justice and peace.

Church responds to omission in enquiry terms

General Secretary Rev David Bush has spent time over the past several months considering options of how best to manage an omission in the government initiated enquiry into the historic abuse of children in care in Aotearoa.

Sir Anand Satyanand has opted to exclude those children in church care from the terms of reference for The Royal Commission of Inquiry into Historical Abuse in State Care. He told RNZ in early April that focusing on abuse which had a state link would give a 'clarity of purpose', and expanding the inquiry would make it lengthier and much more costly. The enquiry period is limited to cases of abuse between 1950 and 1999.

The Methodist Church administered three children's homes in Masterton, Christchurch and Auckland between 1913 and 1987. "Until now there has



David Bush

been no system in place for people to report historical incidents of abuse or neglect and we need to address that," David says. "Once the enquiry opens there needs to be an independent panel in place so that anyone with a story to tell, is able to tell it."

Although David is not anticipating a flood of responses from former residents of Methodist run homes, he is committed to providing a forum and a resolution process for anyone affected, whether or not the commission includes churches in the scope of the enquiry. "What is certain

is that people who were in church care will come forward. In fact, some already have and we have worked and are working to bring resolution. These matters are never easy, but it is vital that we live out our best gospel values as we listen and respond."

Public submissions on the terms of reference closed in April. Sir Anand's report is now with the Minister of Internal Affairs Hon Tracey Martin, awaiting Cabinet approval. The enquiry process is scheduled to take three years.

Any person who wishes to advise a matter of historical abuse can contact David in confidence on 0800 266 639 ext. 824 or 021 392 500.

Outstanding achievement for lay preacher

Peter Williamson

Dr Bill Peddie was recently presented with a certificate to mark his 50th anniversary of lay preaching.

Bill started his training in Christchurch in 1966, where he was much involved in youth work and became chair of North Canterbury CYMM. He preached often in the Brighton circuit and met and married Shirley there.

Bill trained as a teacher, and in 1970 he and Shirley went to Papua New Guinea for a year's voluntary service and lay preaching with the United Church of PNG. When they returned to NZ, Bill taught at Wesley College and after a career in teaching he retired from Mangere College in 2004. Bill made his church home at Crossroads Methodist, Papakura. He preached consistently around Auckland, as well as an appointment as lay minister at Epsom / Mt Eden for five years.

During his time at Crossroads, Bill spent much time developing spirituality for IHC members and the youth in the church. More recently he has been employed as a part-time support services advocate (chaplain) by Crossroads church.



Bill Peddie holds a certificate recognising 50 years of lay preaching

He continues preaching about 20 times a year, including a monthly service at a local rest home. On his website he publishes a sermon every week, and engages in lively debate, much of it because Bill's commentary on Trump's excesses upsets the American fundamental church. Visit: www.billpeddie.wordpress.com

Head of Bible Society in Gulf visiting NZ



Dr Hrayr Jebejian and his wife Dr Arda Jebejian

Dr Hrayr Jebejian, Head of Bible Society in the Gulf, will be sharing his experiences on what it's like to be a Christian in the Middle East when he visits New Zealand in August. He will be speaking at churches and meeting volunteers in Auckland, the Bay of Plenty, Rotorua and Wellington.

Hrayr oversees Bible mission in the seven Gulf nations of Kuwait, Bahrain, Qatar, Oman, United Arab Emirates, Saudi Arabia and Yemen where more than 20 million migrants live and work. The Bible Society operates 18 centres in this region.

In four of these countries - UAE, Qatar, Kuwait and Bahrain - there are more foreigners than locals.

Working conditions for migrant workers are very poor. Hrayr and his team are passionate about reaching these migrants with the hope of the Bible.

Hrayr says, "It is crucial for migrant workers to be engaged with the Bible and be instilled with Christian hope. It is through Christian hope that many migrant workers are rediscovering themselves as new creatures in Jesus Christ.

"Also, the Bible is helping them to continue to mature in life, and the Christian message of hope is helping them to think, feel and act like Jesus and sustain hope during the difficult circumstances of their diaspora lives."

For more information on where Hrayr will be speaking during his New Zealand tour, visit: www.biblesociety.org.nz/gulfstates.

100th Birthday Celebrations

Stella Watson, wife of the late Rev John Watson, recently celebrated her 100th birthday, surrounded by family and friends at her Christchurch rest home. Stella received cards from the Queen, Governor General and Prime Minister as well as many from past parishes and relatives.

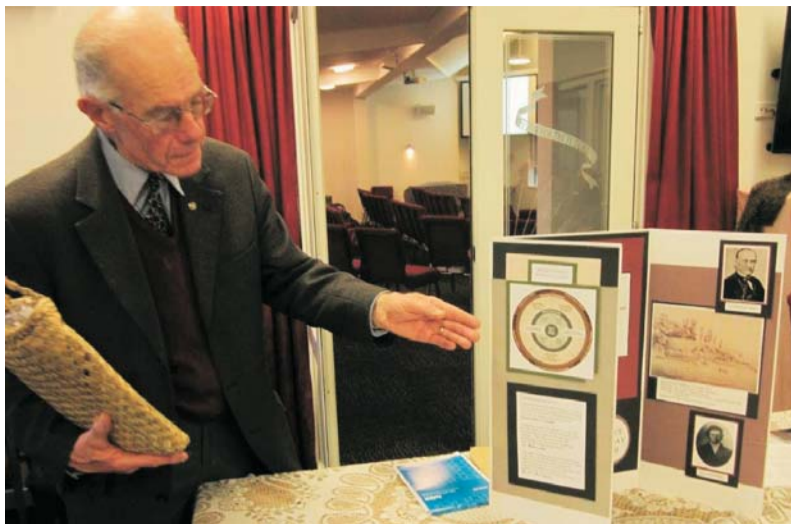


Stella Watson

At her birthday celebration Stella's nephew Rev Ken Russell spoke of her long and dedicated service to Christ and his Church, and of the war and parish record of her husband John. Renowned for their compassion and contribution to parish life in communities throughout New Zealand and further afield via mission work, the couple had only two years semi-retirement before John died in 1979 aged 67.

Stella moved from Thames to Christchurch after John's death, and then to Auckland before she returned to Christchurch aged 80. She lived with daughter Hilary until she moved into Chatswood Retirement Home four years ago. Highly regarded for her energy, independence and youthfulness, Stella was involved in many activities including the Opportunity Shop at the church, bible studies, Leprosy Mission fairs, hospitality and Single Women's Group lunches, travel and concerts.

Hilary says, "When Stella was in her early 90s people often mistook her to be in her early 80s. She was still walking everywhere and climbing on and off buses. She loved scrabble, cards and rummy'o'. She usually thrashed us at those games until she was 95 years old."



Rev Gary Glover joined friends and family for the launch of his book

Retired reverend launches new book

Richmond historian and retired Methodist Presbyterian Gary Clover recently launched his book 'Collision, Compromise and Conversion during the Wesleyan Hokianga Mission, 1827-1855'. At the book launch, Nelson-based Anglican Church Missionary Society historian, Russell Smith declared, "It will become, I'm sure, the standard work on this subject."

Privately published by Gary, with the help of a generous financial contribution from Rev David Bush, the Methodist Church's General Secretary, 'Collision, Compromise and Conversion' was designed and produced by local Nelson printing firm, Copy Press.

Richmond kuia and teacher of te reo Māori at Waimea College,

Āniwa Davey, blessed the book encased in a beautifully closely woven flax kité, a taonga gifted to Gary by Cindy Batt, an iwi researcher and specialist librarian at Nelson's Elmer Turner Library. The kité was woven by Cindy's mother.

Grateful for the support and accolades he has received, Gary acknowledged the efforts of the many people involved in the project.

"I'm mindful that, just as it takes a village to raise a child, it takes a community of researchers, archivists, librarians, book designers, printers, binders, publishers, and much family support, to produce a book of this nature. I have been greatly blessed by all their encouragement and help."

Gary's book is available from: info@copypress.co.nz (\$70 including postage).

The book will be reviewed in a coming edition of Touchstone.

Privilege

Carol Barron Methodist Alliance National Coordinator

There is a lot of talk these days about privilege, white privilege, male privilege etc, which got me thinking, 'Is there a Methodist privilege?'

Methodism is one of the Christian faiths and living in New Zealand/Aotearoa where Christian beliefs are the accepted social norm entitles us to holidays on the major Christian holy days. Christmas and Easter are celebrated with days off work and school. We are also not pressured to celebrate or forced to take time off to celebrate another religion's holy days.

We can also wear symbols of our religion without being stereotyped as being dangerous. People wear crosses without any comment. If a Christian commits an act of violence, they are never asked if they have been radicalised. There is not an automatic consideration of a connection between the crime and the Christian faith? Or whether the crime was an act of terrorism?

Christianity is dominant in our society and represented on television, with some channels devoted solely to it. We have religious education in schools - but this is really just the Christian education. Would there be a parental backlash if a Muslim was teaching Islam during religious education at school? Questions about trying to radicalise young people would be asked.

Christians are never accused of trying to radicalise people - it is called evangelising. And that is a significant difference. One has a huge amount of judgment and blame attached to it and the other is all about acceptance.

As Christians we have the freedom to build and attend a place of worship without being targets of threats or violence. The same cannot be said for Muslims who attend mosques, or Jews attending synagogues.

Our Christian faith is only one aspect of our

identity and not the defining aspect. People do not consider us 'their Christian friend'.

Most hotel rooms have a Bible in them and it is easy to find a Christian charity to donate to or get assistance from - even a Methodist one.

Methodism has a rich history of working with the marginalised in society and today we stand on the shoulders of our forebears and continue this work. Methodist Missions in New Zealand/Aotearoa have a strong track record of performance and innovative programmes which bring about change for families. Methodist Alliance members provide culturally specific programmes and wrap around services in their local communities. Methodist organisations ran orphanages in the past and now offer foster care and support to foster parents and children in care and at risk youth. Methodist Alliance members have a trusted reputation for being flexible in how services are delivered, are strong advocates for marginalised people and are passionate about social justice.

The Methodist Alliance is a faith funding manager for the Tindall Foundation. We are trusted with sharing the Tindall family's love and generosity to support families and social services. It is a privilege that the Tindall Foundation trust us to do this work for them and their donation helps us undertake work that does not fit neatly into government funding priorities.

It is a privilege to be brought up in the Methodist Church and we can thank our founding fathers for our rich musical tradition. And in Aotearoa it is a privilege to have Colin Gibson writing hymns with particular Kiwi flavour that builds on our rich musical tradition.

I think we do have a Methodist privilege - an invisible package of unearned benefits. It is a privilege to work for and with the people who use the power of our Methodist privilege to lift the marginalised in society and equip them with skills to enable them to flourish.



If your parish is engaged in community or social service work, you should join the Methodist Alliance.

The Alliance supports the work of its members by leveraging collective skills and experience, providing resources and information, and raising the profile of the work you do.

If you would like to join the Alliance please contact the National Coordinator Carol Barron:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services



The Tindall Foundation
Contributing to a stronger New Zealand

Executive secretary of presbytery central considers his role ad-ministry

Hilaire Campbell

In 2016 Rev Peter Mackenzie, the Executive Officer for UCANZ since 2008, did a Supply Ministry to a tiny Church of Scotland parish in Caithness, northern Scotland. Now back home, Peter has completed one year in his role as Executive Secretary for Presbytery Central.

In Scotland, Peter and his wife Delwyn lived in the village of Lybster, population 400. It was a stark contrast to working in downtown Wellington.

"This is a very isolated community so it doesn't give a typical Uniting Congregation experience," says Peter. "But it struck me that their church is still connected to community, something we've lost in much of NZ."

"Too often churches in Scotland talk about 'us' as church and 'them' as community. I say we are the community when we're in the presence of Christ. I want to make that true for my work too."

Peter says Church of Scotland and NZ churches are struggling

to communicate with community as members age. "We have many of the same challenges - only the accent is different."

Peter notes that there's very little ecumenical work being done in Scotland. "I found that the churches in Northern Scotland had little interaction with each other, and I appreciated the sharing in NZ churches. But both here and there they're not talking about uniting all the churches."

He believes that because NZ doesn't have a founding church, there's always been competition between churches. "That's why we're more ecumenical."

One highlight of Peter's appointment was the opportunity to connect with his ancestral roots - his grandfather was born in Inverness, just two hour's drive from Lybster.

Coming back to NZ gave Peter the sense of coming home to church. Last year he was appointed as Executive Secretary for Presbytery Central, the regional body of the church for the Lower North Island. He describes his role as 'ad - ministry'. "Being an administrator is as much a minister as a pastor or preacher - not in parish ministry, but in



The church at Lybster, Scotland

ad - ministry, where I still feel a sense of God's call."

Peter has always been committed to working ecumenically, and he's pleased to see that happening. "We're more ecumenical in our mission, and in our community worship we're allowing churches to express themselves more."

His job is making sure the business of the church functions well. "That means sometimes encouraging sparks to allow things to grow, sometimes putting out fires. For me, it's part

encouragement, part problem solving."

Peter says it's also about encouraging new ideas and new ways of doing things - working with building projects and new forms of ministry, finding funds for mission projects. More specialist staff have also been appointed to work with youth and families.

Near the end of his first year in the job, Peter's enjoying where he's at. He welcomes the different challenges and, as an ordained minister, he likes to

preach on Sunday mornings. "I try to connect the Bible with people's lives."

He sees church buildings as assets that need to be used more than one hour a week.

For the future, Peter says, "I think I'll look for worship to move beyond a Sunday morning and ministers having more congregations. Gifted worship leaders are needed, just as loving pastors and visionary missionaries are. And few are gifted in all three."

Seasons
for Growth®



Help to pass through seasons of grief

The seasons are a good way to think about the changes in our lives, and a programme based on this concept is helping children, their families and the community cope with loss and grief.

Retired Methodist presbyter Rev Sandra Gibbons is a 'Companion' in the Seasons for Growth programme. This peer group programme helps groups

of children, young people and adults who have suffered major upsets in their lives share their experiences, learn from one another, and find ways to deal with their emotions.

Sandra says there are two elements to Seasons for Growth. One is to explore the impact of disruptive change and loss; the other is to learn how to respond and adapt.

The programme is offered through the school system in some districts, and

Sandra, the in-school coordinator for the Pukekohe area, became involved with it through her supervision with Rev Jan Wallace, who heads up the programme in Pukekohe. She has also, with the help of Rachel Marr, Catholic Pastoral Worker for the Deaf, begun the first ever programme with deaf people.

Seasons for Growth helps children who have lost a parent, or experienced a separation. Increasingly, substance abuse is a serious cause of families breaking up.

"It is a wonderful therapeutic tool to help people build resilience. Trained volunteer 'Companions' work with groups of six to eight people. We use the imagery of the seasons to help people understand the experience of grief," Sandra says.

"When children have to move homes or schools, they leave behind family, friends and a familiar environment. When they are at school no one understands how they feel and they are often told to 'get over it'.

"But at Seasons for Growth, they work with others who do understand because they have been through similar experiences. Peer support is a very



Sandra Gibbons

important part of the programme."

Sandra says the eight-week course is divided into four two-week sessions based on the seasons. The first is autumn, which has the theme of change.

"We explore the normal changes we experience growing up and then the

other serious changes that have brought them to the programme.

"The next season is winter, and here the focus on what is happening in people's lives now. We use games to help children with this, such as cardboard cut-outs of people so they can show what their family was like before and what it is now."

During the spring sessions, participants explore ways to cope with their loss. The focus of the summer period is on the future, and the programme ends with a party.

Seasons for Growth is a non-religious programme although it was developed by the Catholic Church in Australia. It is now used in a number of countries around the world.

Seasons for Growth is always looking for volunteers who can be companions. For more information email Delia Ruane at deliar@cda.org.nz or call Sandra on 027 476 4712

The Royal Wedding and that sermon

Greg Hughson has forwarded a helpful reflection by Rev Dr Lord Leslie Griffiths on 'The Power of Love' sermon offered by Michael Curry at the Royal Wedding delivered at St Georges Chapel on May 19 2018.



set out his stall for a world revolution. He astonished polite Brits into listening mode, he commanded the space, he opened up the scriptures,

dug deep into his people's history, laughed at himself and endeared himself at the very same time, and preached Good News to one and all. It was brilliant. It was all the things you and I have talked about down the years, all rolled up into a 13-minute address that, without saying so, said NO to Trump and NO to fat profit and YES to love, and YES to the capacity of love to reach into the deepest parts of human

experience, the dark parts, the hurting parts, the wicked memories, the dehumanising forces that hold us all in thrall.

That's what the preacher did in his sermon. "Shall we have curry?" will forevermore be invested with new meaning.

But all his fine preaching would have been as nothing without a stage from which to preach, without a platform from which to proclaim his message, without an occasion which would gather the world's population into his audience.

And that was provided by Windsor, by British ceremony, by a boy called Harry and a girl called Meghan. We were set the scene for a new world. We were given a lived example of Martin Luther King's famous dream.

The gospel choir, the black preacher, the Welsh hymn, the co-mingling of our beloved



Queen and all her courtiers with people of colour sitting in the best seats, that haunting solo voice that accompanied Meghan's entry to the church, the bride's mum on the arm of Charles our next king, prayers by our Jamaican chaplain to the Queen and a Coptic bishop, the marriage of two fighters for justice. All this counted in "framing" the sermon and giving it wings. Everything was of one piece and, for once, the world was a good place to live in. The power of symbols to turn prose into poetry, theory

into practice, dreams into reality; it was all there.

But I can't unstitch the preaching from the fabric of all that was happening. The Queen's silent presence was as powerful a sermon as the preacher's fiery words. Generosity was on display, less was more, hearts were touched, and fire burned in the hearts of us all.

Meanwhile, another dozen young Americans were being shot to death in Texas.

World Council of Churches 70 years on

The World Council of Churches (WCC) celebrates its 70th anniversary this month. Brian Turner of EcuAction, a Christchurch-based interchurch grouping that organises ecumenical initiatives, invited New Zealanders who have had personal experience of the WCC to comment on their involvement.

A splendid flower in withering mode

John Bluck; a retired Anglican Bishop, and past Director of Communications for the WCC.



A long time WCC staffer sat in an airport lounge in India and said in reply to a colleague who asked him what it was like to give your life to the World Council, "It feels like being sent into space and not ever helped to find a way of landing back on earth."

Now, 30 years after returning to New Zealand following ten years on the Council staff, I still feel as though I haven't landed properly, let alone succeeded in anchoring that ecumenical experience at home.

For a while it was easier. The Conference of Churches in Aotearoa New Zealand flourished like a beautiful flowering plant then died. My own Anglican Church, having killed off the Plan for Union, made some brave noises about ecumenical action and mutual recognition of ministries. But those sounds spluttered and faded and the long winter of ecumenical retreat followed. And when the sun breaks out as it occasionally does, the news goes unreported, like the recent visit of Pope Francis to the World Council headquarters was ignored by our media.

Despite all that, there are still signs of real collaboration at local church level. The interfaith movement shows the most exciting promise, as does a stirring of eco theology. But the international ambitions

and energy of the World Council don't inspire church leaders as they once did. The desirability of a movement that embraces all Christians and finds common ground with all people of faith is more urgent than ever. But the trigger to reignite that movement in Aotearoa remains elusive. The old dream is yet to find a landing pad again.

Fellowship and Solidarity

Tara Tautari; CWS Board Member and special advisor to WCC 2001 - 2014.



I've always believed that to be Methodist in Aotearoa is to be ecumenical. Belonging to Taha Maori within the Methodist Church and growing up as a rangatahi,

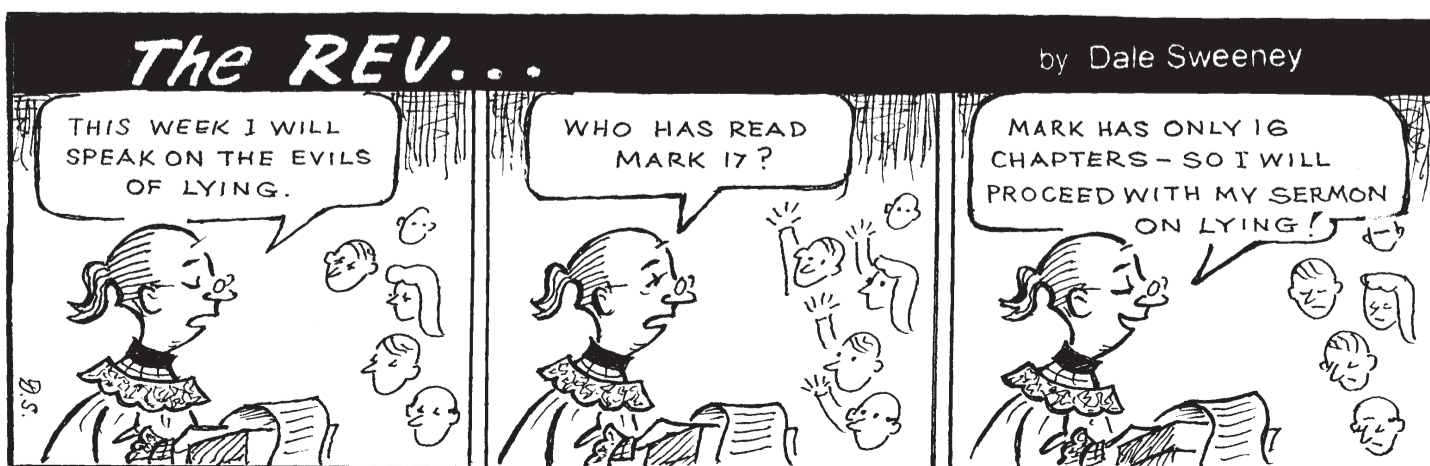
we were encouraged to envisage and work towards an 'oikoumene' that was inclusive, diverse, interconnected and faith filled. Our own Methodist bicultural journey set a standard for how we chose to be sisters and brothers in Christ in this land. Despite the many challenges along the way, we were committed to growing together, not only as Methodists, but also through our membership with other ecumenical bodies.

With this understanding I first travelled to Geneva, Switzerland, to take up my work with the WCC initially as an intern in 1995 with the Programme to Combat Racism (Indigenous Peoples Desk), and then later in 2001 as the newly appointed Programme Executive with the Education and Ecumenical Formation team.

My time with the WCC gave me the opportunity to work alongside member churches around the world who, like us at home, sought to live out an ecumenism that was contextual, relevant, and that had at its heart a profound desire for transformational encounter. One of the greatest strengths of the WCC has been its ability to provide the ecumenical space where such transformational encounters can occur.

From its very first assembly in 1948, when it said of its membership 'we intend to stay together', the WCC has continued to build a fellowship of churches who stand shoulder to shoulder in critical solidarity, while calling each other to visible unity.

On a personal level I have been moved to witness the reconciliation and healing that can occur when churches together can speak truth to power and set themselves on a journey towards justice and peace. I consider it the greatest privilege to have been able to serve with the WCC and in some small way contribute to its legacy of worldwide ecumenical engagement.



Women's Fellowship for all Women

Filo Tu-Faleupolu

There's a stereotype that anything to do with the Women's Fellowship, is specifically for: women with children; a mother; or someone aged 40+. But that's a barrier we will look to break down, as several young women recently attended the South Pacific Area Seminar for the World Federation of Methodist & Uniting Church Women, held in Fiji from 2-6 July 2018.

The South Pacific Area comprises seven affiliated units - Australia, Fiji and Rotuma, New Zealand, Papua New Guinea, Samoa, Solomon Islands and Tonga. More than 10 young women from NZ participated in this event (some of whom are pictured). The programme included devotions, workshops, bible studies and presentations and each Affiliated Unit was given the opportunity to share and be a part of the programme.

Everyone commented on the amazing hospitality and experience with the people and culture of Fiji.

Cuvu Village Methodist Church played host on the day of arrival, with the President of the Methodist Church of Fiji, Rev Dr Epineri Vakadewavosa preaching the sermon on the opening night. A spectacular Fijian traditional welcoming ceremony was held on the lawn of Cuvu Village with the Women's Fellowship of the Nadroga Division providing a hearty meal.

For many of the young women, being at this event with their mothers was very much an eye-opening experience, especially as many of the challenges of the work of the Women's Fellowship, focus on future growth and involvement of the next generation. Sometimes in NZ we miss the simple fact that we are privileged to have access to various things, and our daily woes and worries are of lower importance on the larger scale. Bearing witness to devotions led by other nations provided a different perspective on how we generally perceive



the story of Hannah (1 Samuel 1:2-2:21).

Another challenge was the story of Mary Magdalene, as per the bible study led by Rev Dr Seforosa Carroll. With the theme 'The Resurrection Hope and Promise' (John 20:18) some thought provoking questions came to light: How does the story of Mary Magdalene minister or speak afresh to you? How do you understand the commission and message Jesus gave to Mary Magdalene from the text? And what are some things that you are clinging onto that you need to let go of, so that you and your ministry can flourish?

The challenge brought forward by our young contingent echoes that of international body: this organisation led by women, encourages local to global change, at the hands of women. This mirrors the motto of the Fijian Methodist Women's Fellowship: Me'u kilai Karisito, ka vakaveikolaitaki Koya kina. To know Christ and to make Him known.

Don't all rush to join the next international trip, but get involved in your local Women's Fellowship. You never know what interesting projects they have instore for you and rest of your church!

Kidz Korna

Welcome to the August Kidz Korna!

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

As I looked out of my window this morning and saw the trees in the park, the birds flying around and the children in the playground, I was reminded about the wonderful world God has given to us. He has given us an amazing world with so many plants, animals and insects as well as people to enjoy.

We have to remember to take care of these precious gifts: to water the plants, feed our pets and to recognise that insects such as bees, who give us honey, also play a part in our lives. Friends are also important but remember, to have a friend you must be a friend.

Doreen Lennox.

How many of you celebrated Matariki?

Matariki is the Māori name for a cluster of stars also known as the Pleiades or Seven Sisters. For Māori it is the start of a New Year, a time to gather together with family and friends and reflect on the past, celebrate the present and plan for the future.

The children at St John's in Hamilton East celebrated by taking a leading part in a special Sunday morning service with prayers, readings and songs in te reo.

What are you doing at church? Please email or write to let me know so I can share it with other children around the country.

I look forward to hearing from you.



Thomas reads a prayer in te reo as part of the Matariki service

Matariki Word Search

Can you find all these words in the Word Search?

BIRDS CLUSTER FISH IWI JUNE MAORI MATARIKI MOON
NEW PLANTING PLEIADES SEVEN SKY STARS SUN YEAR

Z	U	L	Z	R	U	P	P	H	A
F	R	E	T	S	U	L	C	N	I
O	U	M	S	R	A	E	Y	S	K
I	R	S	H	N	R	I	U	Y	M
Q	W	F	T	Y	M	A	O	R	I
Q	E	I	K	A	S	D	R	I	B
J	N	S	U	N	R	E	P	D	U
G	U	H	I	N	O	S	V	G	D
L	J	E	P	G	W	O	V	E	C
I	K	I	R	A	T	A	M	S	N

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 dlennox02@gmail.com



For your bookshelf

Author: Toni Rolleston Cummins
Illustrator: Nicki Slade Robinson
Publisher: Huia Publishers

Matai lives with his seven brothers in Maketu. They become entranced by seven beautiful women, but all is not what it seems.

They were fairy women - putupaiarehe, and it takes the magical powers of Matai to save them. This is a modern story about the Māori New Year and how the seven stars came to be in the sky.

This can be read by upper primary and intermediate age children and shared with younger ones although I found the illustrations a bit scary.



Global agenda for good health

When governments signed on to the 2030 Agenda for Sustainable Development, they knew achieving the 17 Sustainable Development Goals (SDG) would be challenging. Together with other members of ACT Alliance (Action by Churches Together), Christian World Service (CWS) is assisting vulnerable communities to achieve the promise of the UN Agenda.

The third SDG 'to ensure healthy lives and promote well-being for all' covers a broad terrain.

Under the goal, targets are far reaching and if achieved by 2030 will have a significant effect on global health. Nations committed to improved survival rates for newborns and their mothers, to stop epidemics of diseases; like HIV, malaria and water-borne disease; and to ensure universal access to sexual and reproductive healthcare services. Countries will measure improved rates of healthcare and a drop in road injuries or deaths, reduced substance abuse and substantially reduced deaths and illnesses

from hazardous chemicals, pollution and contamination. Under the same goal, governments promise to strengthen access to health services especially in Least Development Countries and small island states.

Delivering the Agenda in conflict zones like Gaza will be difficult. Already desperately short of health services, Gaza has fallen further behind after the Great March of Return protest. By mid-July, the WHO reports 16,047 Palestinian and four Israelis were injured - over 1,400 will have long-term disabilities. Patients were released early from hospital to make way for new arrivals. CWS partner the Department of Service to Palestinian Refugees (DSPR) in Gaza is caring for five patients at its clinics. CWS has supported DSPR's healthcare, education and emergency programmes across Palestine since 1949.

According to the UN, Gaza is on the point of being unliveable. Residents have electricity for no more than four hours a day. Water is polluted and 90 per cent is not safe to drink. 48.7 per cent of the population cannot find work. Approximately 80 per cent of the people depend on humanitarian assistance. The people cannot leave the territory and although Israel quit the territory in 2005,



The Great March of Return began on 30 March as a peaceful protest of Palestinian Refugees marking 70 years since they had fled their homes. Attacks by the Israeli military left 146 Palestinian and four Israelis dead.

it controls the air and sea, and its borders with Egypt.

"CWS is thankful for Methodist Church and individual donations enabling DSPR to provide the only medical care available to many families in Gaza," says Pauline McKay, National Director of CWS.

The three DSPR family health care centres serve 200,000 people in El Darraj, Rafah and Shijaia. The centres offer essential maternal and child health services including psychosocial and dental care.

"It is important that people understand the reach of the SDGs and make sure their

local MPs are familiar with them. These goals are for New Zealanders and the world's poorest countries. Working together, we can push for better outcomes for everyone," Pauline says.

Last month government representatives, business people and members of civil society met at the UN to discuss progress. At the meeting, 46 countries reported on their progress in a Voluntary National Review. NZ has signalled it will report in 2019.

Donations to the Gaza Appeal can be made at www.cws.org.nz or posted to CWS, PO Box 22 652, Christchurch 8140.

Please donate to the South Sudan Appeal



Displaced by war and poverty, South Sudanese need food, water and safety.

www.cws.org.nz



Thank you for help in Tonga

Gillian Southey

In Tonga, families have worked hard to recover after February's Cyclone Gita caused widespread damage on the islands of 'Eua and Tongatapu.

In June Christian World Service's Trish Murray visited local partner Ama Takiloa to find out how your support is helping families recover.

Signs of the devastation were unmistakable. Many families had used salvaged materials, sometimes supplemented with relief supplies, to make buildings habitable. A few had carried out more substantial repairs often with help from family overseas. According to Trish, the recovery has been very uneven, leaving many families quite vulnerable.

A network of local women's groups Ama Takiloa is well placed to help with the recovery. Members have visited families in four communities on each of the two islands. They have been warmly welcomed by householders anxious to share their concerns. Now firming up plans and budgets, Ama Takiloa will begin the implementation process shortly.

Thanks to donations of over \$100,000 to the Cyclone Gita Appeal and \$164,000 from the New Zealand Government Aid budget, CWS will be able to expand the original proposal.

Ama Takiloa will repair rainwater systems for a minimum of 160 households and install 10 large tanks at community facilities. Funds will enable



On 'Eua, Livi (l) and Sela's (r) homes were both damaged. Members of Ama Takiloa, they have remained strong and are keen to help local families repair rainwater systems and plant new crops. The cyclone destroyed the community hall where they made tapa and mats so they now work at home.

at least 400 households to reestablish home gardens with fruit trees and vegetables, and 10 community gardens. It will be a year before banana, plantain and taro crops recover. Seedlings are in short supply, so Ama Takiloa will help source them. A further 140 households will receive pigs, chickens or ducks and training in animal husbandry.

Early indications suggest Kolofo'ou, a suburb of Nuku'alofa, is among those most in need of assistance. More support has gone to the outer islands than to the capital.

"There are some significant gaps. On 'Eua, children can attend school for half a day in Houma because there is no water. The town water pump is not working properly, so families who pay \$10 a month for water from it are opting out. People are sharing water from household tanks, although many are damaged," says Trish.

The older generation long for Tongan food. "I'm sick of palangi food," one woman told Trish. They are depending on rice and bread as taro is expensive and in short supply. The first new taro crop will not be ready until next year.

CWS thanks everyone who supported the Cyclone Gita Appeal.

ON SCREEN



Dominic Savage's *THE ESCAPE* is worth missing. For those with limited choices on a rainy weekend, it offers challenging insights into the complexity of contemporary suburbia.

Tara (Gemma Arterton) is in an unhealthy relationship, trapped in the confines of her suburban London home with husband Mark (Dominic Cooper) and two children.

bullied and taken for granted for too long, she makes the bold decision to leave, buying a one-way ticket to Paris.

Arterton and Cooper play their roles with competence, pulling the curtains back to reveal the isolation possible in suburban nuclear commuting families. The repeated scenes of setting suns seen from travelling trains are a well-worn cliché. Sometimes travelling right, other times travelling left, they suggest escape mixes promise, fantasy and ultimately futility, given we must carry ourselves into every escape. Those wanting to think theologically about *The Escape* might ponder the grace of surprise, along with the hidden prisons created by contemporary gender stereotypes. The grace of surprise is provided by Anna (Marthe Keller).

When Tara escapes to Paris, Anna is a Good Samaritan, noticing Tara in her distress and providing her with safe space. Compassion flows in the practical grace of a place to sleep and is deepened through good listening. Anna is almost Ignatian in her life coaching, inviting Tara to a radically domestic response in which she returns home seeking to live creative and free in the middle of her responsibilities and relationships.

The hidden prisons present in contemporary gender roles and stereotypes are well depicted in *The Escape*. At a glance, Mark and Tara have the ideal life: a white middle class family owning property in suburban London. However, they are both shaped by a patriarchal social order and find themselves unconsciously acting in ways neither find fulfilling. Mark has a job he finds difficult and stressful. Tara plays the role of the devoted mother, starved of relationships and creativity. Their unhappiness puts strain on them both,

A film review by Kayli and Steve Taylor

while their inability to communicate stresses their marriage and impacts poorly on their children.

Tara has a dysfunctional relationship with her mother (Frances Barber) who questions how she could be sad when she lives 'the perfect life'. Tara communicates poorly with her children and those around her. The dysfunctionality of those relationships highlight the gift of Anna, who earns Tara's respect through listening and understanding.

Beyond the clichés, *The Escape* emphasises the importance of communication and listening; to yourself, your partner, your children, your parents and your friends. Treat yourself with love and self worth and others will too.

Kayli, Steve's daughter, is a student at the University of Otago. Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin and writes widely in areas of theology and popular culture.

ON PAPER

The Gift of Anger

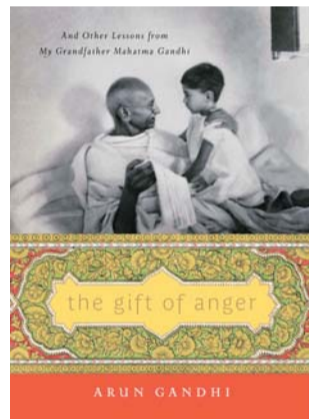
Author Arun Gandhi
Penguin Books, 2017, 289 pages
Reviewer: Terry Wall

Of books on Mahatma Gandhi there seems to be no end. During his life, he wrote every day and his collected works extend to many volumes. Scholars have a vast accumulation of writings to probe. Studies emerge on Gandhi and non-violence, Gandhi on economics, Gandhi on caste, Gandhi on social justice, Gandhi on inter-faith dialogue and so on.

One of the most common criticisms of these investigations is that Gandhi is more admired than followed, more celebrated than struggled with. Indeed, during his life, Gandhi attracted the attention of the masses wherever he went. It seems that not all wanted to hear his message. Rather, most flocked to be in the presence of a holy man. Simply by being near him one would receive a blessing, or as Joseph Lelyveld puts it "to gain or experience darshan, the merit or uplift that accrues to those who enter the spiritual force field of a rishi, or sage".

In *The Gift of Anger*, Arun Gandhi gives us another view of the Mahatma. From the age of twelve, for two years Arun lived with his grandfather whom he affectionately calls Bapuji. He lived in the Sevagram Ashram sharing the common life of the community with its rhythm of work and prayer, social concerns and politics. "I knew him as a warm, loving grandfather who looked for the best in me - and so brought it out. He inspired me and so many others to be better than we ever imagined we could be".

Though Gandhi's day would begin at 3am with an hour's meditation and prayer at 5am, we learn that he would devote an hour each day to mentor his grandson. This was a time of



conversation and exploration of what it meant to be a searcher after truth. Often the Mahatma and the grandson would sit quietly spinning as a form of service and meditation. At other times the young man would be challenged about his attitudes and behaviour.

Arun speaks of the two years he spent with his grandfather as a time of personal growth. He draws out ten lessons from his grandfather, the first of which deals with anger. "Never fall prey to toxic anger but use anger and channel it into intelligent action". In the ashram, all took turns at performing the menial tasks of gardening, harvesting and cleaning toilets. No work was reserved for untouchables and Gandhi's ashram was a model of what he wanted India to become. Arun saw that his grandfather was as concerned with waking India up spiritually and socially as he was with independence.

At times, Arun felt that the legacy of his grandfather was a burden that he had to carry. His mother helped him to see the legacy in another way: "If it's a path to meaning and truth, it will feel much lighter". Today, he describes himself as 'a peace farmer'. We learn that Arun, with his wife Sunanda, went on to establish the MK Gandhi Institute for Nonviolence and, later, the Gandhi Worldwide Education Institute. Inspired by his grandfather he continues to explore the vision that he has inherited. This book is filled with memories, anecdotes and insights that have stayed with Arun, and reveals another side of his grandfather.

New World New God

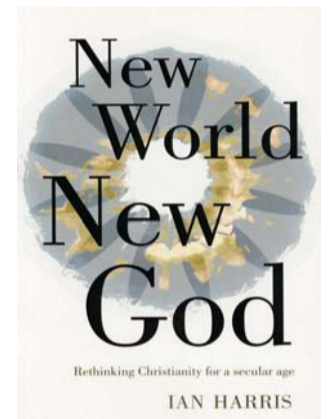
Author Ian Harris
Mākarō Press, 2018, 228 pages
Reviewer: John Meredith

The Nobel prize-winning physicist, Isidor Rabi, once told that when he came home from school invariably his mother would say, "Did you ask any good questions today?" She saw asking questions as essential to learning and developing the ability to think creatively.

In matters of religion and Christian faith, however, asking questions has sometimes been regarded as an expression of disbelief. Churches are more likely to encourage their members to hold to established doctrines and creeds formulated in an earlier age. The result is that religion comes to be identified with defending old ideas and faith is set apart from contemporary life. People come to accept uncritically what they have been told is true or to embrace unthinkingly what they imagine they ought to believe.

Not so for Ian Harris who is constantly asking questions. For Ian, the Christian tradition is closest to its heritage when it openly re-examines its origins, takes full account of contemporary knowledge and experience and rethinks what faith can mean in the modern world. Ian does this in newspaper columns he has written, building on the assumption that while religion and associated ideas may be human creations they express values and aspirations that shape the way life is lived.

In his columns Ian draws on theological ideas that people are unlikely to hear in most churches. Those responsible for publicly interpreting faith for churchgoers may avoid these ideas because they are afraid of being misunderstood or because they have rejected these ideas as contrary to what they believe faith is about. Many churchgoers are thus kept in ignorance of ideas that some may find offensive, but to others they may come as a breath



of fresh air.

New World New God contains a selection of Ian's columns which explore the subjects of God, Jesus, the Bible, Christmas, Easter, Pentecost and Trinity. He does this in ways that interpret these topics in terms of this secular age. A number of important key themes emerge.

God is not a Being with independent existence. The word 'God' is a symbol for a life-transforming power which brings together our highest values, our sense of interconnectedness with all life, and which gives an ultimate point of reference for all we think and do.

Jesus was a man of integrity and vision who lived in first century Palestine. The title 'Christ' was given by those who saw the grace-filled life of God in Jesus. (This does not mean they believed he was God.)

The religious truth of the Bible, including the truth of Christmas and Easter, is conveyed through myth and metaphor. Myths are not fairy tales but imaginative stories that describe how life is and invite a response.

New World New God is not a closely argued work of theology. It is a collection of articles that draws on modern scholarship and presents ideas in an imaginative and easily readable way. If the book encourages readers to think again the author's intention will have been achieved. Above all, do read it.

Due to space restrictions, we regret to advise Bible Challenge is not included in this issue. Readers are assured it will return in September.

FROM THE ARCHIVES

Jo Smith, Archivist, Methodist Church of New Zealand Archives

New Research Room at the Methodist Archives

For the last seven years the Methodist Archives Collection in Christchurch has been stored in a warehouse and some of the unique resources for researchers have been inaccessible to researchers.

The new Research Room at Kei Muri Māpara, the Methodist Church of New Zealand Archives building, has given us the opportunity to bring them out again. Open from September 2018 there is a feast of both new indexes and old favourites.

The volunteer team has been indexing rare church histories that are unlikely to be digitally scanned and there are now more than 40,000 names included in the New Zealand Methodists Name Index. A printout in surname order can be easily searched. This indexing project was started after the Christchurch earthquakes when the Archives Collection was inaccessible in the Red Zone during 2011.

Another unique index that can



The Wesleyan-Methodist Magazine.

only be viewed in the Research Room is the Wesleyan Missionary Registers Index 1830-1860. Many hours of indexing baptism and marriage registers kept by missionaries has created an index that can fill in gaps both for whakapapa research and for births that were not registered with the Registrar of Births, Deaths and Marriages. While this index is not complete, registers held for the South Island have been completed. This information is not available over the internet.

Our old card index to birth notices, marriages, death notices and obituaries can also be freely browsed. Combined with our People Information files, family relationships

can be found.

While some of our publications, such as Methodist newspapers to 1948, have been digitised and are available over the internet, subsequent issues are still only available as paper copies. These can now be browsed through in the Research Room.

Another battered and much loved treasure on the shelves in the Research Room is issues of The Wesleyan-Methodist Magazine dating from 1809. This magazine was brought to New Zealand by missionaries and some of our volumes have bookplates indicating they were held in one of the mission stations.

A good shelf-browse can sometimes lead to an unexpected find and the books chosen to be readily available on the open shelves mostly relate to New Zealand Methodism and Methodists.

A full set of New Zealand Methodist Conference minutes, law books, and even some English Conference minutes for the Primitive Methodist Church are available.

These indexes and publications in the Research Room are "reference only" and cannot be borrowed. Many of them are the only copy in New Zealand.

While books and indexes on the open shelves can be freely consulted, behind the locked doors to our repository store, are 1.5 km of original records. These include:

- Architectural plans and specifications of buildings and churches
- Baptism registers and marriage registers (accessible up to 1920)
- Parish Archives Collection consisting of minutes, correspondence, circuit schedule books, membership rolls, records

of committees administering the church or parish, sports clubs, Methodist Women's Fellowship, Sunday School, Bible Class, temperance, fireside groups and choirs

- Personal Papers and Historical Records Collection which includes private papers such as diaries, correspondence, sermons, historical research and ephemera
- Photographs Collection containing images of people, events and church buildings
- Records of national Methodist Conference and national committees, ecumenical committees, departments, divisions, boards.

These documents and images can now be retrieved on demand to be viewed in the Research Room.

We look forward to welcoming and assisting researchers from September 2018 onwards on Tuesday and Thursday afternoons 1-4 pm (or by prior appointment other times).

Unsung Methodists

Donald Phillipps

Hard work and courage

The achievement, recently, of 100 years by Mrs Stella Watson of Nelson is a wonderful thing. She comes from a family who have served the Methodist Church with distinction, and whose contribution to the life of St John's in particular can hardly be measured. Her nephew Ken Russell carries on that tradition. This month we honour her late husband for a very particular reason.

John Kellett Watson was born in Yorkshire in 1911, the son of Thomas Featherstone Watson, a Methodist minister. Like a significant number of other Methodist ministers in this country, starting with Thomas Buddle, he was a County Durham man. His mother was a Coatsworth, an honoured Methodist name from that area. More precisely, Thomas was from the hill country from which the River Wear flows - a

stronghold of evangelical Methodism. He offered for mission work and spent ten years in South Africa, in the north of the country where there was a strong Methodist missionary presence. It was physically demanding work and having done his stint he returned to England and for 20 years was in Circuit ministry, primarily in the north.

On retirement Thomas and his family came to NZ when John was 10. They settled in Wellington where, for a further four years, Thomas worked as a supply Home Missionary. After his father's death, the Watsons moved to Newtown, where John was educated at Wellington College. On leaving he was employed with the Post Office. Trinity Church, Newtown, was a strong cause and apart from its own minister Walter Parker, John would have been influenced by such outstanding city leaders as Percy Paris at Taranaki Street, Ormond Burton at Webb Street, and EP Blamires, then the Director of the Youth Department. With such a background, and having become

a lay preacher, John was accepted for training for the ministry, spending three years at Trinity College from 1936 to 1939.

Two years of probationary ministry at Shirley in Christchurch included the completion of his BA at Canterbury University College in 1941. He initially enlisted in the ranks and served in North Africa and Italy, but was commissioned as a chaplain in 1943. He served with the NZ Engineers who weren't used to chaplains and it was initially a difficult time. Their work was demanding - they had to get the armour and transport over rivers and 'night after night they followed the rifle companies often in the most appalling weather and under enemy fire, struggled to make a bridge so that the tanks and supporting arms could cross before daylight'. His hard work and his courage bore its inevitable reward. He commanded respect and attention by consistently working with the most forward troops.

John Kellett Watson 1911-1979



John and Stella Watson 1946

For this he was awarded the Military Cross for splendid work done in the Cassino area. His citation finished with these words: 'His conduct throughout was that of a most unselfish and courageous officer. ...Throughout the whole period he was an inspiration to all with whom he came into contact', John was, in fact, the sole Methodist chaplain to earn this high award during WWII.

At the end of the war he returned to Christchurch where he married Stella Russell in

1946, and they then spent a year and more at Birmingham where John studied at Westhill College, Selly Oak, a Methodist centre for the training of teachers, youth leaders, community workers and others in Christian education. He was one of many students who came there from overseas churches. He returned to Christchurch as Youth Director for the whole of the South Island, and travelled widely among the Circuits training leaders and running camps.

The following 20 years took John and Stella around the country - from Trinity in Dunedin to Paeroa, where he completed his ministry in 1977. In between there were two appointments in Christchurch and five years at Otorohanga. Following his death at Thames on June 12 1979 his obituary referred to his 'basic evangelistic emphasis', his tenacity to his mission, and his courage to speak his mind when occasion required. As the centenary of the 1918 WWI Armistice approaches, we honour the dwindling band of WWII survivors.



Mafutaga Tamaitai Sinoti Samoa Ekalesia Metotisi Niu Sila Te Hāhi Weteriana O Aotearoa

World Federation of Methodist and Uniting Church Women, South Pacific Area Seminar - Fiji

Chosen people, called to proclaim with hearts on fire!

How blessed are we to have had the most wonderful fellowship at the 2018 South Pacific Area Seminar 2018!

On 2 July, the beautiful island of Fiji saw 350 women of God descend onto the grounds of Shangri-la Resort and Spa, Yanuca Island. Of this group, a delegation of over 90 from NZMWF Unit including over 50 members of Mafutaga Tamaitai Sinoti Samoa Ekalesia Metotisi Niu Sila (MTSSEMNS) were in attendance with our President Leotele Aumua. Also in attendance was our World Federation of Methodist and Uniting Women's President, Alison Judd and her executive. As MTSSEMNS, we were blessed to be joined by many of our younger members emphasising the wonderful work our churches across the country are doing to encourage our younger members to join the Fellowship but also creating environments where they are interested in having a say and making a difference.

Amazing fellowship

Along with rich fellowship with all the South Pacific units, we were treated with a full schedule of speakers and presentations that brought our Christian mission as mothers, daughters and sisters to the forefront. We were inspired by bible studies that made us think deeply about the positive impact through love that we can have on others in our family, in the church at work and in society.

The speakers were followed by workshops that gave participants the opportunity to discuss issues such as climate change and justice for our environment, trauma and healing as well as chances to show off dance moves in the Zumba workshop. It didn't matter which workshops were attended, every single one had an important message to tell, a gift of teaching to take with you and share with your congregations and families.

Making an impact

When asking some of the younger members in attendance on their thoughts

of the workshops, many shared their insights of being so taken back by the amount of opportunities for young women to make an impact in the church and wider community - both on a local and international scale. Some mentioned being inspired by the Helen Kim Scholars and expressing interest in wanting to apply in the future.

One thought that came through was the comment of relevance. These young women felt empowered that their church community was relevant, relevant in the sense that opportunities have been created for individuals and groups to go beyond the walls of the church, to seek fellowship, share ideas and love internationally and to advocate for the disadvantaged and the helpless.

It is no secret that many churches around the world are struggling to engage with their young people and thus risk a sustainable future. If there is anything to go by what was witnessed with the young women of this seminar, it was they were drawn to making a bigger impact, to feeling like they were contributing to something and have the capacity to contribute to something.

This generational shift of the Holy Spirit was a blessing to see. MTSSEMNS were also witness to one of our very own members, Olive Tanielu, being elected the 2021-2026 Area President for the South Pacific. This is a great achievement and we give praise and thanks to God for his calling upon Olive to lead and proclaim His greatness. This appointment will be ratified at the 14th World Assembly 2021 in Sweden.

Exceptional hospitality

This report would not be a true account if the Pacific hospitality was not mentioned. Bula to you and you and you! If it wasn't the Resort staff that showered you with kindness and warm greetings every time you came into sight it was the beautiful women of the Fiji delegation that made you feel like you were the most important person there.

On each night of the Seminar, the



Tama'itai o le Sinoti Samoa sa auai i le South Pacific Area Seminar sa usuia i Fiti 2018. Sinoti Samoa's Women Fellowship members at the South Pacific Area Seminar 2018.

delegates were driven to the local village green where expansive marquees with tables overfilled with delicious Fijian cuisine. This was the work of local villages who took turns to host the participants each night. Alongside the incredible feasts were the live bands who got everyone up dancing the night away before it was time to head back to Shangri-la for rest.

Presence of the Holy Spirit

With every moment of fellowship, we knew the Holy Spirit was with us. From

morning devotions to Unit report presentations to the beautiful singing in native tongues. The South Pacific Area Seminar was an unforgettable week. The Mafutaga Tamaitai of Sinoti Samoa NZ left Fiji feeling spiritually filled and empowered to take on our roles as chosen people, called to proclaim with hearts on fire!

God is so good!

Mafutaga Tama'itai Sinoti Samoa Ekalesia Metotisi Niu Sila (MTSSEMNS).

Ai Vaqa Vakayalo Ena Vula Ko Okosita 2018

Na Kaukauwa Ni Nona Cakacaka Kei Keda Na Yalo Tabu

Oqo nai ulutaga ka veivakadeitaki kina nai Talatala Qase ni noda I Wasewase ena Bose Vakayabaki ka vakayacori ena Tabacakacaka ko Peceli mai Wanganui ena I ka lima ni yabaki ni Bose Vakayabaki.

Eda sa kaukauwa nai Wasewase kevaka eda sa cakacaka ena veika e tu rawa. Me da kua ni vakanuini kina veika e sega ni tiko.

E rawa ni da lewe levu vakai wiliwili ia kevaka eda sega ni cakacaka vata kei na Yalo Tabu, sa ka walega ka sega ni yaga na noda toso. Me da sa vakararavi ena kaukauwa ni Yalo Tabu ena veigauna kecega.

Se vakacava na vakaitamera ni veika eda rawata ka bini vata kaya na kena I yau, se vakacava na kaukauwa ni vuku ena loma ni Wasewase ko Viti kei Rotuma e Niusiladi, kevaka e sega na kaukauwa levu oqo na Yalo Tabu, sa qai sega sara

ni yaga na veika eda vakatulewa kina.

E dua na gauna talei keimami vakarautaki kina na lewe ni Bose oqo.

Nai matai ni Bose Vakai Talatala ka keimami kacivi kina ena yaca I keimami na I Talatala me vakavoqataki tale na veikacivi ni Kalou ena I Tavi vakadauniveiqaravi. Oqo na yavu ni veiqaravi matata ko koya me davu kina na bula ni veiwekani vakayago I Jisu, vakavuvale. Me da kila na kaukauwa ni

Kalou ko koya e veikacivi.

Same 71: 16 Au na lako tu ga e na kaukauwa ni Turaga ko Jiova:

Au na tukuna na nomuni cakacaka dodonu, io, na nomuni duaduaga.

Me ceguvi keda na Kaukauwa ni Turaga ena loma ni veiqaravi eda sa kacivi kina. Ka dau vakararavitaki na bula ena Kaukauwa ni Yalo Tabu ena veitavi, veigauna, veivanua kei na veika kecega.

Akuila Bale

Ai Talatala Ni Tabacakacaka Peceli.



Rev Peni Tikoinaka, Talatala Qase
Wasewase ko Viti kei Rotuma



Ko ira na lewe ni Bose Ni Wasewase ena Bose Vakayabaki ena I ka 20-22 ni Julai 2018

PUBLIC ISSUES

The Renaissance of Relationality; Pacific Thought from Suva

*Betsan Martin, Methodist Public Issues,
August 2018*

We are in a relational renaissance led by indigenous ways of living and knowing which teach us that we are all kin, and that 'we' are humans and birds and fish and trees and mountains - all forms of life are part of a relational and interdependent uni-verse.

More than this, indigenous relationality speaks of the interplay between God and the spiritual realm with land and oceans and people. Love is an expansive energy of relationality. For Pacific peoples, the navigational experience of the ocean is also the source of imagination with the 'high rising and low gliding waves' evoking both fear and calm, purpose and destination.

Waves also refer to the breaking of waters before birth and giving birth to life. At the Pacific Indigenous Philosophy Conference in Suva in July, the Hawaiian indigenous philosopher Dr Manulani Meyer contrasted the equality aspirations of western feminism with the feminine quality of receptivity. She referred to the failure of western feminism to appreciate the mana of women and spoke of indigenous ways simply as the ways which have endured through participating in the natural world. The rebirth of relationality comes at a

time when we have settled into acknowledging colonial histories. At the conference many questions were raised about reconciling indigenous knowledge and Christianity. Christianity has a paradoxical role: it has been a harbinger of colonization, and a counter-force to ways of the west, expressed for example in justice movements to resist the harms of society, and to lament environmental harm and call for safeguards for nature.

What came through the explorations of Pacific indigenous thought was that positioning Christianity as opposite to indigenous thought overlooks the relational world view of indigenous forebears who saw in Christianity new dimensions of spiritual and material power. As vividly portrayed in Dame Anne Salmond's recent book, *Tears of Rangī*, the missionaries brought their particular versions of Christian teaching along with horizons of the world on the other side of the earth - and along with opportunities came two worlds completely incomprehensible to each other. The exposure of each to the other was both expansive and deeply costly.

A costly dimension can be seen in the attempt to erase traditional healing practices which come from the relationship between self and environment. These are being revived as a new generation of younger people seek to learn the remedies of plants of the forests, kept by elders and evolving to meet the needs of modern ailments. The



Chomorro people of Guam are expanding their practices of healing as people come to their clinics for remedies, yet they have to fight against their jungles being taken over by the &US military.

Non-indigenous peoples are growing in appreciation that we are all part of an interdependent universe interwoven in ways that are beyond human comprehension. Quantum physics reveals such mysteries. The psalm writers and Job came to understand this well:

Who is this who conceals my counsel without knowledge? Surely I spoke of things I did not understand, things too wonderful for me to know

Have you entered into the springs of the sea, or walked in the recesses of the deep? (Job 38).

The invitation to be immersed in the

world around us and heed its mysteries were at the heart of papers and reflections and the talanoa dialogues in the evenings in Suva. The discussions were against a background of Pacific exposure to development. Rev Dr Ilaitia Tuwere spoke of land tenure from his deeply respected theology and knowledge of land in Fiji. Opportunities and tensions of land tenure and development sit alongside infrastructure needs such as water services and energy, technology and international investment interests.

Quality in relationships is drawn from our families, fanau, whanau, from friendship and from understanding the place we live in, the waters that sustain us, the air that surrounds us that draws us to loving responsibility.

Folau Palesiteni - Fili He Kau Fakafongga Semina Potungae Kakai Fefine Siniva Mollili-Vaitohi, President-Elect of Women's Fellowship, Travels with Methodist Women to Conference

By Tiulipe Pope

The President-Elect of the Women's Fellowship of Methodist Church of New Zealand, Siniva Mollili-Vaitohi was very proud to travel with fellow representatives to the Pacific Women's Fellowship Conference in Nadi. This is the first time Siniva has travelled with the group to a conference overseas since her appointment to this position.

Na'e hoko ko ha taimi fakafiefia lahi ki he palesiteni fili 'o e Potungae 'a Fefine 'a e siasi Metotisi 'o Nu'u Sila ni, Siniva Mollili-Vaitohi, 'a 'ene fuofua folau fakataha mo hono kaungāngae ki ha semina pēhe ni hili hono fili ia ki he lakanga ni. Ko e semina pē konifeleni foki eni 'a e Potungae 'a Fefine 'o e Siasi Metotisi mo Fakatahataha (Uniting Church) 'o e Pasifiki 'a ia na'e fakahoko 'i Shangri-La Fijian resort, Nadi pea na'e fakalele ia 'e he Potungae 'a Fefine 'a e siasi Metotisi 'o Fisi. Na'e kau mai ki he fakataha ni 'a e palesiteni 'o e Potungae 'a Fefine 'a e Metotisi 'o Mamani pea mo e konga 'o 'ene komiti pule (executive committee).



Koe kau fefine eni na'a nau lava fakataha atu mo e palesiteni-fili, Siniva Vaitohi, ki he konifelenisi 'a e Potungae 'a Fefine 'a e ngaahi siasi Metotisi 'o e Pasifiki na'e fakahoko 'i Nadi. The group from Vahefonua led by the President-Elect Siniva Vaitohi, to the Methodist Women's Fellowship Seminar in Nadi.

Na'e ma'u faingamalie heni 'a Siniva ke fakafe'iloaki 'ene komiti ngaue ki he ta'u 'e 2 ko eni te ne 'i he lakanga ai . 'I he 'ene komiti 'oku kau ki ai 'a Rev. Setaita Veikune, Rev. Lute Tu'uhoko, Rev. Siutaisa Tukutau, Rev, Nehilofi 'Aholei, Silila Kilikiti, Vaiolupe Talakai, 'Iunisi Vaitohi, 'Amelia Hoglund, Barbara Malie, Valeti Finau, Tiulipe Pope, Tu'ipulotu Finau, Seniola Williams, Ika Vea, Vaimoana Manukia, Kalolina Hafu, Anga Havea mo Uila Pulu.

Ko e fakakatoa e kau folau mei Nu'u Sila ni na'e toko 91 pea ko e toko 20 ai ko e kau fakafongga ia mei he Vahefonua Tonga. Ko e kau fakafongga mei he



Ko Siniva Vaitohi mo e ni'ihii 'o e kau fefine na'a nau lava atu ki he konifelenisi 'a e Potungae 'a Fefine 'o e ngaahi siasi Metotisi 'o e Pasifiki.

ngaahi peulisi, na'e kau ki ai 'a Okalani/Manukau, Saione, Lotofale'ia mo Tokaima'ananga. Pea ko e kau Tonga kehe na'a nau kau ki he fakataha ni ko Lute Taufalele (Uelingatoni) pea

mo 'Akanesi Havea (Napier/Hasting). 'I he kau fakafongga mei Nu'u Sila ni na'e kau ki ai 'a e kau Palangi, Ha'amoia, Fisi, Maori pea mo 'etau kau fakafongga Tonga foki.

Ko e Ongoongo mei he konifelenisi 89 'a e SUTT Reflection on the Conference 2018 of the Methodist Church of Tonga

By Falakesi Filiai

'I he Konifelenisi 'a e Siasi Uesiliana Tau'atina 'o Tonga 2017 'i Vava'u na'e kole ai mei Ha'apai ke fakafolau ange mu'a 'a e 'puha 'o e fuakava' (konifelenisi ta'u 2018) ki he Fanga-'i he-Si.

Na'e mātuku 'a e Konifelenisi hono 88 mei Vava'u mo e tālafili he loto 'o e tokolahi pē 'e anga fēfē ha lava 'e he ki'i Ha'apai si'isi'i ke talitali 'a e Konifelenisi . Tokolahi na'a nau hoha'a koe'uhii ko e 'ikai ke lelei e ngaahi ma'u'angavaii , tokolahi na'a nau hoha'a ko e nofo vā mama'o tahi e ngaahi motu he fefolau'akiif pea mo e ngaahi feime'atokoni ko e 'oho 'o e katoanga. Toe 'asili e taulōfu'u e faingata'a ko e 'ahia 'e he matangi ko Gita e 'otu Tonga. Kae fakafeta'i he na'e fakae'a e māfīmāfi 'o e 'Otuaa mo 'ene mohu

founga'a he Konifelenisi 'o e ta'u ni. Na'e hāpea e'a he motu 'a e manatu ki 'api.

Na'e lahi foki e ngaahi tu'unga fale ne to'o ia 'e Gita, ka na'e 'ikai ke hoko ia ke ta'ofi ai 'a e māfana 'a Fanga-'ihe-si ke pikipiki katea-kae-vaevae melenga 'o tatau 'a e kainga Ha'apai mei muli, Tongatapu mo e tapa kotoa pe 'o Tonga na'e 'i ai ha Ha'apai ai, ne nau folau mai kotoa ki Pangai mo honau ngaahi teniti 'o tō he ngaahi tu'unga fale ke feime'atokoni ki he fakataha 'Eiki 'o e lotuū

Na'e ongoa foki 'i Ha'apai 'a e umouma taha 'a e ngaahi siasii 'o 'ikai ha toe lau siasi kae ngaohi pola e Ha'apai kotoa 'o tatau he Katolika, siasi Tonga, Mamonga mo e ngaahi siasi kotoa pē 'oku 'i Ha'apai. Ko e ivi ia 'o e ngaahi lotu hūfia mo e kelesi tōmu'a 'o e 'Kolosi hā fakamisiteli' 'o Ha'apai . Pea 'oku kei fonu 'a e ngaahi fonua kehekehe 'i Tonga mo muli ni foki he ngaahi ika masima, feke mōmōa mo e ngaahi koloa ne

nau 'inasi ai mei Konifelenisi . 'Oku 'ikai ke fai ha ofo he kuo hā fakamisiteli 'a e Kolosi na'e fai ai hotau huhu'ii , 'i he Fanga-'ihe-S.

Pea 'oku hāmahino ai tā 'oku 'ikai motuhi kitautolu 'e ha me'a mei he 'ofa 'a Kalaisi. Kuo liu e Konifelenisi ka 'oku talanoa melie e ngaahi vahefonuaa he tou kelesi kuo fai 'e he kainga 'o Ha'apai .

Na'e kau atu foki he folau ni 'a e Palesiteni 'o e Siasi Metotisi 'o Nu'usila ni Prince Devanadan, sea 'o e Vahefonua Tonga, Tevita Finau pea pehe foki ki he hiva 'a e siasi Metotisi 'o 'Onehunga. Pea ko e tapuaki ia ki he Siasi Uesiliana 'a e foaki fakata'u 'e he Vahefonua 'a e me'a 'ofa Pa'anga ke tokoni ki he ngaahi langa ngāue 'a e siasi 'i Tonga. Ko e fakatautehina ko ia 'oku lava fakata'u mai ai mo e palesiteni 'o e siasi Uesiliana 'o Tonga ki he Konifelenisi fakata'u hotau siasi 'i Nu'usila ni.



Ko e hiva 'a Onehunga lolotonga 'enau hiva he konifelenisi 'i Ha'apai masani.



Ko sekelitali Vahefonua, hōa e faifekausea, mo e ongo faifekau 'o Palmeston mo Christchurch 'oku nau fakal'ali mo fakamo'oni ki he mohu 'o e konifeleni Ha'apai masani. 'Oku nau fika'i pe 'e fa'o fefe'i mai honau 'inasi ki Nu'u Sila ni.

FAKALOTOFALÉ'IA

Fa'u 'e 'Ikilifi Pope

Ko e to'o eni mei he malanga 'a Rev. Dr. 'Epeli Taungapeau 'i he fakataha Vahefonua 'o Siulai 2018, 'a ia na'e toki fakahoko 'i Vainemo'onia. Katakai 'e 'ikai faingamalie ke 'oatu kakato 'a e malanga ni makatu'unga 'i he si'isi'i 'o 'etau peesi faka-Tonga.. Ko kimoutolu 'oku fie fanongo ki he malanga ko 'eni pea ke vakai ki he youtube 'a Siasosi Tu'itupou. Te mou ma'u ai 'a e katoa 'o e ouau malanga ni.

The 'fakalotofale'ia (devotion) is a summary of Rev. Dr. 'Epeli Taungapeau's sermon at the Vahefonua Synod meeting on 15th July 2018, Vainemo'onia Church, Ponsonby.

Kaveinga: "Ha'ele mai 'o fakamaama homau ngaahi ongo'anga pea lilingi ai ho'o 'ofa"

Theme: "Come, enlighten our senses and fill with your love"

Lesoni malanga: Saame 24; Ma'ake 6:14-29. Himi: 552; 447; 597

Veesi malanga: Ma'ake 6: 14

"Pea na'e fanongo ki ai 'a e tu'i ko Helota; (he kuo ongoonga hono hingoa..Sisu); pea pehe 'e ia, "Ko Sione Papitaiso kuo ne toetu'u mei he mate, pea ko hono 'uhinga ia 'o e ngaahi fu'u mafai 'oku ngaue 'iate ia."

Ko e fakakaukau tefito na'e tokanga ki

ai 'a e malanga ni ko e hoko mai 'a Folofola ke ne fai hotau FAKAMAAMA. Ko ia na'a ne ngaue'aki ai 'a e ngaahi lea ko 'eni: "Talu mei hono tanupou 'o mamani 'aki 'a e tala fatongia tupu'a 'a e 'Otua.... Pea ne folofola "KE MAAMA MAI.....Pea fanongo ki ai 'a e Funga 'o e Loloto... pea mo maomaonganoo mo Fakapo'uli... pea nau talangofua..... faka'apa'apa ki he ui.... Pea na'e maama mai.....talu mei ai mo e feohi 'a FOLOFOLA 'ia SISU mo mamani....

Ko e hoko atu pe 'eni 'o e talanoa 'a e kosipeli mei he uike kuo 'osi. Ko e ui mo e fekau'i atu 'e Sisu 'ene kau ako ke o 'o malanga'aki 'a e Kosipeli mo e fakatomala. Pea hang_ ko e lau 'a e punake, ..."Pani fakalangi ee he lolo fakalaumalie; pea mo e mafai ke kapusi tevelo....."

'I he 'uhinga ko iaá 'oku mahu'inga 'a e fanongo ki he ui 'o hangē ko e kongā ko 'eni, "Mahu'inga ia 'o e FANONGO.....fakamaama..... fakamahino..... fakakoloa..... Kapau 'oku mahu'inga 'a e FANONGO pea 'oku faka'amu 'a Ma'ake ke ne toe fakamanatu mai ki he VTOA 'ene mahu'inga... He ko e taimi faingata'a 'eni 'o 'etau ngaue ko e 'ikai ke tau fie fanongo pea mo e filifili fanongo..... Ko e filifili pe 'a e me'a ke te fanongo ki ai pea tapuni'i hoto ngaahi ongo'angaá mei he ngaahi me'a 'oku 'ikai ke te fie fanongo ki aiif .

Ko e veesi malangaá, "Pea na'e fanongo ki ai 'a e tu'i ko Helota; (he kuo ongoonga hono hingoa..Sisu); pea pehe

'e ia, "Ko Sione Papitaiso kuo ne toetu'u mei he mate, pea ko hono 'uhinga ia 'o e ngaahi fu'u mafai 'oku ngaue 'iate ia."

Ko e founga fakamaama'anga ia 'o e tangata 'oku fakafou atu he FANONGO..... He ko e kupesi ngaue ia 'a e 'OTUA ke fakaongo, he na'e fanongo 'a natula mei he kamata'anga.....matangi.....peau.....ka kai na'e mate.....kakai na'e mahamahaki.....

Hikitoi ia 'e he Saame 'o pehe 'a e mahu'inga 'o e fanongo:

"Eiki lelei tokoni mai, keu ala fakaha; Mo fakaongo ki mamani 'a si' o fu'u huafa..."

"Ongomalie 'a e Huafa, ki he kakai mamahi; Mahu'i ai 'a e ilifia 'o tuku ai 'a e tangi.."

"Fanongo fiefia ki ai 'a si'i kau loto fo'i; He ko e to'a 'a Sisu ko e mafi ke tokoni.."

Fanongo e tu'i.....fanongo e ki'i pilinisesi.....fanongo e kuini..... Ka ko e mo'oni ne nau ma'u.....ko e MATE.....Vahefonua 'oku tau 'i fe mo 'etau fanongo ?? Ko e taimi 'oku tau fanongo ai ki mamani.....pea ko e MATE pe hono talanoa.....He 'oku afo'i mate pe 'a e me'a ia 'o mamani...He ko e efu 'a e me'a 'oku tau fanongo ki aipea 'oku fangatangata..... He 'oku fakataimi 'a mamani.....he 'oku pongipongi pea efiafi.....

Ko e uki 'o e malanga ni ko e poto he fanongo koe'uhi kae mahino kia kitautolu 'a e mahu'inga 'o e fanongo ki



Ko Rev Dr 'Epeli Taungapeau lolotonga 'ene fakahoko 'a e malanga ma'ae fakataha Vahefonua Tonga 'o Siulai 2018 'a ia na'e fakahoko 'i Vainemo'onia.

Rev Dr.'Epeli Taungapeau who conducted the service of Vahefonua Synod, July 2018 at Vainemo'onia Church in Ponsonby.

he Folofola 'a e 'Otuaá ko e fakamaama pea mo e maama'anga 'o 'etau mo'uiif . Pea hange ko e lau 'o 'etau malangaa, " 'oku hoko 'a e fanongoóko e fakamaama, ako'i mo e fakakoloa.... Mo'oni pe e lau 'a e punake: "Ha'ele mai 'o fakamaama homau ngaahi ongo'angaá, 'o ngaohi ke malohi pe 'a e vaivai homau laumalie"

Toe Fili 'a Tevita Finau ki he Lakanga Faifekausea 'o e Vahefonua

Tevita Finau re-elected as Superintendent of Vahefonua Tonga

By 'Ikilifi Pope

Kuo toe fili 'a Tevita Finau 'e he fakataha Vahefonua Tonga o Aotearoa 'o Siulaií ke ne hoko atu 'i he fatongia faifekauseaá, ko e fakamatala ia mei he sea 'o e komiti filii , 'Epeli Taungapeau.

Ko e kau kanititeiti ki he fili faifekauseaá na'e kau ki ai 'a Gol Manukia, Lotofale'ia, Viliami Finau, Pukekohe pea mo Tevita Finau mei he Vahenga ngaue 'Okalani/Manukau. Na'e pehē 'e 'Epeli, ko e fuofua taimi eni ke ngāue'aki 'e he komiti filii ni 'a hono fatongia ko e tokanga'i 'o e fili e ngaahi lakanga 'o e Vahefonuaá. Na'e fili foki 'a e Komiti Filii ni 'i he fakataha Vahefonua na'e fakahoko 'i Ma'asi 'o e ta'u ni 'i Christchurch. Ko e komiti 'oku kau ki ai 'a e faifekau 'e tolu pea mo e kau fakafongā 'e tolu pEEEE mo ia. 'Oku mahu'inga ke matu'aki mahino ki he kakai 'o e siasii 'a e fatongia 'o e komiti filii . Na'e toe pelē foki 'e 'Epeli 'oku 'ikai ke 'i ai ha nau mafai ke toe to'o ha hingoa 'o ha kanititeiti kuo fokotu'u mai mei ha fainga'anga lotu. Ko e ngaahi hingoa kotoa pē 'oku fokotu'u mai mei he ngaahi potu siasii kuopau ke 'ave ia ki he Vahefonuaá ke fai mei ai e filii . Ka 'i he taimi tatau 'oku 'i ai 'a e tu'utu'uni 'a e



Ko Tevita Finau, Valeti mo e toenga hona famili 'a ia kuo toe fili ke ne hoko ko e faifekausea 'o e Vahefonua Tonga o Aotearoa. Rev Tevita Finau, Valeti and family celebrate his re-election as the Vahefonua Tonga Synod Superintendent for the next three years.

komitií kia kinautolu 'oku fokotu'u mai honau hingoaá. 'A ia ko kinautolu kuo fokotu'u mai kuopau ke nau fai mai ha tohi 'o fakamahino 'oku nau 'ataá pē te nau loto ke fokotu'u mai kinautolu.

Ko e me'a foki 'e taha na'e tokanga ki ai 'a e komitií ko e founga hono fakala 'a e ola 'o e pālotií . Ko e founga 'oku anga maheni mo e siasi fakakoloópe kakaií , ko e tala 'a e fika pe tokolahi na'e fili ki he kanititeiti takitaha. Ka ko e founga na'e fakahoko 'e he komiti filii ko e fakala pe

'a e olaa ki he fakatahaá kae 'ikai ke kau ki ai 'a e fika na'e fili ki he kanititeiti taautaha. Ka na'a nau fakahoko pe 'a 'enau tu'utu'uni 'i he kamata 'a e filii 'o hangē, kapau 'e vaofi 'a e 'uluaki pea mo e fika ua pea tanaki 'a e ua mo e tolu 'o laka ia he tokolahi na'e fili ki he 'uluakií pea 'e toe fili leva 'a e fika 'uluaki mo e fika uaá. Ko e fakakaukauúke ma'u 'a e loto 'o e tokolahií . 'I he 'osi ko iaá 'oku fakahoko leva ki he kau kanititeiti 'a e ola mo e tokolahi 'o e fika na'e fili kia kinautolu

pea mo fai 'enau lotu, ko 'Epeli mai ia. Ka ko hono fakahoko ki he fakataha kakatoo 'oku 'ikai ke nau fakaha 'a e fika 'i he 'uhinga fakatauhi sipi pe, 'o hange ko hono malu'i 'a e kau kanititeiti telia na'a nau ongo'i mā pe maa'ulalo nai 'o makatu'unga 'i ha tokosi'i 'a e fika na'e fili kia kinautoluú Kā 'i he taimi tatau 'oku kehekehe foki ia mo e founga 'oku ngaue'aki 'e he siasii 'i Tongaá 'o hange ko ia 'oku ngaue'aki 'i he konifelenisii, he fili 'o e palesiteni mo e sekelitali lahií . 'Oku fakahā kotoa pē 'a e fika 'o a'u kapau ko ha tokotaha pe 'oku fili 'i he kanititeiti ko iaa. Neongo 'a e kehekeheé ka na'e lava lelei hono fakahoko 'a e filii pea na'e lelei pee e me'a kotoa, ko e fakamatala ia 'a e sea 'o e komiti filii, 'Epeli Taungapeau.

'I he taimi tatau pēna'e tali lelei 'e Tevita Finau 'a hono toe fili iaá pea 'oku ne fakamalō mai ai ki he fakatahaá. Ka ki mu'a ke 'a e pepa ni 'o paakií 'oku te'eki ma'u mai ha'a ne fakamatala ki ha'ane fokotu'utu'u ngāue ki he kaha'uu 'i hili hono toe fili ia ki he lakanga, neongo na'e fai e fetu'utaki ki ai. 'Oku 'i ai 'a e tui te ne toki fakahoko mai ia 'i ha faingamālie 'i he kaha'u vave maif .