

TOUCHSTONE

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



Friendship House's 40 years of aroha

Friendship House provides non-violence courses, counselling, and a low-cost café in Manukau City

By Sophie Parish

A valiant South Auckland church initiative that provides social services and support to people in need is celebrating its 40th anniversary.

Friendship House He Whare Tangata is in the heart of Manukau City. It was established in 1976, when enthusiasm for the ecumenical movement was at its peak

The six mainline churches - Catholic, Presbyterian, Methodist, Salvation Army, Baptist and Anglican - that established Friendship House saw it as a way to create positive change in the community.

Church historian Allan Davidson has written that Friendship House was a bold experiment at practical ministry, outreach and community service. It was created as a shop-front

ministry located where people work and shop every day of the week.

Chief executive Neil Denney says the mission statement of Friendship House is 'Empowering positive change' and its principles are aroha, compassion, generosity and hospitality.

It is committed to Christ's example and seeks to demonstrate discernment, understanding and kindness in its work. Friendship House supports people in their own spirituality and tries to show consideration for the diverse cultures and ethnic groups in the Manukau community.

"We offer a range of services including non-violence courses, counselling, a low-cost healthy café, and a drop-in centre. We are committed to working with the community to stop domestic violence and build strong families by teaching life skills."

Neil took over as CEO of

Friendship House last October, and he says it has been like going into mission.

Chair of Friendship House's board Robyn McCulloch says one of the Board's current priorities is to make Friendship House more sustainable.

"We are financed by donations, government funding and community support. We hope to fund more programs and services to meet the growing needs of the South Auckland community and to become less reliant on government funding," she says.

Friendship House began life as a drop-in centre 40 years ago, and Neil says there have been many programmes over the years, including support groups for young mothers and the elderly.

"More recently we are seeing an increase in the number of people who come to us for assistance because of poverty and related issues such as

domestic violence, food insecurity, homelessness and health issues. There is growing inequity in the social landscape and we see this playing out in all domains of life," he says.

By partnering with political leaders, government agencies and churches, Friendship House provides resources and tailors services for people struggling in the community.

One of its current initiatives is 'Living without Violence' courses, which help people find alternatives to domestic violence.

"We run 11 Living without Violence courses each week for around 240 men. We have Samoan and Tongan language classes, which reflects the diversity of our community.

"Our social work and counselling services ensure that women and children have plans in place to keep them safe from domestic violence," Neil says.

Church leaders meet with Friendship House members once

a month to discuss their initiatives and other issues.

Incoming Methodist Church of NZ president Rev Prince Devanandan served on the Friendship House board of directors for eight years and his position has now come vacant.

Robyn says they are seeking expressions of interest to fill the Methodist trustee position on the Board as Prince moves into his new role as MCNZ president.

On August 31st Friendship House He Whare Tangata will celebrate its 40th anniversary.

To donate or find out more about Friendship House or for details on the vacant Board position visit the website friendshiphouse.org or phone 09 262 2322.

CVs can be sent to Neil at neil@friendshiphouse.org.nz or to Robyn at roshni@friendshiphouse.org.nz.

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Manawatu churches create super parish

By David Hill

After a 12 year process, four Methodist parishes in the Manawatu and Rangitikei regions have been merged into one, and Parish superintendent Rev Bob Franklyn says other parishes need to think how they serve people rather than focus their energy on maintaining existing structures and buildings.

Bob says the new parish's inaugural service was held on Sunday, July 3, with a gathering representing each of the parishes, which have become congregations".

The four former parishes that have joined forces are Wesley Broadway (Palmerston North), Feilding, Marton and Ashhurst-Bunnythorpe-Pohangina. Each of them is now a congregation and together they form a cluster or circuit within one parish.

They are served by one full-time minister (Bob) and one porter (semi-retired minister Rev Tony Bell).

"It's made life a lot simpler. In the past there were four leaders' meetings to attend each month and now there's one," Bob says.

"There are congregational leaders' meetings, but I don't have to attend each one, and it makes the administrative structure a lot easier."

The administration is now based at Wesley Broadway, the largest congregation, but it needs assistance from the other three.

Bob says the four congregations will continue to operate independently, but they will combine their resources and administration so that the congregations can spend more energy helping their members follow their calling.

In the new structure stipended ministers will focus on being resource people, enabling lay people to take the lead.

"Rather than the traditional presbyter model, we are looking at training, releasing and encouraging lay into various parts of the ministry including pastoral and preaching. It is about giving life to the principle of every member a minister.

"We are trying to copy the Northland model which has been successful, but for us it will be a major paradigm shift because they have been used to the minister doing everything."

Bob says over the past five years the parishes have built up a lay worship team so the merger will not be a big change.

"Not everybody thinks it's a great idea, but they have had an opportunity to have their say. It is a long journey we have been



Methodists mark the combination of four Manawatu parishes into one.

on, but I think it is a journey parishes all over the country need to go through. Finances are a stumbling block, but we have been able to address that."

Bob says he recently visited churches in the United Kingdom and found the Methodist Church in Britain and the Church of England face the same challenges.

"There were parishes that couldn't afford a minister because they were too small, so they were starting to form clusters and increase the size of their circuits.

One parish I visited had 23 churches and four-and-a-half ministers over a large geographical area.

"The ministers are resource people. They are not expected to do all of the services and pastoral work. It's starting to get back to what Wesley did."

Bob says the key to parishes thriving in the future is to equip people to follow their gifts.

"It's not enough to take two old leaking lifeboats and making them into one, if they carry on

sinking."

The new Manawatu parish is a mix of a large town, small town and rural congregations, each with different challenges and needs.

The Marton congregation does not have a building and worships in a Lutheran property.

An earthquake prone building in Bunnythorpe was sold to the Free Wesleyan Church of Tonga last month and the Ashhurst church property has already been sold.

Kiwi support lifts spirits after Cyclone Winston

Cyclone Winston was the strongest tropical cyclone to strike Fiji in recorded history, and immediately after it hit in February Unaisi Tikoinaka began organising relief supplies.

Unaisi worked through her Canterbury Fiji Social Services network of colleagues, churches and other groups in the Christchurch area to put together a shipment of basic supplies. She then personally delivered them to Koro Island, which bore the brunt of the cyclone.

"I was a teacher in Fiji and I particularly wanted to provide help to Koro Island High School, which was left without classroom blocks, teachers' quarters and student dormitories after Winston. Homes in the area were completely destroyed and people's belongings vanished in the howling winds," she says.

As the wife of Rev Peni Tikoinaka, who leads St John Moraia Methodist Fijian Parish in Christchurch, Unaisi has good connections among local churches across the denominations as well as other groups.

She received donations from the Christchurch St Vincent de Paul, Christchurch West Methodist Parish and Beckenham Methodist Church. Other groups who contributed were North Canterbury Basketball and the Uplift Project.

"The Methodist churches donated tinned food, garden tools and school stationery. St Vincent De Paul donated tinned food as well as bed linens. North Canterbury Basketball donated about 100 good quality backpacks for students.

"The Uplift Project donated bras and this was distributed to the women of not only the high school but to the two neighbouring villages, Nasau and Tuatua. The women expressed their appreciation upon receiving a great mother's day gift such as that."

Unaisi give special thanks to a number of individuals - Richard Patrick, Ian Walker, Pauline, Garth and Elizabeth Cant, and Keith Norton - who not only organised the shipment but also paid some of the cost of transport.

"We collected 7.4 cubic metres of goods, which took up most of a shipping container," she says.

"The logistics of sending the relief supplies was a tedious task and at times very challenging. However,

I was blessed to have a working party of fellow Kiwis who have supported me throughout and made it possible. The help I received here coupled with my family members' support in Suva, made it possible to deliver the supplies to Koro."

Unaisi's attempt to seek a government concession to ship the supplies to Koro Island was unsuccessful. She approached the Commissioner Eastern on Friday May 6th and met an officer who told her that they were not able to help. He offered to deliver it later through their system but Unaisi replied that she was going to do the delivery on her own.

"I met the container in Suva in the first week of May but then I faced the problem of getting it to Koro. Fortunately my sister-in-law Silina Tudravu, son Samuela Raleqe and nieces Nanise Meli and Unaisi Nalasi were there to help. All the goods were loaded onto a truck, which was then loaded onto a boat, which was appropriately called 'Spirit of Love'."

"I firmly believed that God was with me throughout and it was a delight to be a source of blessing to others," Unaisi says.

The boat landed at 12 noon at Koro on Sunday May 8th and it left again at 3:00 a.m. the next morning. Unaisi believes that the trip was all in God's plan and He made it possible.

"I was stunned by the people's resilience and bravery. I was encouraged to see how everyone was sharing whatever little they were left with. They were looking out for others and supporting them to pick up the pieces and move forward.

"Everyone was very grateful for the Kiwi generosity."

Unaisi says the challenges she and her supporters faced to get the relief supplies to Koro remind her of John Wesley's call to love and care for our neighbours.

"We call ourselves Wesleyan but do we practice enough of our beliefs? Do we do enough to express our love and care for the vulnerable in our neighbourhoods?"

"I encourage everyone, to take up the challenge and be an instrument of love to those who are desperately in need," she says.



Above: The supplies arrive in Koro Island. Below: The ruins of Koro High School



Sinoti Samoa marks major milestones

When Sinoti Samoa held its annual general meeting last month it also celebrated two major milestones.

It is 60 years since Samoan ministry began in the Methodist Church of New Zealand and 20 years since the inception of the MCNZ's Samoan Synod, now known as Sinoti Samoa.

The meeting took place 14-17 July at Auckland's Willow Park Christian campsite. Its theme was God of Love, Fill Us with Your Love.

At the opening service, Sinoti superintendent Rev Suiva'aia Te'o together with the office bearers presented a cake to mark and celebrate the 20th anniversary of the Synod.

On the last day of the gathering the Sinoti's newly formed visioning committee (Tofa Mamao) presented a summary of Sinoti's journey from its past to the present day and ahead to the future.

Convenor Rev Utumau'u Pupulu opened the day with a word of encouragement inspired by the ancient Pasifika voyagers and then he invited MCNZ president Rev Tovia Aumua to provide an insight into Sinoti Samoa's history.

Among the highlights of that history are: 10 June 1956 - The first Samoan language service was held at the Wesley Wellington Taranaki Street Church.

1956 to 1973 - Samoan ministry developed with more congregations formed.

1975 to 1985 - A Policy Committee was established as a forum under the leaderships of Palagi presbyters to develop Samoan ministry and to identify cultural, pastoral and spiritual needs of Samoan Methodists.

1976 - St Johns Ponsonby became the

first Samoan Methodist Parish.

1986 to 1988 - The Samoan Advisory committee was formed led by the late Rev Siauala Amituana'i who was seconded from the Samoan Methodist Church. Its role was to create resources, recruit people for presbyteral ministry, train lay preachers, and educate Samoan Methodists on the laws and regulations of the MCNZ.

1993 - A motion was put forward to Conference for a Samoan Synod to be formed and was accepted.

1994 to 1995 - A trial period took place for Samoan Advisory Committee to operate as a synod of MCNZ.

5 January 1996 - Sinoti Samoa was formally established.

2016 - 60 years of Samoan ministry and 20th anniversary of Sinoti Samoa.

As Sinoti looked back on its journey, its members celebrated the lives of those who worked tirelessly to plant churches. They made special mention of the English speaking presbyters who exercised leadership and pastoral care during the early days of the Samoan ministry.

Rev Suiva'aia Te'o says Samoan Methodists have journeyed well and have overcome a number of challenges.

"We have journeyed in faith and God will lead us to where we want to be. We are indebted to the presbyters and their spouses who have worked hard to establish and shape Sinoti," Sui says.



Auckland District youth perform at the opening ceremony of Sinoti Samoa's AGM

"I am grateful to be part of an inclusive church that accepts everyone as they are. It is good to be part of a multi-ethnic church with Maori, English-speaking and Pasifika people who support one another and journey together."

Sui says her own position as the first Samoan woman presbyter and woman superintendent was unique and not commonplace for many Samoan Methodists at the time, especially the elderly.

"I could feel that at first some people were not comfortable with me being in a leadership role but we have walked together and we have grown in faith.

"I believe God utilizes people for His work and that we all have different gifts that we can use for the glory of God."

Sinoti Samoa acknowledges and records its heartfelt appreciation for the ongoing



Sinoti Samoa's birthday cake.

support and care of the wider Methodist Church in New Zealand, Te Hahi Weteriana o Aotearoa.

Looking to the future, Sinoti Samoa hopes to further develop and grow its ministry so that future generations can continue this work.

Tongan slant on Let the Children Live

By Paul Titus

Theologian Jione Havea is visiting researcher and scholar at Trinity Methodist Theological College, and last month he was asked to preach a sermon at Vahefonua Tonga's synod.

In his sermon, Jione addressed the Methodist Church's Let the Children Live initiative and some of the issues that face Tongan children and young people in New Zealand.

He explored what Let the Children Live can tell Tongan parents and the Church, and in his discussion he looked at the English word 'live' and the different meanings it can take in Tongan.

He says there are two Tongan expressions that could capture the expression. One is 'Tuku e fanau ke nau mo'ui' which implies that parents and the Church are teaching ideas and behaving in ways that harm or even kill children.

In this case we must change



Jione Havea.

our ways, literally to let young people stay alive.

The second Tongan expression Jione referred to was 'Tuku e fanau ke nau nofo', whose English meaning suggests that parents must let their children settle down and strike roots in Aotearoa New Zealand.

"I suggested that many people from the Pacific Islands in this country, especially those who arrived before the 1980s, have an

over-stayer's mentality. They were here in the era of the dawn raids and in a way they are still looking over their shoulders," Jione says.

"They have a sense of nervousness, a sense that they really don't belong here. It is as if they feel they may not be here long so they have not settled, bought homes, or pursued education.

"Their children and even grandchildren still have this mentality. Its side-effect is a sort of inferiority complex, a feeling that 'I am not good enough to be here'."

Jione says to overcome this Island people need to settle down and let their children live (nofo), not in-between Tonga and Aotearoa, but in Aotearoa as their home.

In regards to the first theme, Jione urged the members of the Vahefonua to recognise what can damage and kill young Tongan people.

One of these is suicide, and we

have to ask whether we are doing enough to prevent it.

"When the issue of suicide is raised there is a tendency among Tongans to think that the best way to save young people is to bring them to church. But we have to ask if the Church is saving or killing them.

"I have asked children what they think of church and a common response I hear is that church takes their parents away from them. It is not uncommon in Pacific communities for people to work eight hours a day and then spend another four hours at church.

"Even the special events in the church that are about families, such as Faka-Me, can be more about what the parents want than what the children want."

Jione says it is ironic that Pacific churches do not let children take communion until they have had their confirmation. Communion is the church's main ritual of forgiveness and inclusion

but children are excluded.

He believes there are a number of issues that can drive young people to suicide, and one that is seldom talked about is sexuality.

"We have not been up front about sexuality. I am not just talking about sexual orientation and homosexuality but shame and taboo about any pre-marital sex. The church is often at the forefront of shaming people about sex.

"So if we want to let our children live we need to change our ways of parenting and of doing church."

In biblical terms, Jione says his message was drawn from Amos 8, which comes from a time when Israel could not find God's word because they had abused the poor and the weak to the point that God held back God's word.

He suggested if we do not let the children live, we have lost God's word; and to seek and work toward letting children live is one way of finding God's word again.

Churches and climate change

An ecumenical conference will be held in Auckland on August 20th to explore what church leadership on climate change will look like.

The Methodist Church's Sinoti Samoa and Public Issues Network and Anglican Climate Action will host the workshop.

All church people are welcome to attend this multi-cultural event which features leading

speakers from a range of fields.

Registration is important for catering purposes. You can register through the website www.climateworkshop2016.eventbrite.co.nz.

Travel subsidies are available for people south of Bombay and North of Orewa. Contact Betsan betsan@publicquestions.org.nz or Alex alexanderjohnston96@gmail.com for information.

CLIMATE WORKSHOP

Wananga • Fono • Fakataha • Bose

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AUG

SPEAKERS & LEADERS:

Su'a William Sio, MP Mangere
Dr Adrian Macey, Climate Negotiator
Professor James Renwick, Scientist
Cardinal John Dew, Laudato Si' video
Koreti Tiumalu, Pacific Climate Warriors

What will church leadership on climate change look like?

Saturday 20th August, 10am - 4pm

Lotofale'ia Methodist Church
Mangere, Auckland

Hosted by Sinoti Samoa and Public Issues of the Methodist Church, and Anglican Diocesan Climate Change Action Group.

Theology is not black & white

To the editor

Regarding the question of different approaches to spirituality, I am most appreciative of the explanation given by Stewart Patrick in your July issue.

Stewart makes it clear that he has made the personal decision to accept the Bible as the literal 'Word of God'. I have no problem with his taking this position, he is one of many who do so and who have done so for a long time.

For me, the Scriptures really come to life when I take the time to sit with them and discover the experiences behind the words. It is in these experiences of the writers' interactions with God that for me, the Word becomes the Living Word.

When I am able to set the stories the words tell into the times in which they were written, their relevance to me today carries much more weight. I read these stories as stories written by people who were so affected by their experiences of the real presence of God in their lives that these events or insights just had to be shared.

In this way, they share them and their God with me.

I must make it perfectly clear, however, that I would never expect another to do the same as I do. That must always be their choice, just as Stewart has chosen for himself another way.

Stewart also refers to the historic faith as expressed in the Apostles' and Nicene Creeds.

While I accept the historic value of the Apostles' Creed and the Nicene Creed within Christianity, I prefer not to use them personally

because they fail to acknowledge the great teachings of Jesus the Christ. As a follower of Jesus I am guided predominantly by His example and teachings.

To me these are the most important books in the Bible even though none of the gospels is an eyewitness account. This fact alone highlights the intensity of the experiences of those who were with Jesus at the time.

This is part of how the Spirit reveals the truths of the Christ to me. Again, I don't expect anyone else to agree with me. That must be their choice.

I take a similar stance in regards to the question of 'truth'. Truth is always seen by the beholder and it is possible for the truth to be different for each of us.

For example, when I look at a colour with my left eye, I see a slight difference from what I see with my right so I could not expect to know what another would see. If Stewart and I were to admire the same bouquet of flowers, what he perceives will be his truth and, likewise, what I see will be mine.

He might even know the Latin names of each and I might recognise examples from our garden. Our truths would be given much more value were we to share them than if we were to fear or doubt each other's.

The same must surely apply to our differing truths when we contemplate the scriptures.

Brian Kendrick, Nelson

No one size fits all lay preachers

To the editor,

Thank you to David Hill for his wide-ranging article on lay preaching in the July Touchstone. It drew attention to the vibrant ministry of lay people throughout the country both within the Methodist Church and other the denominations.

May I add a small but important phrase which became lost the conversation David and I had for the article? Following the observation that situations are indeed varied, what I intended to reflect was that we can't respond to them all in the same way. There is no one size that fits all.

Those of us involved in Methodist Lay Preachers Network, as well as those working with the ecumenical New Zealand Lay Preachers Association (NZLPA), try hard to respond

promptly to the varied requests from individuals or parishes for information or guidance.

The new NZLPA website (nzlpa.wordpress.com) and recent updates on the Lay Preachers Network pages on the Methodist Church of NZ website should help those looking for resources and directions.

(For the latter, you will find the lay preachers' pages under the Board of Ministry tab on the methodist.org.nz website).

Both the Network and the NZLPA are keen to hear from anyone who has the time, commitment and skills to work with them. If this happens to be you, please get in touch with either group through its respective website!

*Viv Whimster, Convenor,
Methodist Lay Preachers Network*



**Got a bee in your bonnet?
Something in Touchstone get under
your skin?**

**Have an opinion about the issues
of the day?**

**Put your fingers on your keyboard
and write a letter to the editor.**



The Ageing Experience By Jan Fogg

Conversations with our troubled friends

Our faith encourages us to reach out to support people who are unwell, in whatever way we can.

Pastoral care teams form a significant part of the church family, and many individuals in congregations also visit those who are lonely or sick. For our aging congregations there is no shortage of those to visit.

But, what aim do we have when we go to visit a troubled person? Some of those we meet face a serious illness, and some know they are dying. Today people may have a slower dying compared with the past when medical treatment was less prolonged.

What deep questions may these suffering folk be struggling with? Can the pastoral visitor help?

The natural response to a serious diagnosis is to feel shock, anger, uncertainty, hopelessness, isolation, fear, and even depression; consequently, we begin a search for meaning and hope.

For some of our more spiritual friends, their faith will help answer their deep questions. But others may have few spiritual resources.

A person facing a serious diagnosis will be helped by medical teams with the physical issues surrounding their quality of life, but such teams are less likely to be equipped to offer spiritual help.

Spirituality in its broad sense is that part of our human selves that looks for meaning and purpose in our lives. The diagnosis of a life-threatening disease can call into question one's view of the world, one's future, and even one's self-

understanding.

Fewer people in our society today hold strong religious beliefs, and this means that some who are dying may have anxiety about becoming 'nothing'. They may also be in pain about leaving loved ones or fear the process of dying. They may ask themselves: "Have I lived the best life I could have lived?"

These are all big questions. Examining the meaning and purpose of life can reduce the stress of a terminal diagnosis. A companion with whom to talk through this experience can make the difference between a positive adjustment to a terminal diagnosis, or distress.

Are these things really something the average church visitor can help with? It may seem an impossible task, but when we reduce an ill person's isolation and build up their morale, it can give a significant boost to their coping skills.

Spiritual well-being means a sense of inner peace, connectedness to others, and reverence for life. These gifts can help a person cope with serious illness and experience a better quality of life, even in illness.

A positive side-effect of spiritual well-being in a seriously ill person is that family members are also better able to cope.

The good news is that, when a person talks about their fears of dying and their values in life with someone they know and trust, it can have a significant impact on their inner peace and hope for the future.

What a wonderful gift such conversations can be!

CONVERSATION WITH THE CONNEXION

Building bridges with our Pacific brothers and sisters

President Tovia has been reinforcing Te Hahi Weteriana's ties with Methodists around the Pacific by attending the annual conferences of the Free Wesleyan Church of Tonga and the Methodist Church in Samoa.

In June Tovia and ex-president Rev Rex Nathan represented the Methodist Church of NZ at the Free Wesleyan Church of Tonga's Annual Conference.

Tovia says the Free Wesleyans' Conference began with the election of the president and general secretary. Rev Dr Finau Ahio was unanimously re-elected as president and Rev Dr Tevita Havea was also unanimously re-elected, as general secretary. Congratulations are extended to both.

Among the observations Rex and Tovia took from the Conference were that about 300 ordained ministers attended the Conference, which saw five ministers retire and 33 ordinands accepted into ministry.

Some of the issues discussed at Conference included discrimination against women in society, same sex marriages, teenage pregnancies and youth suicide. These are serious social issues in the community and discussions were initiated by various government departments.

The Conference's opening

service took place at Centenary Chapel, Nuku'alofa. King Tupou VI was the preacher at the service, which incorporated the thanksgiving service for the 150th anniversary of Tupou College.

The Free Wesleyan Church runs Tupou College, a boys' boarding high school in Toloa, Tongatapu. It was established in 1866 and is said to be the oldest

secondary school in the Pacific Islands.

The first principal of Tupou College was Rev Dr James Moulton from Sydney. There were 30 students at that time; today there are 1000 students.

Several descendants of James Moulton were in attendance at the anniversary celebrations.

On the 9th July, President

Tovia and Sinoti Samoa Superintendent Rev Suiva'aia Te'o travelled to attend the annual Conference of the Samoan Methodist Church.

Their attendance at the Conference is the outcome of a meeting with the president and general secretary of the Methodist Church of Samoa, who attended MCNZ Conference last year.

Tovia and Suiva'aia met with them and stressed the importance of creating a closer working relationship between the two churches along the lines of the working relationships between the MCNZ and the Free Wesleyan Church of Tonga and the Methodist Church in Fiji.

One of the most significant aspects of this trip was that Suiva'aia stood alongside Tovia given that she is not only a female presbyter, but also superintendent of Sinoti Samoa.

No women are allowed to hold either role in the Methodist Church of Samoa.

Before they went, Suiva'aia and Tovia were uncertain as to what kind of reaction they would receive from the members of the Samoan Church. Fortunately, through the grace of God, they were cheerfully welcomed and well looked after throughout their time in Samoa.

After the opening service of the Conference on 13th July a



President
Rev Tovia Aumua



Vice President
Bella Ngaha

half an hour was allocated for President Tovia to speak. Tovia and Suiva'aia emphasised the MCNZ's commitment to inclusiveness and equality by sharing that time. Tovia spoke for the first 20 minutes and Suiva'aia spoke for the remainder of the time.

During their presentation they shared the 60 year history Samoan ministry within the Methodist Church of NZ.

They acknowledged the assistance the Methodist Church in Samoa gave in the early days of that journey by sending seconded ministers in response to the request from MCNZ for the development of Samoan ministry.

"Suiva'aia and I believe that we successfully conveyed our hope for a close working relationship between the two churches. Our trip also communicated a strong message about building bridges and breaking down barriers.

"I think we left a strong message that all people are equally important and have places in the ministries of the Churches regardless of gender, sexuality, colour, culture, theology and other characteristics," Tovia says.



President Tovia Aumua and ex-President Rex Nathan were on hand for the 150th anniversary of Tupou College.

CLERGY AND THE PARANORMAL

Bell, book and candle anyone?

By Rev William Elderton

Whilst chaplain at Christchurch Methodist Mission's Wesley Care Rest Home and Retirement Centre several years ago, I was asked by the manager to exorcise a ghost from Sally's two-room unit.

I balked at the notion because during my explorations into the supernatural or paranormal, I had gained some understanding of ghosts and I felt inadequate to the task. Perhaps a priest - Roman Catholic or Anglican - might be a better bet, I suggested.

For me, ghosts are the souls of humans, who for various reasons have not yet crossed into the 'afterlife' from our earthly life.

Usually 'helpers' from the 'other side' help such entities to depart. When they do not, the reasons can include the soul's unawareness or state denial that their mortal body has died. Some souls may grasp that their human state is complete but have such attachment to their former state (particularly places and/or people) that it is difficult

for them to leave.

In any case, when I received the request to deal with Sally's ghost, I wondered what entity awaited me.

Sally turned out to be a bright, happy grandmother, who was in no way taxed by her 'guest'. She recounted her experiences cheerily over coffee.

She had hardly settled into her new home when the visitations began. Every evening around the same time, a lady would pass through the lounge from the kitchen, turning off lights en route. Entering the bedroom, she would turn on the light. At times the curtains and blinds were rearranged.

Some other entity was sharing Sally's living space.

Speaking with Wesley Care staff, Sally enquired if a lady had died in her unit. Nobody had, but on describing the clothes that her visitor wore, Sally learned the ghost must be Mrs K, who had previously occupied her unit, but had died in Wesley's hospital wing.

It appeared that Mrs K had returned to live where she had been happy, albeit in a different dimensional energy state.

Appreciating the energy force confronting me, I sat with Sally in reflective meditation and then addressed Mrs K. I urged her to see that it was time to move toward the light and cross over. This was no longer her home. I also requested 'helpers' come over to guide Sally.

Leaving Sally's home infused with a sense of spiritual inadequacy, I joined a luncheon gathering of Central South Island synod's retired clergy and spouses. Rather shakily I outlined my experience to my colleagues.

To my shock, my story was greeted with hilarity, incredulity and even disbelief that I had taken the manager's request seriously. 'Why not say a few 'Hail Marys' at the door and forget about it,' one clergyman said. Another spoke as to a child, 'Some people do believe this, and we just humour them'.

Wrestling with all these events,

I consulted with Rev Mary Caygill, who was then involved with the Methodist Mission. Together we decided to use the next monthly clergy breakfast to raise the issue of how we clergy face and handle pastoral requests or queries dealing with the paranormal.

And so, some weeks later Mary and I facilitated a discussion on just these topics. I recounted my recent experience plus some other paranormal encounters I had been touched by.

Mary outlined the importance of the supernatural in the lives of other cultures in our multicultural Methodist Connexion.

In the wide open discussion that followed, a majority of the clergy admitted having faced similar pastoral situations. This really heartened me.

Like me, my colleagues acknowledged the lack of Methodist liturgical resources to call on in such situations. Several stated that the Anglican resources they had found were not really suitable.

To the extent that my concern had not arisen from demon passion, I found to be unhelpful a well-meant statement that we need to draw on Jesus' dealings in these matters.

There was, however, general support to approach the Faith and Order Committee to investigate whether they could develop resources that would help in this area.

As we sent no formal request to Faith and Order at that time, perhaps this article could pave the way for this body, of which I was once temporarily a member, to consider the issue of appropriate resourcing.

If not, it is 'bell, book and candle' everyone.

Oh, and the ghost? Well, Sally shifted to another unit soon afterwards, and her former unit was torn down to make way for the redevelopment of Wesley Care's facilities. But Mrs K was still on light switch when Sally left.

(The names in this story have been changed for privacy reasons).

To follow or not to follow, that is the question

By Trish Patrick

With fascination and interest I watched Tony Blair respond to the findings of the Chilcot Report, a report he must surely have been dreading for years.

The inquiry seemingly left no stone unturned. Findings from its six years of research were published in six sizeable tomes. The conclusion it draws leaves no doubt that the invasion of Iraq by the USA, Britain and others was ill-advised.

In summary, it found that the decision to invade had had tragic and far reaching consequences and it was made with a lack of consultation, lack of transparency, and lack of cabinet debate.

Perhaps one of the most telling of Tony Blair's comments was his promise to George Bush that 'we will be with you whatever'.

The desire to follow the US uncritically is not uncommon. Our struggle to be nuclear free deeply annoyed the US as well as many New Zealanders, and I well remember Helen Clark on the receiving end of much criticism when she refused to join the ill-advised Iraq invasion.

Not much has changed. Our present government is quick to follow the wishes of any power with economic muscle, be it the USA, UK, Australia, Saudi Arabia, or China.

To be a principled follower of anything or anyone demands that we take on certain responsibilities. Uncritically following someone because they are charming or slick with their rhetoric is tempting but potentially disastrous.

There are several reasons we may abdicate our responsibilities. For example, we might feel overwhelmed with information; we lack time and resources; or we feel our voice doesn't matter because it won't be heard by those in power.

However, there may be far-reaching consequences if we default on due diligence, and we must be prepared to live with the consequences. Brexit is a recent example of such a failure.

We as a church claim to be followers of Jesus and his way. Do we do this by unquestioningly, relying on orthodoxy because we are familiar with it (perhaps in spite of the fact that it no longer works for us)? Or are we on our own journey, asking difficult questions, and finding difficult, or perhaps no definitive answers?

Does the Connexion follow good process when voting on matters with far-reaching consequences? Are issues of Church governance thoroughly debated around the parishes before we make decisions? Is information disseminated in a timely way so people can do their homework and make informed choices? Or must we submit to less than democratic and discerning decision making?

Back to Tony Blair. Clearly he believed his decision to invade Iraq was right despite very convincing evidence to the contrary. The human brain is good at enabling us to go to a place of denial when faced with difficult truths.

Even when the UN said the invasion was not a good idea, Tony couldn't 'hear' that. He was convinced England faced a real threat because the Bush Administration told him so. He did not give his cabinet the chance to rigorously debate the issues. His determination to follow the Bush administration clouded his judgement.

When a Gentile woman asked Jesus for help because her daughter was ill, he took the advice of the disciples and told her to go away. However, the woman stood her ground and told Jesus he was wrong.

That must have set Jesus back on his heels, but he listened and had the grace to think about her retort. When he realised the truth of her words, he conceded she was right, praised her for her faith, and healed her daughter (Matt 15:20-28).

What a moment. Jesus, a Jewish rabbi admitted he was wrong to a Gentile woman in front of and in spite of his followers. Wow. He had humility and an impressive degree of self-awareness that subsumed his male ego and enabled him to see the truth.

Would we be able to do likewise?

Our general elections will be held soon. Whose leadership are we going to follow?

Whose policies foster the gospel values of care and compassion, and supported an ethical economic system where justice and fairness for the most vulnerable are at the top of the pyramid rather than the bottom. Maybe this was what Jesus meant when he talked about 'the last being first and the first being last' (Matt 20:16).

Following any sort of leadership requires us to ask questions. If that leadership is worth its salt it will welcome questions and debate and it will listen carefully.

This is the hallmark of authentic leadership and authentic following.

Walk in the footsteps of St Francis

When Cardinal Jorge Mario Bergoglio, was elected Pope of the Roman Catholic Church he chose Francis as his papal name in honour of Saint Francis of Assisi.

Pope Francis was drawn to the 13th century saint because of his humility, concern for the poor, love of the environment and discomfort with the ornate trappings of the church.

Now Rev John Hornblow and Dr Jenny Boyack from Palmerston North believe it's time to reflect on the remarkable life of St Francis and visit the sites where he lived and worked.

John and Jenny are leading a 26 day House of Travel pilgrimage to follow the steps of St Francis and explore significant sites of Celtic Christianity in England, Wales, Scotland and Ireland.

The is from April 15 to May 10, 2017 and is limited to 20 people.

Jon says St Francis was one of the great change agents in the world of his day and we see Pope Francis emulating that through his engagement in social issues," John

Hornblow says.

Highlights of the Italian section of the pilgrimage include the Easter Sunday celebrations in Assisi on April 16, and visits to Hermitage where Francis retreated to commune with God and the village of Greccio where he created the first nativity scene.

Highlights of the second half of the pilgrimage include a visit to St Martin's Church, the oldest in the English speaking world, a choral workshop with the Canterbury Cathedral's director of music, a day on the island of Iona and a visit to Lindisfarne.

John and Jenny have led pilgrimages within New Zealand and overseas and they say the pilgrimage experience is a way to engage reflectively with places and people who have shaped the past and the present.

Bookings for the pilgrimage are available from Stephen Parsons House of Travel. Contacts are 06-350-7366 or stephenp@hot.co.nz. Call John Hornblow on 021-437-566.

HONEST TO GOD

By Ian Harris

Why fundamentalism?

It was a revealing remark. In 1979 Ayatollah Khomeini's followers had just toppled the Shah of Iran after huge demonstrations fuelled by Islamic fervour, and an American government official asked incredulously: 'Who ever took religion seriously?'

Behind such a comment lies not only ignorance but an arrogant indifference to one of the most powerful influences at work in the modern world. It is one thing to reject anything with a religious tinge in one's own life, quite another to assume it is of no account to anyone else.

Lack of understanding does not end there, however. At the other end of the spectrum, fundamentalist Christians, Muslims and Jews find it impossible to understand how out-and-out secularists can be so blind to things which for them are self-evident truths.

In between those extremes lie the vast majority who have either found their own equilibrium

without assuming that must be the norm for everyone else, or for whom the questions are still open.

That term 'fundamentalist' was first applied to a Protestant movement in the United States which held that its interpretation of certain doctrines was fundamental to Christian faith. A fundamentalist adheres strictly to those doctrines, with no concessions to modern developments in thought or culture.

Later the term was also used to describe the same cast of mind in Islam and Judaism. For fundamentalists there are no greys: everything is black or white, true or false. You are for God or against. Anyone who sees things differently is in error - or worse, an agent of the devil.

Each faith differs in the way that attitude works itself out, but one common thread is the conviction that their holy scriptures are God's inspired, inerrant and final word to humanity. The fact that this means there are three distinct versions of God's infallible word should give them pause. But each group is so firmly locked inside its own tradition that that does not happen.

Fundamentalists can also be highly selective about which bits they will emphasise, and over the past 40 years their agendas have become increasingly political.

A central irony is that treating these vehicles of revelation as ultimate is tantamount to making an idol of their Bible, Koran or Torah,

which cuts across a central tenet of each of their religions that God alone is worthy of their total commitment. And there is a lot more to God (or Goddess) than their scriptures.

What happened to bring this literalist, aggressive style of religion to the fore over the past century? How has it become such a force in the contemporary world?

The trigger was the impact of the modern world on religions that were forged in a totally different environment. When modern thought, science and technology burst upon them, millions of their adherents experienced a sense of disorientation and loss. Age-old certainties could no longer be taken for granted. A spiritual void yawned before them.

This was unsettling enough

for people in the Christian West, where the changes have been happening for 400 years. It was traumatic for people pitched into a secular modernity where new values were imposed either by

foreign colonial rulers, or by leaders in their own cultures who traditionalists believed were selling out their heritage.

Feeling threatened, they became resentful, then angry, and then determined to reassert their own traditions. In particular, they upheld the authority of their ancient scriptures, often seeking to apply them as if the modern world had not happened.

In the West, for example, Darwin's theory of evolution in the middle of the 19th century severely jolted age-old assumptions about a creator God. It implied that life did not begin in an act of creation that was perfect and whole, but evolved bumpily over vast tracts of time - and was still evolving.

On top of that came a searching study of the Bible that revealed not only how it came to be written by many hands over hundreds of years, but also showed how it reflected the ideas, cultures, circumstances and literary conventions of each era.

That made the old view that God had dictated every word obsolete. For liberal Christians this does not diminish the Bible, but adds to its human complexity and depth.

But others saw it as a threat to the very fabric of their faith. And because Christians have always put special emphasis on believing the right things, even more perhaps than doing them, a century ago conservative Protestants in the United States drew a line in the sand.

More on that next time.



Ian Harris



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Pacific churches lean toward healthier food

By Hilaire Campbell

Healthy eating was vital to the success of this year's Methodist Church's Tongan Synod gathering in Auckland last month.

Vahefonua Tonga superintendent Rev Tevita Finau says health issues with Maori and Pasifika are well known.

"Obesity is a major problem, along with high cholesterol and heart disease. Eighty percent of our people in Middlemore Hospital are on dialysis, and many over 50s at our Synod gatherings are diabetic. We can't sit round waiting for something to happen. We have to act now."

"It's part of a whole parcel that includes living conditions and poverty. So we have to control our diet. No more suckling pigs, high fat food and fizzy drinks. We still have the same warm fellowship over our meal - the social side, speeches and entertainment are just as enjoyable," Tevita says.

Chef Isileli Lamipeti, along with his wife and children, prepared the food for 600 people at the Vahefonua's meeting. A member of Ponsonby Methodist Church, Isileli gained a diploma in catering and nutrition from Wellington's Whitireia Campus in 2011.

From a young age Isileli has been keen on healthy food. "I didn't make big changes to the menu, just more fruit and vegetables, more fish." He spent many hours sourcing fresh food from local markets.

"Everyone was very happy with what was provided at the gathering," Tevita says. "When we self-cater there's too much food. Our congregations can't control hospitality but a hired chef prepares just the right amount. It is also more economical."

One of the Tongan clinicians who addressed last year's Synod presented this year's theme, Pathways to a Healthy Future.

Tevita says pride doesn't come into it.

"It's about saving our people."

"Our youth are leading the way. We have twilight games, to which other denominations are invited, and we have sports days for basketball, volley ball, you name it. It's an ongoing thing."

Many churches now have a nutrition programme that is actively monitored and they report back to their respective DHBs. Nothing like this has happened before, Tevita says.

Local churches have good working relationships with Tongan health professionals and clinicians. They undertake weekly health and exercise programmes in their halls, and congregations have firm goal agreements with their respective DHBs.

"At our Northcote Point Methodist Church, a youth co-ordinator is contracted to deliver such a programme," says Tevita. "The idea is to get young people behind a



healthy life style."

This year's Synod was entirely successful, he says. "As well as health issues we dealt with ministry candidates and training, and our mission work in the community."

Tevita says he won't be running a marathon any time soon, but he's keen to set an example by embracing a healthy life.

New website connects Kiwi Methodists and more

By David Hill

Innovative Methodists are embracing technology to explore new ways of engaging with a global audience.

Kiwiconnexion is a website that 130 Kiwis plus 30 Australian clergy subscribe to. Members contribute sermons, reflections, blogs, poems and works of art, many of which are linked with Facebook, YouTube and other social media.

Rev David Bell established kiwiconnexion last year. It replaced the 6senses.nz website, which evolved out a social media platform that David developed while principal at Trinity Methodist Theological College.

"It was both an exhilarating and highly stressful time getting kiwiconnexion up and running. My thanks go to a very dedicated group of people who helped do it," David says.

"When 6senses.nz closed, much original writing and research was

lost. We were determined that this would not happen again and what has now emerged is certainly stronger and with a much greater reach than before."

By simply doing an Internet search for kiwiconnexion visitors are taken to a website of Christian outreach using blogs, videos and links with Facebook, Google+, LinkedIn, Twitter and YouTube.

David says already viewers have watched nearly 750,000 minutes of videos on practical theology through kiwiconnexion. Most of the videos are from a mini-social-learn-course called Through the Year with John Wesley.

There is also a Live-on-Air segment on Sunday evenings at 7:00pm, which has a growing following. Previous Live-on-Air shows can be viewed on kiwiconnexion, archived under Night School. Recent discussions have included war and peace and Brexit and Aussie rules. People can offer

feedback in the associated online forums.

"I have had a great variety of people from the church and beyond who sit and talk on a wide range of topics. I just ask the questions and people can feed in questions during the live discussions. It is like 'talkback YouTube'."

David says he has been impressed by the wealth of resources which have been uploaded in such a short space of time.

"We might be micro-sized, but we've got talented photographers, artists, musos, writers, puzzle creators and YouTube creators, along with seasoned academic researchers and writers."

Now David plans to produce an audio visual e-book (AVE) over the next month to publish some of the material and make it available to parishes. The AVE book will be available to download from kiwiconnexion in html and pdf form.

David encourages others to



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explore the possibilities of publishing electronically and kiwiconnexion subscriber Philip Garside is willing to walk people through e-publishing.

"I have never been as intellectually stretched as I have been in the last year with kiwiconnexion.nz. Producing videos for YouTube has been a particular challenge as it takes about a day to produce a five minute video, including writing a script, assembling images, filming and editing," David says.

Other kiwiconnexion subscribers include Methodist author Rosalie

Surge, photographer Lavinia Elder, children's author Stuart Manins, communications systems consultant Peter Lane, and painter John Brock.

Now that the new website is up and running, David says it will be around for some time yet.

"Kiwiconnexion.nz will be here at least until I'm 72 and that's another seven years away, so it's in for the long haul. I'm an old guy, I shouldn't be using social media but I've got people supporting me."

To find out more, email David Bell at trinitybells@gmail.com.

PUBLIC ISSUES NETWORK

Speaking of 'sister earth'

By Betsan Martin, Public Issues Network Coordinator.

The recent Christian Conference of Asia conference 'Crisis of Climate Change in Our Common Home' focused on special issues facing Asia in the context of the global issue.

Developing countries face particular problems because developed countries have outsourced manufacturing to them. The developed countries' service-based economies produce lower carbon emissions and are therefore more amenable to mitigation measures.

While climate change is a crisis, it is also an opportunity. We are returning to neglected worldviews that see humans as part of the living universe and we are recognizing that the industrial progress has over-ridden the ancient wisdom of oecology and the custodial role of human societies.

The living world is responding to the exponential rise in greenhouse gases. With this comes a cry to realign with the living ecosystems of planet earth.

Churches' ability to respond and show leadership on this issue can come through dialogues for unified action.

'Our Common Home' is an idealized metaphor that is designed to enchant us into restoring our environment and create better economies and systems of governance. But for many the earth is not a nourishing or safe home.

At the Conference Father George Zachariah referred to the story of Hagar and

Ishmael as an ancient story of exile and estrangement that evokes the millions of people displaced by war and climate induced drought.

They seek refuge in lands where they are estranged from their homes and face the hostility of unwelcoming hosts. These dislocations are due in part to poverty and lack of work.

Pope Francis' call to see climate and poverty as part of one complex crisis is profound for churches. We are so attuned to 'the preferential option for the poor' that there is great reluctance to engage with the climate crisis in a meaningful way.

Francis says "We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental...to hear the cry of the earth and the cry of the poor."

Education is one of the great works of churches. We run preschools, schools and universities. We teach children, we teach adults, we teach theology and we support learning on social issues.

The CCA's conference was an opportunity to catalyze a regional action on climate education. This is a big task that requires leadership. It means re-orienting education and producing resources that develop our understanding towards care for our ecology and wider social systems.

A leading advocate for climate responsibility Pierre Calame says education should be at the forefront of our concerns.



MCNZ delegates Prince Devanandan (left), Diana Tana (second from right) and Betsan Martin (right) join others to plant a tree.

"Our current education model is too often based on separating things instead of connecting them: separating thought and action; separating different fields of knowledge; separating values from techniques; separating abstract knowledge from knowledge formed through experience; separating the past, present and future," Pierre has written.

Knowledge for a climate challenged world is about synthesis, about joining and attending to deep integrity - integral ecology.

Churches need to create a new ecumenism and join with communities and organizations that are taking action for the climate, in the same way that churches are joining with unions and community organizations for the Living Wage.

We have to move from a focus on immediate and urgent human and social issues to integral ways of thinking. When we work to stop child poverty and to provide affordable and social housing, we can do so in climate responsive ways.

Awareness is a first step. It might mean asking candidates in local government elections about how they will put in place policies for transitions to low carbon. It might mean advocating for changes in education so that we prepare young people for global citizenship and integral ecology.

Tumuaki Diana Tana was vice moderator at the CCA meeting, Rev Prince Devanandan was resource person for executive committee, and Betsan Martin contributed to the conference.

Delve deeper to help those in need

MOTEKIAI FAKATOU
REFLECTS ON LUKE

In his commentary on Luke, Trent Butler says dedication to God leads us to meet human need, while dedication to religion protects tradition even at the cost of human life.

Despite the antipathy the religious leadership held for Jesus, he still found ways to participate in their Sabbath worship in local synagogues. He even assumed the role of the synagogue teacher.

To be in the synagogue on the Sabbath in that time and place was to be at the very centre of Jewish faith. In the synagogue people learned the Torah and heard the story of their faith and people. There, life, faith and community merged into the celebration of God's presence and promise.

Worshippers heard a story of liberation and among them was a handicapped woman. Her back was badly bent, which crippled and confined her for 18 years. It

seems that she had no way of escape but through Jesus liberation becomes real.

Jesus' loving eye picked her out of the crowd. He called her forward and took the initiative to heal her.

In this instance Jesus healed by placing his hands on the sufferer. As usual, healing came immediately. The woman recognised the ultimate source of her healing and praised God.

On the other hand, the ruler of the synagogue complained, saying that this miracle should have occurred during the six days permitted for work.

Jesus, however, rebuked him as a 'hypocrite'. He would think nothing of having compassion upon an ox or a donkey on the Sabbath - so why not a person? Do I not have as much right to untie her from the affliction she has suffered? Is she less important than your animals?

Jesus reminds those watching of a double standard in their behaviour. Despite the command of no work on the Sabbath, farmers feed and care for the animals on which their livelihood depends.

Jesus sought to help people understand the law in ways that liberated them from oppressive interpretations. Healing and liberation, compassion, care, and what is just and fair take precedence. Often, leaders were not able to hear that message.

Hushed silence fell over the crowd. Jesus had humiliated the religious leaders. Then praise and joy broke out. The crowd recognized what he was doing for people, especially the little people who had been marginalized by the religious and political systems.

They liked to see someone beat the system. Even more, they liked to see someone who cared for and helped the

little people in society.

Jesus asks, "What is the Sabbath for? The Sabbath is for worship, for hope, and praise. The woman is set free for this. The crowd rejoices.

Jesus notices people and situations in ways that others do not. He sees behind the curtain of immediate moment, and draws deeper connections that shift the boundaries of normal behaviour, and breaks the rules that control and keep faith ordered.

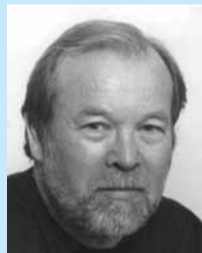
When we hear Jesus reached out to release the woman from her oppression, do we sense our own release from those things that cripple and confine us? Where in our own lives do we experience renewal and wholeness?

What habits and ways of worship or church life are we willing to set aside or change to help those in need?

On birthdays and long life

CONNECTIONS

By Jim Stuart



There is nothing like an 80th birthday to get one thinking about the significance of one's life.

Eighty years ago I entered the world at the Misericordia Hospital on the East Side of New York City. The date was 28 June, 1936. According to my mother, it was a hot humid New York summer day which is maybe why I have such a hard time celebrating it in mid-winter.

What makes it even more significant for me is the fact that John Wesley was born on the same day in 1703.

To celebrate the milestone of turning 80, I had not one but eight "birthday" celebrations over a period of a week! The most unexpected was the surprise party

put on by the Wainoni Avonside Community Trust which starred City Councillor and Presbyterian minister Rev Glenn Livingstone dancing with stars.

By the end of the week, I was exhausted.

It has been quite a life journey that has taken me from New York to Christchurch by way of Philadelphia and Lancaster in Pennsylvania, the US Navy, Washington DC and the Caribbean, Wilmore, Kentucky, Oxford, Tübingen, Germany, Zurich, to Greenville, Illinois, to Auckland, Portland Oregon, to Christchurch, Wellington and back to Christchurch.

Interspersed there have been shorter stays in the Solomon Islands, Papua New Guinea, Tonga and Nicaragua. I have met some very special people along the way.

In his Journal on June 28, 1770 Wesley reflected on how he viewed his life at the time. He remarked that he marvelled that

he found it hard to realise that "he had entered the sixty-eighth year of his life in good health. How marvellous are the ways of God!"

He attributed his good health to "eating sparingly and drinking water". He concluded that his good health at 68 was due to a healthy diet and exercise.

As he reflected on his life he gave thanks that "God had kept him" and "laid the foundations to a lasting health".

Four years later in 1774, his seventy-second year, he found "the same strength" he enjoyed 30 years before. All due, he observed, to the "sovereign Lord of all". In his 88th year he noticed his eyes were becoming dim, his strength was declining and he probably "would not return to this world".

The next year was his last and he died in 1791.

We can learn a lot from the discipline

of Wesley's life, especially his adoption of healthy living habits. For example, he was an early riser and walked and rode a horse throughout England and Wales; preaching regularly, read widely, slept easily, and never challenged or questioned the will of God.

Lifestyle, Wesley argued always contributes to good health. At the age of 69, he said he was "a wonder to myself. My voice and strength are the same as at nine and twenty. This is also what God hath wrought."

For me the surprise party organised by the Wainoni Avonside Community Trust added a special dimension to the celebrations. Wesley always thought of the Church as connexion, a community of people who looked after each other in every way. It is that care for others in the end that makes a church a church. We belong together.

UCANZ welcomes new executive officer

By Lyn Heine, UCANZ Standing Committee Co-Chair

UCANZ is pleased to announce that it has appointed a new executive officer. Rev Adrian Skelton will take up the role as of the first of October this year.

Adrian comes from an extensive ministry background both here and in the United Kingdom involving uniting and ecumenical ventures. He has been working in New Zealand for the last seven years as the minister at St Andrews Presbyterian Church in Hastings and alongside the Anglicans at Maraekakaho Church.

Recently he and Hawkes Bay Methodist and Anglican colleagues organised the Progressive Spirituality NZ conference.

Adrian brings with him experience and passion for teaching, drama, administration and choral music. He enjoys community choir, is a supporter of Project Prima Volta (young people's involvement in Festival Opera chorus) and a keen bush and hill walker and cyclist. And he seems to love paperwork!

UCANZ Standing Committee was delighted to welcome Adrian to our most recent meeting held in

Wellington Airport in early July. For us, and probably for Adrian, it was the end of the long effort to find and appoint the right person for the job.

It involved determining what UCANZ will need to do in the next few years, updating the job description, and advertising and re-advertising. Then we sifted through applications, shortlisted; interviewed and worked out an employment agreement. Several drafts later we had an agreement that captured all that we wanted it to and we had obtained the approvals at each step of the way.

Those of you involved with recruitment and retention of working staff will recognise the amount of time and effort all these steps represent.

UCANZ was particularly well served by what started out as a

personnel committee and ended up mainly as one person, Clare Morrison. Clare gave of herself to a remarkable degree.

She worked through each step of the process, communicated and sought assistance and followed up everything. In the background Robyn Daniels continued to run the office and be the face of UCANZ to the rest of the world.

The appointment essentially involved all of Standing Committee, which includes representatives of all five partner churches and the other elected members.

Adrian impressed us with his ability to attend to detail and identify issues. His breadth and depth of experience in the ecumenical landscape both here in New Zealand and in the United Kingdom gives him insights and wisdom that will carry



Rev Adrian Skelton



Trinity Methodist Theological College

Trinity College joins Wisdom's Feast

*I te timatanga, ko te Kore
na te Kore, ka puta ko te Po
na te Po, ka puta ko te Ao
Marama
Tihei Mauriora!*

*In the beginning was the void,
nothingness from the void
evolved the darkness, the night
from the darkness emerged
the world of light.
Sneeze of Life!*

A three day workshop on reading the Bible for social and cultural transformation drew Trinity College lecturers to Melbourne last month.

Trinity College staff Rev Dr Mary Caygill, Te Aroha Rountree and Rev Keita Hotere attended the Uniting Church in Australia's annual Wisdom's Feast event at Pilgrim Theological College.

The theme of the event was Let There Be Light, and the Kiwi Methodists were particularly keen to attend because the keynote speaker was biblical scholar Prof Musa Dube of Botswana.

Musa gave four presentations during the conference. The first was on reading the Bible in the face of HIV-AIDS, the second was on reading the Bible with 'trickster hermeneutics', the third was on reading Genesis for eco-justice, and the fourth was on reading the Bible in colonial contexts.

Her discussion of HIV-AIDS was set against the reality that it is now 35 years since the disease emerged, and today 75 percent of the global deaths from it occur in Sub-Saharan Africa. A major problem churches and

governments in Africa face is looking after the orphans of those who have died.

Mary says Musa argued that to remove the stigma and shame surrounding the disease, the Church must recognise that HIV-AIDS is a virus, not a moral issue.

"She said the Church has to see itself as HIV positive to understand how the disease affects us all. The HIV positive Church is the wounded bride of Christ that bears the stigma of living with the virus in its body.

"Just as Christ identified with the marginalised, the listening vulnerable Church can begin to heal those with HIV-AIDS," Mary says.

In Keita's view Musa's use of postcolonial analysis to interpret the bible was inspiring, provocative and engaging.

Keita was interested in Musa's analysis of the trickster, who is a figure in many cultures' myths and stories. Tricksters use their cunning to play tricks or disobey rules and conventional behaviour.

"In describing trickster hermeneutics, we were challenged to explore and unlock the wisdom that is embedded in our own indigenous stories that could help us move forward.

"Musa spoke of the role of Mmutle the hare, who is a trickster in South African oral narratives. Mmutle identifies with the oppressed and entangles other animals and the white man in life-death situations that reveal how trickery can be both subversive and transformative.

"Telling these stories can reinforce



Mary Caygill and Keita Hotere at Pilgrim Theological College.

self-identity and self-empowerment for African communities engaged in their own life-death struggles," Keita says.

The parables of Jesus have an element of the trickster and can be read as a way to have solidarity with the oppressed.

Te Aroha says the theme of the conference 'Let there be Light' lends itself well to a Maori theology or expression of creation and the evolution from nothing to darkness to a world of all-consuming light and an abundance of life.

"The biblical interpretations of humanity's progression from ignorance to enlightenment, of the sinner and the redeemed, gave volume to the voices of wisdom shared at this feast," Te Aroha says.

Another presenter at Wisdom's Feast was Rev Dr Chris Budden who

is the interim national coordinator of the Uniting Aboriginal and Islander Christian Congress. Chris is currently developing treaty and sovereignty resources for the Congress.

Chris argued that all communities have their own stories, songs, rituals and laws that explain why the world is the way it is. As people of faith we should never lose sight of vulnerable communities, their aspirations and their struggles that grow out of everyday life.

However, Te Aroha thinks that while the conference was informative and engaging, there was little input from Australia's indigenous people.

"There were many references to the First Nations communities of the Uniting Church of Australia but for the most part their presence was not visible. There were no symbols, art, music, dance or language of the



Musa Dube was the keynote speaker at Wisdom's Feast.

indigenous people.

"We as Maori can appreciate that this forum may not have been of interest or relevance to the indigenous representatives of the Uniting Church, but the absence of any indigenous cultural or linguistic input was noticeable."

Face to face with India for TCOL student

Trinity College student Felicia Muliaina has been selected to take part in an exciting seven-week study of theology, poverty and inter-faith relations in India.

The Council for World Mission (CWM) has accepted Felicia to take part in its Face to Face India 2016 which seeks to immerse students in other cultures and help them engage with the social and political issues people face around the world.

CWM says in the context of India this means coming to terms with many different religions and many poor people and also exploring the ways religion can either reinforce or resist the status quo and exploitation.

The programme will be held in Kolkata and Hyderabad and will consist of seminars, immersion in local cultures, and biblical studies in the context of poverty and a multicultural society. Activities will include meeting with organisations that work among the poor and visits to centres of importance for different religions.

Those taking part in the CWM programme will be based at theological colleges (Felicia will be based at Bishop's College in Kolkata) and they will engage with the students who attend those schools.

Felicia is studying for her Diploma in Methodist Studies. She says she is pleased to have the unique opportunity to learn about other points of view and religions other than Christianity.

"My generation tends to view Asia and other cultures through screens so it will be good to have the chance to experience them first hand. It will also be good to work with organisations that are working among the poor in India," Felicia says.

Trinity College academic registrar Nicola Grundy says the College supported two



Felicia Muliaina

students' applications for the Face to Face programme in India and she is delighted that Felicia was accepted.

"We are eager to encourage Trinity College's younger students because they are the future leaders of the Church. Felicia was just 20 when she started studying with us," Nicola says.

"This is an exciting opportunity that she would not otherwise have and we will look at ways that her work in India can provide credits for her study at Trinity College."

The course in India will be from September 2nd to October 15th.

The objective of the programme is to help students engage in a global dialogue on theology, spirituality and mission. Their intercultural experiences, theological studies

and sharing sessions will push them to reflect on doing mission.

Students will work with an advisor on the course to prepare a paper.

CWM covers the cost of international travel, accommodation, meals and expenses during field placements.

CWM runs its Face to Face programmes around the world for theology students who are not ordained ministers.

Nicola says Trinity College will host a group of 10 young people from around the world in October this year. They will be participants in another CWM programme, Training in Mission (TIM).

The relationship with CWM was initiated by Trinity College principal Rev Dr Nasili Vaka'uta through his involvement in various CWM conferences. Nasili says this is a significant link since the Methodist Church of New Zealand is not a CWM member.

College Snippets

ENROLMENTS FOR 2017 OPEN 1ST SEPTEMBER

Contact the Academic Registrar for more information.
ngrundy@trinitycollege.ac.nz.

T 09 521 2073 • E trinity@trinitycollege.ac.nz

Churches respond to blanket appeal

By David Hill

Struggling Christchurch families are warmer this winter, thanks to a church blanket appeal.

The community group New Brighton Project set up its Blanket Bank after the Canterbury earthquakes, and it has become the 'go-to' source for blankets for the greater Christchurch area.

However, a growing demand meant the storeroom was bare as winter began to set in, and there was a waiting list of six families, says New Brighton Project events coordinator Martha Baxendell.

"We were literally down to bare bins and one of our local shopkeepers suggested contacting the local churches."

She approached New Brighton Union Church presbyter Rev Mark Gibson with the idea of a Bring a Blanket Sunday and Mark immediately said 'Yes'.

"And then having given it a couple of minutes thought I realised we wouldn't generate much on our own. The op shop might have a few things, but we don't have many people," Mark says.

"Then I had one of my aha moments - the Church is far bigger than whatever parish you happen to be in."

Mark made contact with parishes in a growing alliance of churches in the east of the city, before contacting Methodist Central South Island synod (CSI) superintendent Rev Kathryn Walters.

His request duly received unanimous



Some of the blankets Canterbury churches donated to the New Brighton Blanket Bank



support from CSI synod executive and Sunday, June 19, was designated Bring a Blanket Sunday.

In all 12 parishes answered the call, including 10 with a Methodist component from Kaiapoi Co-operating Parish in the north to St David's Union and Timaru Temuka Methodist Parish in the south.

All six members of the growing eastern alliance: New Brighton Union, Wainoni Methodist, St George's-Iona Presbyterian (Aranui), Linwood Avenue Union, Port Hills Uniting, and St Andrews Rangi Ruru Presbyterian, along with fellow Christchurch parishes St Marks in Somerfield,

Christchurch West, Christchurch North (all Methodist) and Halswell Uniting have contributed.

"The response has been fantastic. It has been such a heart-warming response. We don't need any more donations at the moment, but that could change," Martha says.

Mark says it shows what is possible when the church has good relationships with the community. "When community organisations feel able to take a collaborative approach and the church is able to act collaboratively things can happen," Mark says.

"When those factors come together, we can make a real difference, like bringing an empty blanket bank to a full one. There is no doubting the ability of the church to take compassionate action and we have seen it a number of times since the earthquakes."

The New Brighton community has benefited from compassionate action by churches and others since the earthquakes. For example, in 2011 they received beanies from all over New Zealand and lemons from Nelson. In 2012 there were prayer shawls from South Australia and now blankets in 2016, Mark says.

"When we work together we can make a real difference in alleviating the suffering of others. But we have some way to go as a church to really ask the prophetic questions and challenge the policies that lead to a situation where the gap between the rich and the poorest is growing."

Martha says the New Brighton Project will do some research to better understand what leads people to seek assistance from services like blanket banks. But she does have some theories.

"The New Brighton Project is getting more well-known across the city and a number of agencies refer people to us. There are still a lot of people living in cold homes. People have come for the rebuild and didn't realise how cold it is down here."

Waiuku Op Shop spreads its wings in new building

Waiuku Combined Churches reckon they have the biggest opportunity shop in New Zealand.

The new building that the St Andrews Church Op Shop now occupies is more than 500 square metres in area and six metres high.

"It is a fantastic facility," says Rev Richard Gray, "but we will need every bit of that space."

Two local women, Rosalie Shuker and Jeanette McGrath, managed the Op Shop for many years in a voluntary capacity, and they made it what it is today.

When Rosalie and Jeanette decided to stand aside, the church appointed the Op Shop's first full time paid manager, Sharron Levstone.

The Op Shop's new premises were built by Kiwi Shed, and Sharron says the opening on June 18th was a big affair.

"People came from miles around. We had speeches, and MP Andrew Bayley cut the ribbon and the cake. We had all the bells and whistles.

"Then we opened for a few hours of very successful trading. All items for sale that day had never been out in the previous

Op Shop. We had been putting items aside for months."

Sharron says Waiuku's Op Shop has a long history. It opened in 1976 in the old Westend Motors. At that time it consisted of one clothes rack and one trestle table, and its first banking was \$65.

"The Op Shop has built up over 40 years and our market is still widening," Richard says. "We've got room to expand on what we sell now which we didn't have before but the Op Shop exists mainly to serve the community.

"It is part of our church's Mission in the community. It knits people together and gives them a sense of purpose. Many volunteers say it gives them something meaningful to do for the community."

There are 100 volunteers who help run the Op Shop, seven of whom are men. Not all are church people.

Waiuku Combined Churches raised money on a grand scale to build the new premises. "We have had a bridal show, a chocolate theme night, and fashion cat walk," says Sharron.

Recently the Op Shop added Eftpos and it now certifies electrical goods. "The

other good news is that we are now open six days a week so we reach many more people," Sharron says.

The new facility has a vast storage area which will soon include pallet racking and room for 700 banana boxes. As well as a double bathroom and 'wet' area, the Op Shop has a small kitchen.

"It's a great space and a wonderful place to work," says Sharron. "We're all very happy."

Thursday is its busiest day at the Op Shop. That is when 20 volunteers sort incoming goods. Sharron says many customers are locals but some come from the greater Auckland area. "Our customers are varied, but we also have our regulars."

Sharron was a member of the Parish Council and is on the Church's Mission Outreach committee, which organises fundraisers and an annual church dinner.

"We have a budget and targets for each year but it is hard to project what we're going to spend this year with a loan on a new building," she says.

Some years ago Franklin West Presbyterians and Methodists united and it made for a very successful union,

Richard says. "Both parishes brought together a strong team of people and it has worked out well in all ways."

A governance committee sets policy for the Op Shop and oversees its operation. This frees the Parish Council to focus on mission work.

The Op Shop is a major source of income for the church. It supports two youth workers and is gradually increasing its donations to charities in the local community. It supports Waiuku Food Bank, Auckland Helicopter Rescue, and the Stroke Foundation, as well as World Vision and other overseas charities.

Waiuku is a self-contained town of 7000 people with no through route. Like many towns it has "the usual raft of social problems, but it is an excellent community," Richard says. Many people work at the Glenbrook steel mill while others commute to Auckland.

Richard hopes the church's old Op Shop space will be used for youth group and Sunday school activities and to provide rooms for community groups during the week.



Irene Luhrs and Joan Barribal cut the cake at the opening of the Op Shop's new facility. Parish Council chair Leo Faber (left).



Parish Council chair Leo Faber welcomes people to the opening of the new premises.

From Saione Parish to Rio de Janeiro

By Simulata Pope

Augustine Pulu is a humble young man who has played on many fields and worn many jerseys.

The former Wesley College student has been a member of teams that include the Karaka Rugby Club, Counties Manukau. He was also an integral member of the Waikato Chiefs when they won the ITM Cup in 2012 and made his debut representing New Zealand as an All Black in 2014.

His most recent achievement is to represent New Zealand in this year's 2016 Olympics in Rio de Janeiro, Brazil, in the Sevens Rugby team.

Since he was a young boy Augustine has always been surrounded by his faith and sport. The youngest of a family of six he was raised a proud Tongan Methodist and grew up through the Saione Papatotoe Tongan Methodist Parish.

Today, he still goes back to Saione to

worship with his lovely young family, his wife Angela and two daughters between games and travelling. His family are staunch members of the Parish and they have had a big influence in building up this church.

The road to Augustine's sporting achievements has not been an easy one. Quite often when he returns to the young adults group at Saione, he expresses how his faith has helped him through tough times when he faced sporting rejections, time away from his family, and training to the point of exhaustion.

'Do your best and let God do the rest' is a life motto that he uses to encourage youth in Saione Parish.

Augustine uses his sporting ability to lead the young people at his church. He believes that his faith has led him to his achievements and he does not cease expressing his faith in all platforms in his life.

Augustine has been a great role model to youth at crossroads about faith and everyday life. He lets them know that things are possible with and through Christ.

His unique form of ministry and the encouragement he has provided have influenced many young people with ties to Saione Parish as well as their minister, Rev Ikilifi Pope.

Young people face many decisions during adolescence and Augustine's youth ministry has helped them see that they can aspire to their dreams with their faith by their side.

All Saione youth are proud of the love and work that he has given the church.

Augustine flew to Brazil on Sunday 24th July with the rest of the NZ Sevens team to train for the Olympics. We wish him and everyone else a great and safe journey as well as blessings for his family, his health and his sporting career.



Augustine Pulu

Housing crisis puts pressure on older NZers too

Much of the recent talk about the housing crisis has focused on young families sleeping in cars, garages or on friends' couches. And rightly so. It is completely wrong that young families in our communities are forced to live in such circumstances.

Less attention has been placed on New Zealanders at the other end of the age spectrum - older people without assets who are unable to afford market rent.

With home ownership in NZ at its lowest level in more than 60 years, an increasing number of older people in our community need help with housing in their later years.

A Salvation Army research report released late last year estimated that by 2030 about 200,000 retirement-aged people in NZ won't own a house and will be unable to afford rent.

As wage growth fails to keep up with runaway house prices and rents, home ownership is becoming an unreal aspiration for many. This places greater pressure on NZ to create more secure, quality housing for people priced out of the market.

The Christchurch Methodist Mission (CMM) is a registered community housing provider that provides warm, secure and affordable housing for those who need it - both young families and older people.

CMM has a commitment to house the most vulnerable in the community and provide them the support they need.

At its Wesley Village in Papanui, CMM has 26 bedsits and four one-bedroom apartments for older people without assets.

CMM is one of the few aged care providers that provides rental accommodation as most retirement villages offer units and apartments on a license to occupy (LTO) basis. An increasing number of older people cannot afford the asking price for LTO units and apartments so they must continue to rent.

Not only does CMM offer affordable accommodation for older

people but it also provides a village environment and sense of community. Regular outings and activities are organised by a CMM staff member and these help foster positive connections and reduce social isolation.

Some of the outings over the last year have included a high tea to help celebrate Neighbours Day Aotearoa, BBQ lunches and trips to see home gardens around Christchurch.

A number of the residents at Wesley Village formed a committee last year to get to know each other, discuss matters of mutual concern, and identify ways to fill gaps that existed in the village. One of these initiatives was to develop a community garden and another was to install a wireless Internet network.

The community garden has eight planter boxes of herbs and vegetables. The villagers have enjoyed spending time on this project, which has been a boon to their physical and mental wellbeing.

Installation of a wireless Internet network at the village was made possible through a grant from the Manchester Unity Welfare Trust Board. Access to the Internet is fundamental to how people communicate, learn and do everyday tasks.

This initiative has allowed people in Wesley Village who cannot afford their own Internet access at market rates get on-line. CMM is providing a couple of computers for communal access.

The grant also allows for the provision of computer lessons and advice from Senior Net so they can learn the skills necessary to fully utilise the computers and Internet.

It is hard to know what will happen in the coming years with regards to housing in NZ - particularly for the vulnerable in our community.

Christchurch Methodist Mission is doing what it can to provide housing and a sense of community to those who need it now and will do so in future.



Social activities are an important part of life at Wesley Village.



Residents at Wesley Village took the initiative to establish a community garden.

A place to call Home



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

Everyone needs to feel safe, loved and cared for in their home.

A culture of service and a commitment to social justice is at the heart of what it means to be Methodist.

Methodist social services live out this commitment through social housing, residential aged care, housing advocacy and home-based support.

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



South Sudan once again devastated by violence

Lucy is a widow. She grew up as a refugee in Uganda, so when soldiers moved into her town close to Nimule in South Sudan on July 17 she fled south with her three children aged 6, 12 and 18.

Food was in short supply and neighbours had already been killed. After she and her children travelled about 90 km they arrived at the Adjumani camp in Uganda.

Now Lucy says she has no energy to return home even when this unrest settles down. "Now I want to stay here. I am tired of running up and down," she says.

South Sudan has been an independent country for just five years. Recently there was a new round of fighting in the capital Juba and the northwest town of Wau.

On July 4, the fragile peace between President Salva Kiir and now former Vice President Riek Machar collapsed again. The resulting fighting left hundreds dead and many more injured. As clashes continued, thousands took the route south into Uganda.

At the Elegu border crossing, an Action by Churches Together (ACT) Alliance member managing the processing of new refugees reported 41 people were crossing every minute at one point.

Within a fortnight the camp designed for 1,000 people was sheltering more than 30,000. Ninety percent of them were women and children. Heavy rains are making the registration of the new arrivals difficult.

Fears remain that the conflict that first started between political leaders in



ACT Alliance is working hard to assist the thousands of new refugees arriving in already crowded camps.

December 2013 will spread further into the country, which already devastated by intermittent fighting. ACT Alliance members are concerned that rising hostilities will wreak havoc on people already on the brink of starvation.

Christian World Service is waiting to hear news of Wadalla Peter from local partner the Maridi Service Agency. When the fighting broke out he was in Juba for meetings.

"Hundreds of thousands of people are at risk of starvation. Many more are confronting violence, sexual abuse and human rights abuses. With your help, we

can give them food, shelter and safety. If you can, please donate to the South Sudan Appeal," says CWS national director Pauline McKay.

More than two years of war, corruption and the near collapse of the oil industry that provides 98 percent of the country's earnings have left 4.8 million people in need of food. Continued unrest has displaced more than 1.6 million people and the latest fighting has pushed refugee numbers in neighbouring countries over 831,000.

In Uganda ACT Alliance members are struggling to cope with the large influx. They are hastily organizing shelters and



Lucy arrived in a Ugandan refugee camp with her three children after they fled hunger and violence in South Sudan.

distributing soap and sanitary items. In Adjumani camp they provide protection, water, sanitation, and other lifesaving help the 138,000 residents.

For children, the violence is traumatic. One 12 year old girl fled her boarding school when the fighting started only to find her parents burnt in their home. Others have no idea whether their parents are alive. ACT Alliance will provide psychosocial support to some of those affected.

Donations to the South Sudan Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or on line at cws.org.nz.

WE NEED FOOD, WATER AND PROTECTION



ACT Alliance/P. Anello

CWS SOUTH SUDAN APPEAL

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate

DIRECT DEPOSIT Name of Account: Christian World Service Account number: ANZ 06 0817 0318646 00, ref: South Sudan. Email postal details to cws@cws.org.nz if you would like a tax receipt.

POST Christian World Service PO Box 22652, Christchurch 8140



PLEASE DONATE NOW

Please give now so the people of South Sudan survive.

Support for West Papua grows

New Zealand campaigners are calling for more action from their own and Pacific governments to support West Papuans seeking respect for their human rights and a greater say in their land.

Last month West Papuan solidarity groups launched a petition asking the New Zealand Parliament to address the human rights situation directly with Indonesia and through the United Nations and Pacific Islands Forum and. The petition is supported by Christian World Service, long active on West Papua.

CWS partner the Pacific Conference of Churches (PCC) is a strong supporter of West Papua. PCC has identified the self-determination of Maohi Nui (Tahiti), Kanaky (New Caledonia) and other non-self-governing nations and people in the Pacific as a key priority.

International lobbyist and spokesman for the United Liberation Movement for West Papua (ULMWP) Benny Wenda will tour Aotearoa New Zealand in late August to raise awareness on the plight of his people. Support from the Pacific region is seen as crucial for furthering campaign efforts.

Churches are adding their prayers and support to these efforts. In July Fiji police seized the Morning Star flag of West Papua from the PCC office after complaints from the Indonesian Embassy in Suva.

"An arts exhibition by young people on West Papua at the museum and the raising of the West Papuan Morning Star flag on private property did not warrant a heavy handed approach by the Fiji security apparatus, even if Indonesia had insisted on shutting down these events", says PCC general secretary Rev Francois Pihataae.

In July West Papuan students were assaulted and six forcefully arrested in Yogyakarta by Indonesian police. They were singing West Papuan songs in their dormitory having failed to get a permit for a rally they had planned.

The students support the ULMWP's bid for full membership in the Melanesian



West Papuan activist Benny Wenda will be in NZ in August.

Spearhead Group, a group of governments and movements in the region. Pacific leaders are divided in their support for West Papua. The Solomon Islands, Tonga, and Vanuatu support West Papua.

The next meeting of the Pacific Islands Forum will be held in the Federated States of Micronesia, 9-11 September. Supporters of West Papuan self-determination identify this as a major opportunity to lobby for regional support.

After negotiations facilitated by the United Nations, Indonesia took over the administration of West Papua in 1963 and then officially in 1969 after a discredited ballot. Thousands of West Papuans have been tortured and killed since 1963 for offences that include raising the Morning Star flag.

Indonesia has resettled many internal migrants in the province who have prospered while the indigenous people are further marginalized. West Papua is rich in minerals and host to the enormous Freeport McMoran gold and copper mine.

Copies of the petition and more information on Benny Wenda's visit can be obtained from the Christian World Service website.

Young People NEWS

By Filo Tu

What's love got to do with it?

The theme for Sinoti Samoa's spiritual journey for the next year has been set. The aim and purpose have been outlined, and the direction has been marked clearly with strategies, processes, hopes and dreams.

But in the words of Tina Turner: "What's love got to do, got to do with it?"

God of Love: Fill Us with Your Love was the theme for Sinoti Samoa as its members gathered from around the country to meet, discuss, debate and direct its future at its annual general meeting last month. The gathering was a time to reaffirm its people's commitment to the dreams, visions and realities of mission and work in local and regional contexts.

However, for the young people of Sinoti it was also a refreshing time. Under the guidance of national youth liaison officers (NYLO) Tumema

Faioso and Lusua Taloafulu, more than 30 young leaders gathered, focused on leadership, business and wider engagement.

The NYLO led a leadership training follow up on the Thursday. It focused on the new vision, mission and strategy for the young people of Sinoti Samoa for the next three years.

Simply put, their vision is GROW - God Renews Our Walk, which is based on Paul's letter to the Colossians. "So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness," (Col 2:6-7).

Leadership training has its theoretical elements and its practical elements, but the most evident aspect was the creative activity of putting that vision into something visible. The result included a pot plant created from

paper; an art piece entitled The Four Seasons; and a sculpture of a turtle.

On Friday, NYLO took to the task of chairing the AGM. We listened to reports from youth groups and discussed issues, concerns and challenges that they face. The common thread seemed to be #TheStruggleIsReal and despite the heart and the will to do all things in Christ, sometimes love just is not enough!

The discussion around the future direction of youth ministry within the Synod was most uplifting.

With the mission statement: 'Return to your first love. Revive our spiritual journey. Reuse the tools that have been implemented in the work of Tupulaga and build on the legacy for future generations!' it was hard not to

feel encouraged and renewed for ministry.

The young people of Sinoti are adamant that in order for them to GROW with the three Rs, the approved strategy will be enough to keep them in line.

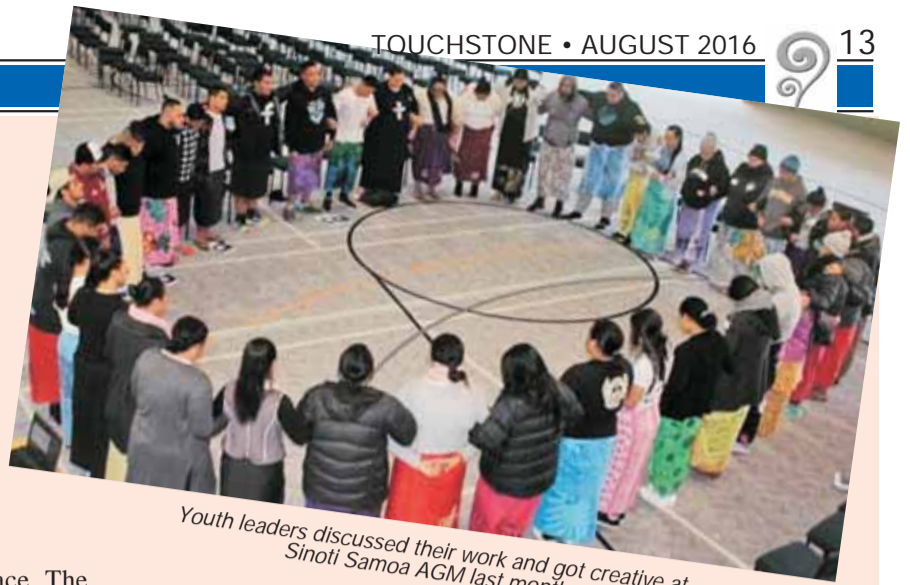
That is: to have a deeper understanding of our Methodist heritage; to build, maintain and sustain our faith in God's purpose; to explore the role and place of our aganu'u (culture) in our daily spiritual journey; and to encourage proactive service in our ministry to ensure a God-

centred heart.

Love in all its forms and interpretations, is a complex beast. Nevertheless, love in its purest form is of God and it knows no bounds.

Despite the struggles and barriers that life might have, with a clear vision, mission and strategy, young people thrive on love and all that it offers.

Now what do you say to that Tina Turner?



Youth leaders discussed their work and got creative at Sinoti Samoa AGM last month.

Kidz Korna!

WELCOME TO KIDZ KORNA AUGUST 2016!

I hope everyone enjoyed the break from school and is now enjoying the new term.

In June many churches celebrated Refugee Sunday. We are hearing a lot about refugees at the moment,

mainly families escaping from their countries because of war. I can't imagine what it must be like to have no proper home, not knowing when I would get another meal, having to sleep in a makeshift shelter and

sometimes out in the open.

This month the children at Wesley Tauranga share with us how they remembered Refugee Sunday.

Tauranga Kidz take Backpack Challenge

The young people at Wesley Methodist Church, Tauranga took part in World Vision's One Weekend One Backpack challenge.

For 40 hours they lived on what they had put into their backpacks. They built a refugee camp in the parish hall to imagine what it is like for the refugee children in Syria.

They asked for sponsorship to support refugees and raised more than \$2000, with one person giving them \$500.

It is amazing how caring and generous some people are.



Wesley Tauranga kidz lived as refugees for a weekend to raise money for World Vision.



For your Bookshelf

A Song for Cambodia



By Michelle Lord, Illustrations by Shino Arihara 2015, Lee and Low Books.

This is a true story based on the life of Arn Chorn Pond. It tells how when he was eight years old Khmer Rouge soldiers invaded his village and took him to a children's work camp where he was made to work in the rice paddies. His life changed when the soldiers wanted someone to play in a music group and Arn volunteered to learn the khim, a Cambodian instrument.

He escaped to Thailand and was adopted by a doctor, who took him to America.

The bright illustrations in the story show a mixture of happy as well as the sad moments.

There are many, many books about child refugees. I chose this one because I have visited Cambodia and spent time at a special school outside Phnom Penh where the children have some form of disability. Some have had polio or other illness, and did not get proper treatment. Others have lost limbs from land mines.

How fortunate we are to live in New Zealand.

Refugees in the Old Testament

Can you match these people with the reason they became refugees?

Noah (Genesis 6 - 9)
Isaac and Rebekah (Genesis 26)
Jacob (Genesis 27, 31)
Moses and the Israelites (Exodus)
Elijah (1 Kings 17 - 19)
Jeremiah (Jeremiah 43)

fled because of threat to life and famine.
fled from Babylonian invasion.
forced to migrate because of natural disaster.
fled from persecution and drought.
forced to migrate because of famine.
forced to flee from slavery.

What are the kids in your church up to?

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

ON SCREEN

A Film Review by Steve Taylor

Star Trek was born 51 years ago with a pilot episode that was shot in 1965. Being 51 in the entertainment industry means the need to win new friends while keeping old ones.

Star Trek Beyond delivers for all. Old fans get the familiarity of ship, crew and the willingness to boldly explore strange new worlds. In Star Trek Beyond this means seeking to rescue a ship ambushed beyond the nebula.

For new fans, the action quickly moves to warp speed, as USS Enterprise encounters the evil technologies of Commander Krall.

For all fans, there is old technology of motorbikes and VHF radio as weapons in the defeat of Krall. For Kiwi fans there is Wellington-born Karl Urban in the role Dr Bones McCoy.

Being 51 means adapting to a changing world. In Star Trek Beyond, Sulu (John Cho) is gay, with a husband and young daughter. In addition, strong female roles are provided by the well-known figure of Lieutenant Uhura (Zoe Saldana) and the introduction of Jaylah (Sofia Boutella), who becomes a rescuer



despite the previous pain he experienced in an ambush by Krall.

Being 51 also means facing death. The first line in the pilot episode of 1965 belonged to Leonard Nimoy (Check the circuit). Star Trek Beyond pays homage to Nimoy, who died in 2015, aged 83. This involves memorial credits, along with the young Spock (Zachary Quinto) of Star Trek Beyond finding strength in a photo of the original Star Trek crew, Nimoy included.

It is one thing to face the death of an elderly man, quite another to face that of an acting colleague in the middle of the Star Trek reboot. Anton Yelchin, who plays Chekov, died in a freak automobile accident in June 2016, aged 27. It makes poignant Captain Kirk's (Chris Pine) toast to absent friends and the liquor taken from Chekov's locker.

In a Western society obsessed with youth, navigating the strange new world of death is an essential dimension of being 51.

Star Trek has from the beginning blended technology, action and philosophy. The pilot episode was considered cerebral and intellectual in its day.

Star Trek Beyond embraces philosophy by mirroring two scenes. Early on Captain Kirk meets with Commodore Paris (Shohreh Aghdashloo). In deep space, he describes how easy it is for a captain to get lost.

As the movie ends, Kirk meets again with Commodore Paris. Again Kirk notes how easy

it is for captains to get lost in deep space, yet find the strength they need in human partnerships.

In the warp speed action between these two scenes we see the unfolding exploration of humans facing the existential fear of losing their inner compass.

It is a question Jesus explores in Luke 15. Three parables are grouped together around the experience of being lost.

What emerges is a different mirroring, in which direction comes not from human partnership, but from God, acting as seeking shepherd, searching woman and waiting father.

Whether the "distant country" of Luke 15:13 can be stretched to include the strange new worlds beyond the nebula becomes the question of faith for every viewer.

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

This Bible Challenge requires no Bible knowledge

I hear folk say, 'I don't attempt your Bible Puzzles because they are too hard for me.' Not so, dear friends, every Bible Challenge line supplies a text that contains the missing word. All you have to do is fill in what you can with guesses then check the reference (if feeling diligent) or just check the tiny answers at the bottom.

Either way you are increasing your Bible knowledge! But like last month's 'Bible Phrases in Common Use' this puzzle only requires knowledge of English. Surprise yourself with what you know and seeing where it comes from.

More Biblical phrases in common use

Bible Challenge

A ___ and place for everything	___	M ___	Ecc 3:1-8
By the sweat of thy ___	___	O ___	Gen 3:19
To fall from ___	___	R ___	Gal 5:4
Taste ___ fruit (<i>tempted</i>)	___	E ___	Gen 3:2-7
The ___ of one's eye	___	P ___	Ps 17:8
To see the ___ (<i>made clear</i>)	___	H ___	Ac 9:3
___ fools gladly	___	R ___	2 Cor 11:19
Writing on the ___	___	A ___	Dan 5:12
___ of one's teeth	___	S ___	Job 19:20
The ___ few (<i>a select group</i>)	___	E ___	Mtt 22:14
The four ___ of the earth	___	S ___	Is 11:12, Av
A ___ of the times (<i>indicator</i>)	___	I ___	Mtt 16:3
The fat of the ___ (<i>prosperity</i>)	___	N ___	Gen 45:18
Kill the fatted ___ (<i>celebrate lavishly</i>)	___	C ___	Lk 15:23
The ___ that be (<i>those in control</i>)	___	O ___	Rom 13:1
Things in ___ (<i>have similarities</i>)	___	M ___	Acts 2:44
A ___ pit (<i>endless trouble</i>)	___	M ___	Rev 11:7
___ again (<i>deeply committed</i>)	___	O ___	Jn 3:3
Wheels ___ wheels	___	N ___	Ezk 1:16
To the ___ all things are pure	___	U ___	Titus 1:15
Old ___ fables (<i>superstitions</i>)	___	S ___	1Tim 4:7
All the days of one's ___	___	E ___	Ps 23:6

ANSWERS: time, brow, graze, forbidden, apple, light, suffer, wall, skin, chosen, corners, sign, land, pure, powers, common, bottomless, born, within, pure, wives, life. © RMS

Faith Community Nurses to gather in Nelson

This year's annual conference of the NZ Faith Community Nurses Association (FCNA) will return to Nelson, 13 years after the organisation was inaugurated there.

The 2016 theme is 'Called to Care' which describes the mission and ministry of this organisation of registered nurses who work in their communities to promote health, educate and support those in need.

In June FCNA board advisor Elaine Tyrrell received the Queens Service Medal for her role in working with other Christian nurses to develop this nursing speciality throughout New Zealand.

Bishop Richard Elena says he is thrilled that the nursing conference is returning to where it began.

"It was an ambitious vision... If our parishes are taking the call to mission seriously they will be engaged in their local communities and will be very aware of the many needs that exist in these communities, in particular isolation and loneliness.

"The parish nurse can offer professional care alongside the pastoral care implicit in our faith and this is a powerful combination. It is an incredible missional opportunity.

"As Mother Theresa once said, 'Go out into the world today and love the people you meet. Let your presence light new light in the hearts of people.' Parish nurses are trained, inspired and positioned to do exactly this," Richard says.

Speakers at the conference will include Linda Beebe from Southland Hospital, who will share her research on compassion in nursing, and National Council of Maori Nurses president Hemaima Hughes, who will consider caring from a Maori perspective.

Anyone who wishes to enrol for the conference, which takes place September 10-11, can find further details on the NZFCNA website faithcommunitynursing.nz.





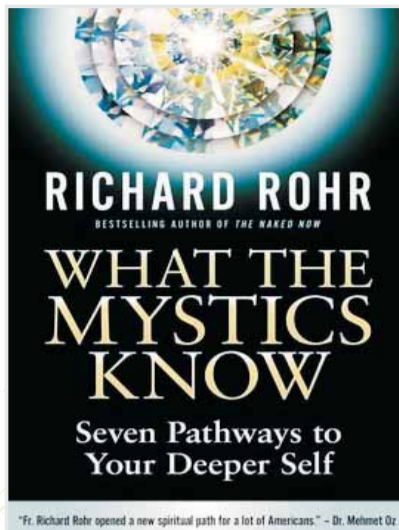
What the Mystics Know - Seven Pathways to Your Deeper Self

Richard Rohr is a Franciscan priest who, along with Cynthia Bourgeault and James Finley, is one of the core faculty members at the Centre for Action and Contemplation in Albuquerque New Mexico.

Richard is an internationally recognised ecumenical teacher in the practice of contemplation. He has produced several print publications and has a web presence of emailed daily, weekly, or monthly meditations.

This book is both an invitation to see the world with the eyes of the mystics and an encouragement in the regular practice of contemplation.

It is written in such a way that each small section may be used as a focus for daily prayer and meditation. The author encourages the use of discipline or practice as a means to discover that the way of the mystic can be found in the ordinary life.



Richard suggests that there are seven pathways to one's deeper self and the book is structured accordingly into seven chapters.

They are: The enlightenment you seek already dwells within you; God is found in imperfection; from profound suffering come great wisdom and joy; the mystical path is a celebration of paradox; contemplation means practicing heaven now; to discover the truth, you must become the truth; and when you are transformed, others will be transformed through you.

This is an easy-to-read book. It is written in a conversational style and in straight forward language but it should not be read cover to cover in one sitting.

It is best used as it is intended, as a component of daily contemplative practice, whether the reader is a novice at

such practice or more immersed in the contemplative tradition and way.

As can be seen from the chapter headings, Richard draws on traditional themes as points of reflection, and gives guidance from classic sources in order to demonstrate that contemplation and mysticism are gifts for anyone who is seeking greater awareness and meaning.

An example is the brief reflection on holiness and healing (p139). "Holiness has always been a very difficult concept to describe or define...Holiness is just that quality in a person which calls others to healing, forgiveness, conversion, and liberation from the self."

These reflections are not about being spiritual without any accountability, but rather about transformation that reaches beyond the personal to reconstruction of the church as a culture and community of meaning.

In Richard's words "I am convinced that contemplation is the most radical thing that we can teach and live. What else will lead us beyond words, endless theories, and the prison of the private self?"

By Richard Rohr

2015, Crossroad Publishing Company, 176 pages.

Reviewer: Lynne Frith

The Ephesus Liturgies - Volume 2

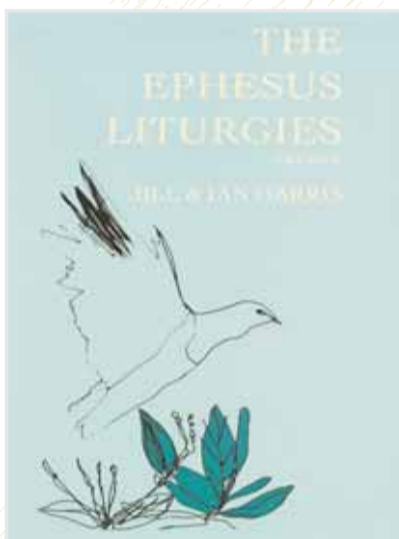
While many members of the Ephesus Group in Wellington have shared in preparing and presenting the group's liturgies, Ian Harris states that the prime energy and creative input came from his late wife, Jill, whose spirit lives on through this and her previous volume (reviewed April 2015).

These liturgies endeavour to bring alive the essential Christian story in ways that are credible for people in the 21st century. Anything less cannot be considered an authentic form of worship.

While drawing upon the literature, music and poetry that have come from Christian experience, an Ephesus liturgy takes into account insights emerging through scientific discoveries and advances in biblical scholarship.

This volume includes five liturgies.

1) Our Universe: Ourselves. These liturgies endeavour to create a sense of wonder at the formation of Earth and the evolution of human life. Readings conveying an understanding of modern cosmology find echoes in Jewish



and Maori creation myths.

Participants are invited to think about the moral consequences in the ways that human life impacts upon the world as, for example, in climate change and economic inequality.

2) Midwinter liturgy. Winter is celebrated as the season when we prepare for new growth. A reflection on pruning encourages participants to think of the skeleton and structure of their life, what needs to be opened up for light and air, and how they want to reshape their life for new growth.

3) For Deliverance from Illness. The emphasis is on thanksgiving. Medicines and ointments used in treatment are placed in a bowl and removed. The healed person's hands are immersed in water as a symbol of healing.

4) Three Days. A liturgy for Easter. This begins with the biblical account of the Passover supper and moves through the events leading to Jesus' crucifixion and burial.

Participants endeavour to enter into the experience of those who were there and consider the human capacity for wickedness and cruelty. The story of the first Easter morning

is read and the group consider biblical words pointing to a wholesome quality of life and how we offer salvation and redemption to each other.

5) Christmas According to John. This is built around John's gospel where there is no account of Jesus' birth. It moves on to consider the 'I am' statements John attributes to Jesus and how these stir us to imagine how we may live the kingdom of God into reality.

The miracle of Christmas is that those who share Jesus' humanity can also share his vision and purpose. The lighting of candles one from the other expresses the action we must take in letting Christ's light shine through us.

This volume includes orders that may be modified to suit local circumstances. There are also notes about setting up the space where a liturgy will occur, the practice of beginning with a light meal and of ensuring that room is made for silence, reflection and discussion.

The emphasis in these liturgies is to move Christian faith and theology away from a supernatural sphere into the real world where people live. This is a highly commendable objective and a challenge for all who have responsibility for shaping Christian worship.

Available from makaropress@gmail.com, \$35 plus postage.

By Jill and Ian Harris

2016, Makaro Press, 117 pages

Reviewer: John Meredith

Labour of love that became *The Ephesus Liturgies*

By Ian Harris

In December 2013 my wife, Jill, learnt she had an incurable leukaemia. What was she to do with the uncertain time she had left?

First she moved quickly to publish her fourth children's novel, *The Red Suitcase*. Then would her next project be the story of the fascinating life we shared teaching in an Indonesian Christian university in the 1960s?

What about a selection of the many liturgies she had worked on so creatively for the Ephesus Group in Wellington? But would she find a publisher interested in



Jill Harris

either?

Files of liturgies were piled on the dining-room table as Jill weighed the alternatives.

Suddenly the answer became clear. Her publisher, Mary McCallum of Makaro Press, was visiting to discuss the children's novel. She saw the stack and asked, "What's this?"

Jill explained how the Ephesus liturgies had emerged from the life of the Wellington Ephesus group.

Its members explored new ways to understand faith in a rapidly changing world, and then looked for a way to express that through an innovative approach to

liturgy. But would she find a publisher?

"Do it," said Mary, "and let me see what you come up with."

Jill set to work. In between chemotherapy, regular blood tests and hospital visits, she listed liturgies she felt had worked well, revised others, and noted changes she might not be able to complete herself.

I lent a hand, wrote an introduction to explain their provenance, and Jill approached Ephesus member Sir Lloyd Geering to write an introduction setting liturgy within a broad historical perspective. At the end of 2014 the text was ready.

"You can't have two introductions," Mary said, and Sir Lloyd's became instead a valued *Reflection on Liturgy*.

Rigorous editing followed, and

Makaro's Paul Stewart expertly formatted the text. Mary was also sufficiently enthused to call the book *The Ephesus Liturgies: Volume I*, implying there would be at least one other.

Jill looked at me: "That will be over to you." I gave her my promise.

She did not live to see the first volume published early in 2015, but would have been thrilled to know it quickly sold out.

Four members of Ephesus worked with me on a new selection, and the second volume (reviewed above) came out in May this year. Some of its liturgies are already being used around New Zealand.

Ideally, they will also serve as a model for other groups wishing to create liturgies that express a faith in tune with contemporary thought.

What role for archives in the digital age?

By Jane Thomsen, Director, Presbyterian Research Network

Recently I went to a Presbyterian Research Network talk by Rev Dr Steve Taylor, the Principal of the Knox Centre for Ministry and Leadership (KCML). Its title was 'The Potential of Micro-Ecclesiologies: Or Who Else beside Historians Should Visit Archives?'

One important point Steve made was that it is important for ministers to know their community and to be able to "locate any local church within an ecology".

Churches, like people, are the result of their history - geographic, social, architectural, and ethnographic - and in order to understand them fully, we need to explore this history.

Looking at old photos of a church building or parish activity can help build this historical picture. Was the church originally rural or urban? What sort of buildings originally surrounded it? What was the congregation like? How did this change over the years?

Other archival records about a parish or church can help flesh out this picture in more detail. Parish minutes can tell you what major issues the church community has grappled with over the years,

ripples perhaps still being felt today in subtle ways.

I recently did a teaching session with the KCML interns at their block course in Wellington, and included some tips on how to locate this sort of material when exploring the make-up of current or future communities.

One intern asked me a very pertinent question - young people don't gather traditional records or print out photographs, and they perform most of their business via social media.

How can we ensure that this information can be captured and preserved for future researchers?

Some very good guidelines have been developed to guide organisations about what they need to gather and how to go about it. But the main focus of the question was how we make people realise that it is important to do this. It is a good question, and one that we need to consider seriously.

In a conversation with several of the KCML staff after the session another question was raised. Historically archives hold photos of Sunday school picnics and other social events. How will the Privacy Act impact the availability of photos of this



We can learn about the 'ecology' of current congregations by learning about their past

sort, both digital and printed?

If they exist and if they are discoverable, can they be legally accessed? Will a parish or church have to use a consent form to allow use of photos in the same way that schools currently do?

Should this be a blanket consent form covering all

events, an annual process or would there need to be consent prior to each event? Will it become easier just to not allow photos to be taken at all?

What can we as archivists do to help?

*You can read more of this talk on Steve's website: emergentkiwi.org.nz.

Correction:

In last month's From the Archives column we mistakenly identified the author of the story on Sister Ada Saunders as Jo Smith. The author was in fact Lynne McDonald. Our apologies to Lynne.

Unsung Methodists

CLYDE LEONARD CARR - 1886-1962

By Donald Phillipps

MICHAEL JOSEPH SAVAGE'S SUCCESSOR?

These days, more than usual, politicians are in the firing line as they stand for election in the US, deal with the outcome of the referendum on Brexit, and manage a hung parliament across the Tasman.

You have probably heard of Diogenes, the Greek philosopher of the 4th century BC. He made a virtue of poverty, begged for a living, and often slept in a large ceramic jar in the marketplace. He was notorious for his philosophical stunts - like carrying a candle in the daytime, claiming to be looking for an honest man. Any sympathy for him?

By my count, before 1940 11 sometime Methodist ministers entered the political arena as candidates for election. About half were unsuccessful Labour nominees - James Charteris (Edendale 1914); Moses Ayrton (Palmerston North 1919); Frank Broom (Waitomo 1919); ET Cox (Balclutha 1935), and Harold Dyson (Otaki 1935 and 1938).

Much earlier John Crewes, a former Bible Christian minister, stood as a 'Democrat' for Christchurch in 1884 and 1887. While they all may have had experience in public-speaking, they needed more than that to prevail in the cut and thrust of party politics. And, in those days, the Church didn't really approve - if the candidate was serious about politics he had to give up ministry.

Five did succeed. George Russell (already a part of this series) was a Liberal MP and distinguished Cabinet minister between 1893



Clyde Carr, 1938.

and 1919. His political example was not emulated until the heady days of David Lange's Labour government when Russell Marshall held significant portfolios.

Charles Poole was another Liberal MP (Auckland West 1905-1919 off and on) but ended his days in California as a lecturer on the Chautauqua circuit, and a Methodist social-worker.

Leonard Isitt was an Independent/Liberal politician (Christchurch North 1911-1925) and then member of the Legislative Council until his death. It was claimed Leonard was finest orator in the House of Representatives.

Fred Frost - Methodist, then Anglican minister, sports announcer, Labour MP for New Plymouth (1938-1943) - then obscurity.

Finally, Clyde Carr, Labour member for Timaru from 1928 until 1961. He was the son of Thomas Carr (1846-1935), minister in 16 circuits over 42 years, but never a Connexional leader. Clyde was the uncle of Allon Carr (1906-1992), circuit minister and youth director during a ministry of 41 years. Allon was a popular preacher and a magician.

Clyde Carr was born in Auckland, educated wherever his father was stationed, studied at three university colleges without completing a degree, and then trained for the ministry in Auckland. He spent his five years in Methodist ministry (1911-1916) in New Zealand and also in Suva, Fiji. He left Methodism to become a minister in the Congregational Union (1916-1924), and then resigned because, as he stated, he preferred the 'social gospel.'

By then he was active in local body politics in Christchurch. He offered, but was not accepted as a Labour candidate for Kaiapoi in 1925.

By dint of a well-organised campaign he succeeded against all odds in unseating a prominent cabinet minister in the 1928 contest for the Timaru seat. When he resigned in 1961, a year before his death, he had become one of our longest-serving parliamentarians. He was Labour Party vice-president in 1933 and president in 1937.

Clyde Carr might have expected a cabinet post in 1935, but he was a supporter of John Lee and that didn't help him in the aftermath

of Savage's death. He was nominated as Prime Minister, but received only three votes from his 48 colleagues. Over the years he chaired several committees, notably the Education Committee, and he was deputy speaker of the House 1947-1949. When Labour regained power in 1957 he was, it seems, not considered for a cabinet post.

His ability to retain the Timaru seat for so long reflected his skills as an orator and campaigner. But it was equally based on his attention to the needs of his constituency. It didn't matter what the party affiliation of his supplicants was.

Clyde Carr always insisted on retaining his title of 'Revd.' and this may also have helped create an image of moderation and respectability.

He was also, increasingly, eccentric and garrulous as old men too often become. But he was useful when his Party was caught out in a debate and needed time to gather their thoughts together. He could filibuster with the best of them. He was known to darn his socks in the debating Chamber. He was something of a poet, too.

It is almost unimaginable that a politician these days would survive so apparently uneventful and unrewarded a career. Is it fair to ask whether any politicians now would regard themselves as pastors of their electorate? Somehow that seems unlikely. What a pity!



TOMANATUGA FA'AMATAUPU SILISILI AUTU: LA'A I LE FAATUATUA – LEAP OF FAITH

O le Tala: O le tala e faapea, ina ua mu se fogafalelua sa nonofo ai se tama ma sana fanau, sa le'i toe faatali le tama, ae ua tago atu loa, opogi mai lana fanau ma taufetuli loa i fafo, ona ua vave tele le mumu a le afi, ma ua tau ile iloa foi le tino atoa o le fale, ona o le mafiafia o le asu. Na fiafia le loto o le tama ina ua taunuu manuia i fafo, peitai, o se fiafia na vave ona suia i le faanoanoa, ina ua ia faalogoina le siuleo o se tasi o ona atalii, o loo tauvala'au mai i le fogafale i luga o le fale; Tama, o fea oe, ua ou fefe "Dad, where are you, I'm afraid". Na taumafai le tama e toe sosofa le malosi o le afi, ona o lona naunau ina ia sefe mai lona atalii, peita'i ua le mafai. Ua toe tamoe mai fafo ma tauvala'au i luga;

Tama: Atalii, oso mai lalo, ou te sapoina oe. "Son, jump, I will catch you"
Atalii: Faapefea ona ou iloa o le a e sapoina a'u. "Dad, how do I know, you will catch me".

Tama: Talitonu mai ia te a'u, o lea ou te i mo oe. "Trust me, I am here for you"
Atalii: Tama, ou te le o iloa atu oe, ona o le mafiafia o le asu. "Dad, I can't see you, the smoke is too thick". Tama:

Atalii, e moni e te le o iloaina mai a'u, ae o lea ou te iloaina lelei atu lava oe. Ou te polomisi atu ia

te oe, ou te sapoina oe, pe a e oso mai. "Son, I know, you don't see me, but I can see you. I promise you, I will catch you when you jump".

Fesili: O le a le uiga, o le LA'A I LE FAATUATUA – LEAP OF FAITH

Tali: O le ioeina lea ose talitonuga, po'o le taliaina lea ose tala, e aunoa ma ni ona faamaumauga maumaututu. (*The act of believing in or accepting something unprovable, or without concrete evidence*)
O le Augani a le atalii, Tama, ou te le o iloaina atu oe. Fa'apefea ona ou fa'atuatuaina lau upu, e te sapo ia te a'u, ou te le o iloaina atu oe? O le tali a le tama i lona atalii, o loo tau'i ai le anofale atoa, o lenei tomanatuga, "LA'A I LE FAATUATUA"

Toe upu a le Tama: Atalii, ou te polomisi ia te oe, ou te sapoina oe, pe afai e te oso mai.

Ua le toe vaai le Atua i mata faale-tagata, ona o le mafiafia o le agasala, ae o loo valaau mai pea o Ia, e ala i le galuega tu'umumusu a le Agaga Paia, o le taimi lava tatou te afe atu ai i lona lotoa, o le

taimi foi lea na te sapaia ai le tagata faatuatua. Pau lava o lenei, "LA'A I LE FAATUATUA"

Tala ia Aperamo: O le malelega mai le lagi, Aperamo, Tu'u, ae alu. O le fesili, alu i fea. Alu i le mea le mautinoa. Alu i le mea e le iloa sona taunuuga, a'o lea ua fau ma soloi le tamaoiga ma auauna ua vaai atu iai. Peita'i, e le'i taofia ai e le tamaoiga ma auauna, le La'a Aperamo i le faatuatua. E le ttoa pale, o le tama ia o le au faatuatua.

O le tala faamaumauina o loo fia tulituliloa, ma fia autalaina e lenei tomanatuga, o loo i le **Jn 18:15-18, 25-27 "Ua faafitia e Peteru Iesu"**

Fesili 1: E le o oe ea le tasi soo o lona tagata?

Fesili 2: E le o oe ea le tasi o ona soo?
Fesili 3: Ou te le'i vaai ea ia te oe, faatasi ma ia i le fanua?

E tolu fesili, ae tasi lava le tali: E leai, e le o a'u.

Tala faamaumauina o Peteru:
• Pau lea o le tagata ola na savali i luga o le vai: **Mataio 14:28-29.**

• O le ulua'i tagata na ta'utino, o Oe lava ole Keriso: **Mataio 16:16-17**

• Tasi lea soo na matamata i le fa'atuina o le afafine o Iairo: **Mareko 5:37.**

• Tasi lea tagata na vaai tino i le liliuina o Iesu. **Mataio 17:1-8**

• O le soo na faatuatuaina tele e Iesu, "Peteru ia e fafaga i a'u mamoe" **Ioane 21:15-18**

Ae aisea na faafiti ai Peteru ma le ta' le mea moni, a'o lea na fa'alele ana upu, e o ma Iesu i le oti?

i. Aua o le La'a i le Faatuatua o loo ta'ui ai totonu le fefe (**Scared/Afraid**), le mautonu ma le mautinoa (**not sure/no confidence**)

ii. Mafua ona fa'afiti ona oloo fefe ma tuufesili Peteru, pe toe iai se Peteru, pe a ta'u le mea moni.

iii. E le'i mautinoa e Peteru, pe iai sona lumana'i, pe afai ae ta'u le mea moni.

iv. Pau le talitonuga o Peteru o loo iai, o le taimi lava e maluu ai Iesu, o le muta'aga lea o mea uma.

v. Pogai lea o lona fefe ma le mautonu, aua ua ia mautinoa, e muta ai i ma ola o Peteru.

vi. E leai ni pine fa'amau, ma ni fa'amaumauga maumaututu, e fa'amaonia ai le fa'aolataga lea na fa'alogo Peteru, o tala'i ma a'oa'oa ai Iesu.

vii. Leai se faavae mautu, e fau ai sana faaiuga, i le ta'u o le mea moni, ma le leai.

O le fesili: Tatou te faitioina ea Peteru i lana fa'aiuga na fai?

• E iai le talitonuga fa'a-mataupu silisili e faapea, i le soifuaga o loo tatou soifua ma ola ai, ua uma ona fa'atulaga ma tu'umatamaga mea uma

(**Order/Structure.**) Mafuaga lea o le sologa lelei ma manuia mea uma.

• Aua o le mea mautinoa, pe afai a e leai se faatulagaina (**Structure**), e mautinoa le masofa ma le talautasi o soo se mea.

• Ua iai fa'avae mautu o le lalolagi, o loo soifua ma ola ai le tgt.

• E ola feso'ota'i mea uma. O lona uiga, o le taimi lava e talalautasi ai le lalolagi fa'atulagaina (**structure**), o le taimi foi lona e liusuavai, ma le taua ai sea fa'atulagaina

• O le talitonuga lautele, e le mafai ona fa'aaau le sologa manuia o se sosaiete, pe afai ae leai sona fa'avae, ni ona tulafono, e fa'atonufoia ai lea sosaiete. O lona uiga, afai ae soifua tagata o sea lalolagi e tusa o tulafono ma faavae, e le fesiliga le matagofie, le tausafia, ma le manuia o sea siosiomaga.

• **PEITA'I:** Ua avea le fa'atulagaina lea o mea, ma le soifuaga masani, ua fai ma ala ua fefe, taute, ma ua omiomi ai faaniualeale le faatuatua o le tagata, ma faigata ai ona La'a i le Faatuatua.

• Ua fai le fa'atulagaina lea, ma alofaga o le tagata, ona ua fefe, le mautonu, ma masalosalo lona faatuatua e la'a ai i le valevalenao. (**An excuse for not Leaping into the unknown/anti-Structure**)

• Pogai lea o le fefe ma le mautonu Peteru, ona ua taotaomia lona loto i le talitonuga masani o le lalolagi, **E leai se tagata e oti, ae toetu mai i le aso tolu.**

• Ua fefe ona e le'i vaai ona mata, i lona lumana'i, ma lona lalolagi i tua atu o le maluu o Iesu, aemaise pe afai na te ta'u le mea moni.

• Pogai lea na faafiti ai. Pogai lea na le sopo ma le la'a atu ai le vaai ma le faatuatua o Peteru, i tua atu, o le mea ua uma ona faatulagaina.

O le fesili: A'o le Finagalo ea lea o le Atua??

Ia ola saisaitia le faatuatua o le tagata, i le siosiomaga faatulagaina a le lalolagi tino mai.

• A vaai i le faatulagaina ole Tusi Paia i le ata oloo i luga, e amata mai i le Etena,

o le nofoaga ua uma ona fausia ma Structure lelei, ma ua tino mai, ae faai'u i le lagi ma le Ierusalem fou, e le'i tino mai.

• **O se ata oloo atagia ai la tatou malaga Fa'ale-Faatuatua a le tagata: Faith journey**

Fesili: O le a se luitau o loo afiafi mai totonu o lona fa'atulagaga o le Tusi Paia?

• Fa'apefea ona taunuu lona malaga, ma lona faamoemoe.

• Fa'apefea ona la'a mai i le Etena, i le lagi fou.

• Faapefea ona la'a mai le Etena tino mai, i le lagi fou, e le'o tino mai.

• (**From the known, to the unknown**)

• (**From Reality, to the Mystery**)

• (**From the structure, to the anti-Structure**)

FAAPEFEA: E mafai pe a La'a i le Faatuatua.

• O le La'a i le Faatuatua, e tino mai ai le faamoemoe o le tagata. E tino mai ai le lagi fou. E mautinoa ai le taunuuga. E tali ai i le le mautinoa o le tagata.

• O le la'a i le lalolagi valevalenao (**unknown**), e mafai ai e le tgt ona faia mea e sili atu, nai lo mea e masani ai.

• Aua o le valevalenao (**anti-structure**), o loo iai le saolotoga e vaai, talitonu ma faatino ai le faatuatua o le tagata, i soo se auala, e aunoa ma le tulafono ma le saisaitia i le olaga masani.

• O le saolotoga foi lea e mafai ai ona manino le vaai a le tagata i le matagofie, le matautia ma le loloto o le Finagalo o le Atua, e le'i mafai ona ia iloaina, a'o ola ai i le lalolagi, fa'atulagaina.

• O le la'a i le faatuatua, ose avanoa lea e tatalaina ai le ola faale-agaga ma le faatuatua o le tagata, i le atoaga o le Finagalo o le Atua, e le o mafai ona ia iloaina, ona o le malosi o a'afiaga o le tulafono, ma le ola masani faale-tagata.

Tala: O le malaga faatupu a Iesu i Ierusalem.

Tuapa o le aai:

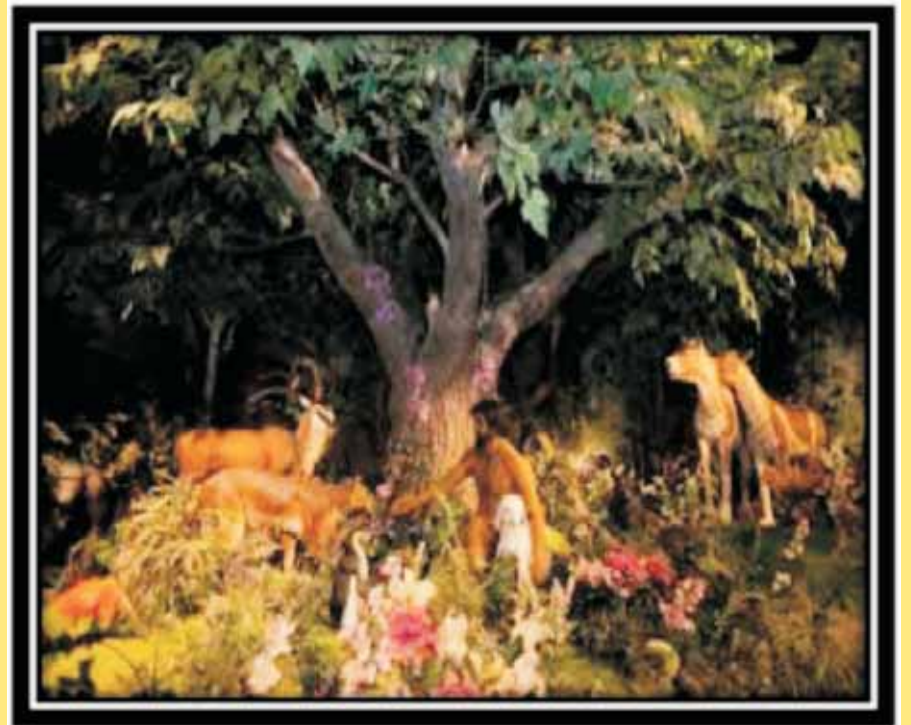
• O laueleele oloo saoloto ai le laugaina o le faatuatua.

• Eleele e leai se faatulagaina ma se soifuaga masani, a'o ni tulafono o iai. E mama mea uma.

• Sa alalaga, "Osana i le Alo Tavita, ia manuia le afio mai i le Suafa o le Alii.

• Sa saoloto le alaga ma le taulaga vivivi i le Atua.

See Page 18



NA TOSO NI GAUNA KEI NA VEIKA E YACO KINA

Sa yavavala ena kena tuvalaki tikoga ena Qeteqete ni Ligana na Kalou na Dauveibuli, na vuravura, na lomalagi kei na veika kecega e sinai kina.

Rua na ka ka basika ena nona bulia na Kalou na vuravura. Na imatai, na "Vanua" kei na veika bula ena kena veimataqali ka tu e delai vuravura kei na maliwa lala. Kena ikarua, na "Gauna".

E vakalekalekataka ni Gauna oqo ena ivola na iVakatekivu ena vosa e rua na 'siga' kei na 'bogi'..." Ia na yakavi kei na mataka sa kena imatai ni siga, sa kunea na Kalou ni sa vinaka" (Vakatekivu 1: 3-5). Au vinakata meu goleva vakabibi ena iLalakai lekaleka oqo na ka e baleta na "Gauna". Sa ulutaga levu ka bibi talega.

Sa gauna talei na noda mai sota ka veikilai vinaka ni da sa mai tu oqo e Niusiladi. Eda kauta vata mai kei keda na iyau vakamareqeti eso mai Viti ena noda bula vakavanua, noda vakabauta vaka-lotu kei na bula raraba ni veimaliwi kei ira na veimata-tamata tale eso. Levu na ka eda dui sota kaya, yadudua, vaka-vuvale, vaka-ivavakoso lotu, ka rawa meda talanoataka.

Ni da rai-lesu vakatotolo ki Viti na noda vanua, sa matata vinaka tu ena itukutuku ni Lotu Wesele mai Viti ni noda lotu sa "Lotu Wesele mai Viti kei Rotuma".

Okati eke ko ira ka gole mai Idia, o ira na wekada na Rabe kei Kioa. Cabe mai na lotu mai Tubou, Lakeba, Lau ena i ka 12 ni siga ni vula ko Okotova, 1835 ka tete yani kina veiyasana e Viti. Oti ga e 4 na yabaki (1839), sa cabe na lotu mai Rotuma.

Ni da sa mai tu oqo e Niusiladi, meda wilika, vulica meda kila vinaka na italanoa ni kena cabe na lotu mai Vanua mai Viti. Sa koto kina na Ligana na Kalou ena nona tuvalaka vou na noda vanua kei na noda bula.

Meda vakadewataka talega vei ira na itaba gone era muri keda mai. Meda maroroya vinaka na cakacaka-vata, veilomani, kei na veirogorogoci ni da mai tu oqo e Niusiladi.

Na noqu sureti meu mai tiko ka vakaitavi talega ena nona vakatikori ko Susau Strickland me ivukevuke ni Peresitedi ni Lotu Wesele eke e Niusiladi ena yabaki 1990 vakacaca au na sega ni guilecava rawa. Se iTalatala tiko kina eke ko koya na Qase Levu Vakacegu sa mai takali ko Jione Lagi. Na "Siga" ni noda dui bula sa tiko na noda dui 'mataka', kena 'siga-levu' kei na kena 'yakavi'.

Meda maroroya ka vakayagataka vinaka na noda dui-siga ni noda bula; na kena mataka, sigalevu, kei na yakavi.

Wase vaka 4 na bogi me vaka ka dusi koto ena iVoa Tabu Vou. Matai, 6 - 9 pm. E tukuni koto kina na nona

sucu na iVakabula ko Jisu Karisito.

"Sa so na ivakatawa ni sipi ena vanua koya era sa tiko mai na vanua veico. Era veivuke mera vakatawa na sipi ena bogi...Sa dua na agilosi ni Turaga sa rairai vei ira. Sa cila vakavolivoliti ira na iukuuku ni Turaga.

A ra sa rere vakalevu. Sa kaya vei ira na agilosi; Dou kakua ni rere, raica au sa kauta mai vei kemudou edua na itukutuku ni vinaka, mo dou reki vakalevu kina kei ira kecega na tamata..." (Luke 2: 8 - 10).

Vakarogoi e liu na itukutuku vinaka ni nona sucu na iVakabula vei ira na iVakatawa ni sipi kei na veika bula kecega. Segi ni yali na inaki ca mai na ulu ni veiliutaki vakamatanitu. Vakasaqarai ko Jisu me vakamatei. Drotaki na gone lailai ki Ijipita.

Ena sega ni yali na inaki ca ena ilakolako vou ka liutaka na Kalou. Nai karua ni wase ni bogi oya mai na 9 - 12 pm. Volitaki Jisu ena wase ni bogi oqo ko Jitusa Isikarioti ena tiki ni siliva e 30 (Maciu 26: 15).

Voleka sara ko Isikarioti vua na Turaga. Vaka me nodratou 'duniyau'. Kaya ko Jisu ena iotioti ni nodratou kana vata oya: "O koya ga e 'tonia na kena madrai ki na loma ni bilo vata kei au' o koya oqori ena soli au yani (Maciu 26: 23).

Curu ki tuba ko Jutasa Isikarioti, kaya ko Joni 13: 30 - "A sa bogi". Sa bogi rawa tu. Na gole tani mai vua na Turaga sa ikoya na gole tani mai na Rarama kina butobuto.

Ena ilakolako ni yabaki sa tu oqo e matada, meda veisau, vakarorogo vinaka, vuli mo kila vinaka na ka ko vulica ka yalo malumalumu me nomu kina na nona veiliutaki na Kalou. Katolu ni wasewase ni bogi oya mai na 12 - 3am. Era tekivu tagi kina na toa. Eda raica kina na nona cakitaki Jisu ko Pita.

O Pita e dau yavala vaka-totolo. Totolo na ka kecega e tukuna se via cakava. Segi ni ca, ia ena so na gauna sa bibi meda veiraiyaki vinaka ni bera ni da vosataka se cakava edua na ka. Nai ka va ni wase ni bogi sai koya na 3 am - 6 am. Sa dau vakatokai me "Kida ni Mataka". Tucake tale kina na Gone Turaga ko Jisu Karisito mai na Mate.

Nona vosa: "O iko, Mate sa evei na nomui bati-gaga?"



Rev Dr IS Tuwera

O iko bulubulu, sa evei na nomu gumatua?" (1 Kor. 15: 55). Na Nona Tucake Tale mai na Mate na Gone Turaga ko Jisu Karisito sa duru-vesi ka sega ni yavalati rawa ni lotu Va-Karisito; na kena Vakabauta kei na kena Veiqaravi.

Vosa kina na i Apositolo ko Paula: "Kevaka sa sega ni tucake tale mai na mate na Karisito, sa qai ka walega na neitou vunau, a ka wale talega na nomudou vakabauta" (1 Kor. 15: 14).

Na nona tucake tale na Karisito sa mai vakotori vinaka tale kina na vuravura eda tiko vakalekaleka kina qo. Ta vou na kena sala. Kaya kina na Gone Turaga ka vakotori vou na vuravura kei na kena sala: "Sa kaya vei (Tomas) ko Jisu, Oi au na Sala, kei

na Vuni-Dina, kei na Vuni Bula. Sa sega ni torovi Tamaqu walega edua na tamata, ena vukuqu ga" (Joni 14: 6).

Eda mai raica ka rogoca edua na iyaloalo ni toso ni gauna kei na veika e yaco kina ka boroya vei keda na Gone Turaga ko Jisu Karisito ena nona bula ka tekivu mai Peceliema ka yaco yani ki Kalivari.

Vakotori na iyaloalo oqori ena iVola Tabu mai na 'yakavi-bogi' ka cava yani ki na 'kida ni mataka'. Ka sa kacivaki me kilai raraba na iVakatekivu kei na iCavacava ni lakolako eda lako kina. Eda tekivu mai vua na Kalou, ka cava talega yani vua na Kalou.

Ena oti mai ka yali yani vakadua na buto ni yakavi-bogi; oti ka yali yani na buto ni lomaloma ni bogi. Oti ka yali yani na buto ni gauna era dau tagi kina na manumanu. Sa kida na "mataka vou".

Me sa qai tucake tu ena itutu vaka-Tui ka nona mai na iVakatekivu na Luvena na Kalou, Jisu Karisito na iVakabula kei vuravura. Meda marau, meda vakavinavinaka, ciqoma ena yalo vinaka kei na yalo loloma na ka kecega eda sotava ena veisiga. Ka veiqaravi tiko ena bula galala, bula ni vakavinavinaka kei na marau.

Sema vinaka tiko vua na Kalou ena veisiga ni nomu bula, ena masu kei caka-vinaka. "Ia ko ira era sa waraki Jiova era na vakaukauwataki tale. Era na cabe cake me vaka era vakatabana vaka ikeli; era na cici, ka sega ni oca. Era na lako tu ka sega ni malumalumu" (Aisea 40: 31).

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

From Page 17

Totonu o pa o le aai:

- Ae ina ua ulufale Iesu totonu o pa o le aai, ma faatino lana galuega.
- Le alaga ua faatulafonoina.
- Le faatuatua ua taotaomia.
- Le vivii ma le alaga ua saisaitia, "Ina faasatauro ia, ina faasatauro ia"

Le lalolagi ma le soifuaga masani o Peteru:

- O ia o le tautai numera 1 o Kalilaia.
- O se tagata e galue malosia.
- O se tagata e le tumau ona lagona i se mea e tasi, ae femoumoua'i solo.

Le lalolagi ma le soifuaga e le'i tino mai o Peteru?

- O ia le ulua'i tagata na lauga i le aso Penetekoso.

- O ia le uluai tagata na tala'i Keriso i Nuuese.
 - Sa sili ona olioli e tigaina ona o le Atua (Galuega 5:41)
 - Na faasatauroina o ia faau i lalo lona ulu, ona o lona talitonuga, e le auga lona faasatauroina, ma le faasatauroina o Iesu.
 - O le **Ihoane 4:18** o loo faamauiina ai lona talitonuga, "E leai se fefe i le Alofa, ae mafai e le alofa ona tafiese le fefe. **"There is no fear in love. But perfect love drives out fear"**
 - Ai ana iloa ma la'a Peteru i le faatuatua, ma iloa lona lumana'i i tua atu o le maliu o Iesu, ailoga na te faafia lona matai.
- Faamanatu:**

- E iai taimi e pumoomoo ai la tatou vaai, faitau ma le su'esu'e i le Tusi Paia, ona o lo tatou talitonuga fa'ale-tagata, e le tupu lena mea. Na gata lava lena mea i le taimi o Iesu. Ua fai ia talitonuga ma ala e pumoomoo ai lo tatou tofulolotoina o le anofale o le Finagalo o le Atua, ma ua le anoa ai foi le talalelei i la tatou vaai. Ua avea ai ma mafuaga, ua tatou manatu mama ai i le talalelei.
- E iai taimi tatou te fefefe ai e fai se faaiuga, ona ua muamua ona o tatou popole, i le le tino ma le ata mai, sona taunuuga.
- O le soifuaga masani lea, ua taotaomia ai lo tatou La'a i le Faatuatua i nisi o taimi.
- Soifuaga masani lea ua faigata ai ona

- o tatou tofuloloto e saili le anofale ma le ute o le Finagalo o le Atua, mo oe ma a'u, le tagata faatuatua, o loo fitaituga mo le ola e faavavau.
- loo tatou galulue i le siosiomaga e pulea e tulafono, polisi ma polosese. **(Lelei, Manaia, Fetau)**
- Fesili: A'o fea o tatou Faatuatua?**
- E ioe ma amene le manatu o le mataupu o le taimi lava tatou te la'a ai i le faatuatua, o le taimi foi lena e sapo ma sapaia ai i tatou e le Atua, e pei ona sapo ma sapaia e le tama lona atalii, ina ua oso mai le fale na mu.
- Luitau: "E tino mai le leai ose mea, pe afai tatou te La'a i le Faatuatua"**
- Soifua.
- Utumau'u Pupulu



Ko Rev. Moi Kaufononga 'i hono tukuhifo e holo 'o e Peulisi Kosipeli 'i Christchurch. (Faita: Rev. Setaita Veikune).

Tukuhifo Holo Peulisi Kosipeli 'o Christchurch

Ne lava lelei 'a e konga 'uluaki 'o e ngaue ki he holo mo e falelotu 'o e Peulisi Kosipeli 'a ia ko hono tukuhifo 'o e holo, ko e fakamatala ia 'a e faifekau pule, Moi Kaufononga.

Na'e pehe foki 'e Moi 'oku konga tolu 'a e ngaue ni. Ko e konga 'uluaki ko hono tukuhifo 'o e holo. Pea ko e konga hono uaa ko e fakafeketa'i pea mo fakalelei'i 'a e falelotu hili 'a e mofu'ike. Ko e konga faka'osii ko hono langa fo'ou ia 'o e holo.

'I he taimi tatau pee na'e ma'u foki mo e fakamatala mei he talekita ki he va'a 'o e Pasifiki 'i he siasi Metotisi (Mission Resourcing), Rev. Setaita Kinahoi Veikune, 'o pehe, "... na'e si'i tuku hifo honau Hall he Tu'apulelulu hili p'e fai

'e he Faifekau' e lotu mo e kau fakafongona e siasi mo e kau ngaue foki 'o nau fakafeta'i ki he 'Otua he kakava mo e feilaulau 'a e kau mateaki 'o e kuohili 'o faitangane ai e ngaue 'a e siasi he senituli mo e ngaahi ta'u pea kau ai mo e kainga Tonga he lau moni'u 'o a'u mai ki he 'aho ni...."

Na'e toe pehe foki 'e he talekita 'i ha'ane talamonuu ki he ngaue ni, "Fakatauange ke kei tau fetuku mai 'e he 'Otua 'oku 'a'ana 'a e siasi ha toe ngaahi moni ke fakakakato e visone 'a e Faifekau' mo e kainga lotu Kosipeli...."

'I he mulituku e fakamatala 'a faifekau Moi Kaufononga na'a ne kole mai ai ki he ngaahi siasi na'e tufa atu ki ai 'enau mata'i ikaa 'e tokoni 'aupito ki he ngauee kapau 'e toe vave ange 'a

Tongan Methodist Mission seeks director

Vahefonua Tonga o Aotearoa Methodist Mission is accepting applications for the position of executive director.

The Vahefonua's Mission trades under the name SIAOLA and is an active member of the Methodist Mission of Aotearoa (MMA), which is now being reconstituted as the Methodist Alliance. The Alliance will see the Methodist Missions, parishes and community-based social services and trusts around New Zealand come under one vision.

That vision seeks a just and inclusive society in which all people flourish and focuses on the Methodist Church of NZ's 10-year plan, Let the Children Live.

The executive director will develop SIAOLA's social services. The role will be to support the growth of high quality, robust and sustainable social services. They will work alongside mainstream Methodist social services on behalf of Tongan communities within a culturally appropriate framework.

The executive director will have the following attributes:

- Ability to implement the vision and mission of the SIAOLA;

- Demonstrate strong leadership skills with experience in liaising within Vahefonua Tonga o Aotearoa, high level government agencies, and other church groups;
- Extensive experience in senior management roles and working within the NGO and church sectors;
- Ability to secure funding to ensure the longevity of SIAOLA;
- Attain accreditation standards through policy development and training;
- Provide data analysis for qualitative and measurable outcomes;
- Ability to Speak fluently in Tongan and English;
- Ability to develop and implement services and programmes for Tongan Families.

If this sounds like you apply today! Applications close at 4:00pm August 10th.

Contact Viliami Liava'a (at vtfliavaa@gmail.com / 021 085 42811) for further details. All CVs and applications must be sent via email to Viliami Liava'a, "Attention" Reverend Tevita Finau, Chairperson, Vahefonua Tonga o Aotearoa Methodist Mission Charitable Trust.

Ko e ngaahi 'ata mei he Vahefonua 'o Siulai 2016



Ko e ni'hi 'o e kau setuata na'a nau 'i he Vahefonua Siulai 2016. 'I he houa pelekifasi pongipongii na'e 'ikai ke tokolahi 'a e kau faifekau na'a nau fakakoloa 'a e tepile mu'aa ka na'e taa'imalie 'a e tepile mu'aa 'i hono fakakoloa 'e he kau setuata.



Ko e kau fakafongona mei he Kolo Kakala, Christchurch 'i he polokalama mahu'inga taha na'e makatu'unga ai 'enau lava mai ki he fakataha Vahefonua 'a ia ko e houa ma'u me'atokoni.



Ko e kau fakafongona mei Uellingatoni, Pukekohe, Otahuhu mo Lotofale'ia lolotonga e Vahefonua 'o Siulai 2016



Ko e faifekau sea, Tevita Finau mo hono hoa, Valeti Finau mo e kulupu Samaletani Lelei 'a ia 'oku nau fai e fatongia 'a'ahi 'a e Siaolaa ki he kau toulekeleka mo e kau mahaki'ia 'a e Vahefonua.



Ko Sokopeti Feki Sina (hoa e setuata Upper Hutt) pea mo Silila Kilikiti (hoa e faifekau pule Aokalani/Manukau) lolotonga e malanga 'o e Vahefonua 'i he 'aho Sapate. Ko e tangata malanga ko Rev. Dr. Jione Havea.

FAKALOTOFALE'IA

“Tuku e fanau ke nau mo'ui; tuku e fanau ke nau nofo” - “Let Our Children Live”

Na'e koloa'ia 'a e fakataha'anga Vahefonua 'o Siulai 2016 'i hono tataki 'e he faifekau, Rev. Dr. Jione Havea 'a e malanga faka'eiki 'o e Sapate 'i Lotofale'ia. Ko e kongā 'uluaki 'o e malanga na'a ne fakahoko ia 'i he 'ene talanoa ma'ae fanauu.

I he tokoni ma'ae fanau na'a ne fakamamafa'i ai 'a e kaveinga 'oku lolotonga fononga'ia 'e he Siasii 'a ia 'oku 'iloa 'i he lea fakapapalangii ko e “Let Our Children Live”.

Na'a ne ngaue'aki 'a e fakatonulea 'e ua ki he kaveinga ni: (i) “Tuku e fanau ke nau mo'ui”; (ii) “Tuku e fanau ke nau nofo”. I he fakalea 'uluakii, “tuku 'a e fanau ke nau mo'ui” na'a ne lave ai ki he fakakaukau matamata 'oku fiema'u 'a e fanau 'o e Siasii ke nau mo'ui. Pea ko 'ene faka'uhinga ki aii 'oku 'i ai 'a e tokangaekina 'e he Siasii 'a hotau fatongia ko e kau tauhi fanau ki he koloa mahu'inga ko e fanau mo e to'utupu foki.

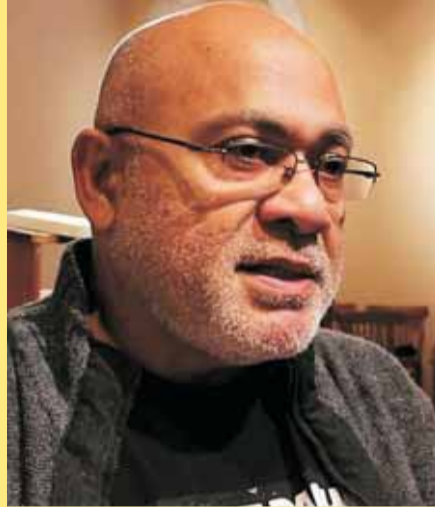
'Oku 'i ai 'a e ngaahi 'isiuu/palopalema fakasosiale 'oku mo'ua ai 'a 'etau fanauu pea 'oku fiema'u ke tokoni'i kinautolu ke nau mo'ui mei ai. 'Oku kau he ngaahi

'isiuu fakasosiale ko iaa 'a e tupu pe mo'ui masiva 'a e fanau (child poverty), taonakita (suicide), taa mo e kee (domestic violence) pea mo e ngaahi palopalema kehe pee. I he fakakaukau ko iaa 'oku fiema'u ke mo'ui 'etau fanau mei ai.

I he fakakaukau hono ua, “tuku e fanau ke nau nofo”, na'a ne lave ai ki he fakakaukau 'o e 'live' ko e nofo. Hange ko e pehee, “'oku ke nofo 'i fee?” pee “Where do you live”. I he 'uhinga ko iaa na'a ne fakamamafa'i 'a e poini ko 'etau fanau 'oku nau nofo 'i Nu'u Sila ni.

Pea 'oku mahu'inga ke 'ilo'i 'e he 'etau fanauu 'oku nau nofo heni pee ko e kakai (citizens) kinautolu 'oku nau nofo 'i he fonua ko 'enii. Ka ko e taimi lahi foki ia 'oku tau ako'i 'etau fanauu ke 'ulungaanga faka-Tonga 'o hangee to'utu pee ko e me'a na'a tau maheni ai pee na'e 'ohake ai kinautolu 'i Tongaa.

Ko ia 'oku 'ikai ke ongo'i ai 'e he fanauu ia 'oku nau nofo 'i heni pea 'oku 'ikai ko honau fonua eni. 'Oku hoko leva heni 'a e ngaahi palopalema 'oku fepaki mo e fanauu 'a ia ko e faihia, mo'ui



Jione Havea

faka'apikehe, kee mo e ngaahi hia kehe pee koe'uhii he 'oku 'ikai ke nau ongo'i 'oku nau kau (connect/sense of belonging) ki he komunitii pea mo e 'ataki 'o e fonua 'oku nau tupu hake aii.

I he fakama'opo'opo 'o 'ene malanga na'a ne lave ai ki he felave'i 'o e talanoa 'o e lesoni 'uluaki 'ia 'Emosi pea mo e kosipeli 'a ia ko e talanoa kia Ma'ata pea

mo Mele 'i he ki'i famili mei Petani.

I he talanoa mei he fuakava motu'aa 'oku haa ai e fakakaukau 'o e kehekehe 'a e 'ataki mo e ngaahi faka'uhinga pea mo hono ngaue'aki 'o e ngaahi me'a mahu'inga (values) 'o hangee ko e kehekehe hono ngaue'aki 'e ngaahi fakakaukau/ulungaanga faka-Tonga ki he me'a tokoni pea mo e vakai/faka'uhinga fakapalangi.

I hono 'omai ki he talanoa 'o Ma'ata mo Mele 'oku 'ikai ke ma'olunga 'a e fatongia 'o Ma'ata he fatongia mo e me'a na'e fili 'e Mele. Ka 'oku mahu'inga tatau pee 'a e fanongo ki he ngaahi fekau 'a Sisu pea mo e fakahoko 'o e ngaahi fatongia talitali kakai 'o hangee ko ia na'e fai 'e Ma'ata.

Ko hono 'omi 'o e fekau ko iaa ke ofi mai ange ki he tauhi fanauu pea mo e mahu'inga 'o 'etau fanauu 'oku mahu'inga 'a e ngaue malohii ke sio ki ai 'etau fanauu pea 'oku mahu'inga foki mo hono fakafelave'i 'a e ngaue ko iaa ki he ngaahi fekau na'e taukave pe malanga'i 'e Sissu.

Pekia Taha Kau Faifekau Paionia Kamata'i Metotisi Tonga

Ne pekia 'i he mahina ni (Siulai 2016), 'a Rev Taniela Takapautolo Moala, ko e taha he kau paionia na'a nau kamata mai e Siasii.

Na'e hoko eni he fitungofulu tupuu 'i he taimi na'e faka'a'au ke tokolahi ange 'a e kakai Tonga ne hiki mai ki Nu'u Sila ni. I he taimi ko 'enii na'e ako ai 'a Taniela Moala mo e kau faifekau Tonga tokosi'i he 'Apiako Tohitapu 'o Nu'u Sila (Bible School of New Zealand), 'oku tu'u 'i Henderson.

Na'e 'ikai ke 'i ai ha faifekau ke ne tauhi fakalaumalie 'a e kakai 'i he taimi

na'e kamata mai ai 'enau lotu faka-Tongaa ka na'a nau ngaue'aki pe e kau faifekau na'e ako he 'apiako Tohitapu.

Ne fai ai e felotoi mo Taniela ke ne hoko atu 'a hono tauhi 'o e kakai Tonga na'e fie siasi 'i he Metotisi. Na'e fai leva 'a e femaniho'aki pea mo e konifelenisi 'a Tongaa ke hoko atu 'a e faifekauu 'i hono tokanga'i fakalaumalie 'a e kakai mo e Siasi foki.

Na'e hoko eni fakafuofua nai mei he 1967 'o a'u mai ki he 1984. I he 1983 na'e hoko ai 'a Taniela ko e 'uluaki faifekaupele ia 'i he peulisi 'Oakalani/Manukau 'o a'u mai ki he 1988.

Ko e fai fatongia 'a Taniela na'e 'ikai ngata pe 'i he Siasii ka na'a ne toe tokoni foki 'i he ngaue fakakomunitii he ngaahi fatongia kehekehe hangee ko e ngaahi komiti, ngaahi talasiti, pea ne

hoko foki ko e fakamaau 'o e melino (Judge of Peace). Na'e ma'u 'e he faifekau ni 'a e ngaahi pale fakalangilangi mei he pule'anga Nu'u Sila koe'uhii ko 'ene ngaue mateaki ma'ae komuniti.

Na'e kamata ngaue pe 'a Taniela 'i he Siasi Ueasiliana 'i

Tonga 'o ne hoko ko e faiako he ngaahi ako'anga 'a e Siasii. Na'a ne hoko atu ki he lakanga faifekau ki mu'a ia pea ne toki folau ako mai ki Nu'u Sila ni.

Hangee ko ia ko e fakamatala 'i 'olungaa na'a ne nofo ai pee heni 'o kamata'i 'a e ngauee

he taimi faingata'a 'o e 'taa e fihii 'o e kamata'angaa' 'o hangee ko e lalanga e fekau'aki mo Nu'u Sila ni. Na'e fokotu'u ai mo e fa'unga pule ko e Komiti Fale'i (Advisory Committee) ma'ae kakai Tonga he Siasi Metotisii 'o toki a'u mai ko eni ki he tu'unga ko e Vahefonua 'o hangee ko ia 'oku 'i ai he 'aho ni.

Neonog 'oku 'ikai ke lava 'e he fakamatala ni ke kato'i 'a e ngaahi ngaue lava me'a na'e fai 'e he Taniela Moala 'i he Siasii 'i Nu'u Sila ni pea mo e komunitii 'o e kakai Tonga 'o Aotearoa kaekehe 'oku tau mamata ki ha kongā si'i 'o e faivaola mo e to'o fohe 'a e faifekauu.

Pea mo'oni pee 'a e 'anaua 'a e peteliakē, “Oku tau tengihia e too 'a e fa'ahinga kaukauaa”. Mau 'ofa atu faifekau Taniela Takapautolo Moala...toka aa 'i he nonga mo e fiemalie 'o ho 'Eikii.



Rev Taniela Moala.



Ko e ni'ihii 'o e kau faifekau lolotonga e Sinoti pe Vahefonua fakafaifekau.

Ako ma'ae kau faifekau

Ko e taha he ngaahi polokalama mahu'inga 'o e fakataha Vahefonua ko e sinoti pee fakataha fakafaifekauu 'a ia 'oku fakahoko ia 'i he 'aho makehe mei he fakataha kakatoo. 'I he sinoti fakafaifekau 'o Siulai na'e fakahoko ai ha ako pe tokoni ma'ae kau faifekau mo honau ngaahi hoaa.

Na'e ma'u faingamalie ai 'a e pule 'o e kolisi Tohitapu 'a e Siasi, Trinity Theological School, Rev. Dr. Nasili Vaka'uta ke fakahoko ha talatalaifale ma'ae kau faifekau Tongaa pea mo fakamahino foki 'a e kaveinga ngaue 'a e Kolisi Tohitapu.

Ko e taha he ngaahi me'a mahu'inga na'a ne lave ki aii ko e poupu ko he Vahefonua 'i he ngaahi fakahoko fatongia mei he Kolisii 'a ia ko e me'a tatau pee 'oku ne fakahoko ki he ngaahi Vahefonua/Sinoti kehee.

Na'a ne pehe foki ko e taha he ngaahi taumu'a pe kaveinga folau 'a e kolisi ko hono teu'i 'o e tokotaha ako faifekau ke ne lava 'o fai ha liliu/fakalalakala (transformation) ki he ngaue mo e mo'ui 'a e siasii 'o fakatatau ki he 'ataki 'oku nau 'i aii.

I he fakakaukau ko iaa 'oku mahu'inga'ia 'a e Kolisi 'i hono teuteu'i 'o e kau akoo pee ako faifekau ke malohi fakateolosia pea nau lava 'o fononga pe mahino'i 'a e ngaahi teolosia 'oku tui ki ai 'a e Siasi.

'Oku 'ikai ke ngata pe foki 'i hono mahino'i 'o e ngaahi teolosia pe akonaki fakatala-'Otua ko iaa ka ke lava 'o nau ngaue lelei pea mo ia ke tokoni'i'aki 'a e mo'ui 'a e ngaahi famillii pe Siasi fakalukufua pea ope atu foki ki he komunitii.

Na'e toe tokanga lahi 'a faifekau Nasili ki he kau faifekauu 'oku mahu'inga 'a 'enau ngaue fakatahaa pea mo fetokoni'aki foki. Na'a ne fakamahino ko e ngaue fakafaifekau pee tauhi kakai 'oku 'ikai ko ha ngaue ke fe'au'auhi pe fesiosiofaki ai 'a e kau faifekau ka ke nau fepoupuaki koe'uhii ke tokoni'i 'a e mo'ui 'a e kakai mo e Siasii fakalukufua.

'Oku kehekehe pe 'a e taleniti mo e malohinga 'o ha faifekau ka ko e ngaue fakatahaa mo fetokoni'akii 'e lava ai 'o 'inasi tatau 'a e Siasii 'i he taukei 'o e kau faifekauu pea tokoni lahi foki ia ki he Vahefonua Tongaa mo hono kau memipaa pe ko e ngaahi famili 'o e Vahefonua Tonga 'o Aotearoa.