

TOUCHSTONE

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



Church and community connect at Spring Fest

Spring Fest was an opportunity for people in Upper Hutt City to get to know one another.

The two churches in Upper Hutt Uniting Parish are regular meeting places for many people in the local community.

The Parish is a Methodist and Presbyterian partnership and it has two church properties, the Wesley Centre on Fergusson Drive and the Iona Centre on Ebdentown Street.

The first Saturday of every month the Wesley Centre hosts the Crafters Market. The market draws hundreds of people who come to buy their favourite hand-

crafted products and other goodies.

Upper Hutt Uniting Parish (UHUP) presbyter Rev Suresh Chandra says a number of community groups use the two churches for their activities. While many people make use of their premises, there was a feeling in UHUP that they seldom connect with one another or with members of the Parish.

Their solution? Last month the Parish held a 'Spring Fest' to coincide with the Crafters Market to create a pleasant atmosphere and provide an opportunity for members of the community to get to know one another.

"A number of organisations,

including the NZ Blood Bank, Plunket, Save the Children, and the Food Bank, use our Wesley Centre. Other users include Brownies, Girl Guides, Girl's Brigade and the H2O Extreme Holiday programme. The Iona Centre is also a place where the community groups meet," Suresh says.

"However, we seldom get a chance to greet one another. To bridge the gap we decided to hold a Spring Fest for the community from 10.00am to 2.00pm on Saturday, November 5th."

Those who regularly use the premises had the opportunity to display their interests and

activities, and the Parish made an effort to create a festive spirit.

To make it a family affair that would include children, a bouncy castle, a clown, face painting and a sausage sizzle were made available to everyone.

"Our vision was to create an event where the people of Upper Hutt City could come together to get to know one another a little better so that we are more than just passers-by," Suresh says.

"We wanted to provide everyone with the opportunity to develop partnerships and create moments in which community happens.

It also gave our church and local people a way to make

connections so that we can be more helpful in our community."

Suresh says that it was by God's grace that the weather was good for the event. The festival went as well as planned. Many people expressed their appreciation and said they look forward to more gatherings in the future.

"During the four hours of the festival everyone had ample time to meet one another in a friendly space. There was no rush and it was easy to manage. Children enjoyed the sausage sizzle, the bouncy castle and having their faces painted. It was a pleasant outing for all."

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'We are God's Hands, Reach Out'

By Doreen Lennox
New Zealand's
Methodist Women's
Fellowship (MWF) held
its biennial convention in
Hastings last month.

About 80 women from
Te Hahi Weteriana's
Fijian, Samoan, Tongan
and Palagi MWF chapters
attended.

The theme for the past
two years, 'We are God's
Hands, Reach Out', was a
focus of the gathering with
morning devotions,
activities and church

services based around it. A highlight of the
devotions was the Bible study led by Methodist
Church of NZ vice president Viv Whimster. Viv
and president Rev Prince Devanandan also
addressed the convention, and MWF members
were also pleased to welcome the president's wife
Ramani.

The opening of the convention on Thursday
evening was held at the Hastings Methodist
Church where those attending were welcomed
by Rev Iakopo Fa'afuata.

The business part of the convention was taken
up by the presentation of reports, firstly from the
national executive and then from the districts
around the country. These made interesting
reading as the various activities undertaken by
local groups ranged from raising money for the
MWF's special project and other mission activities,
to meeting with women from other denominations,
visiting an alpaca farm, and helping at parish
fairs.

Fellowships raised \$30,100 for the 2015-2016
Special Project. The money has gone to the CWS
post-typhoon Haiyan appeal in the Philippines,
and to the Young New Zealander Foundation for
printing Gemstones, a tool for people working
with high risk children.

The 2016-2017 Special Project is "Let God's
Light Shine". The overseas project is to help stop
gender based violence in Nicaragua. The New
Zealand portion of money raised will support
parents and caregivers of those suffering from
foetal alcohol spectrum disorder.

In her report, MWF president Olive Tanielu
stated that it is a great sign that the Fellowship
is very much alive and flourishing. It was most
encouraging to see the number of young Pasifika
women attending and taking a leading part.



The outgoing (back row) and incoming executives
of NZ Methodist Women's Fellowship.

Olive spoke of what an awesome and moving
experience it was to attend the World Assembly
of World Federation of Methodist and Uniting
Church Women (WFMUCW) in Houston in early
September.

It is a pleasure to have two New Zealanders
as officers of the WFMUCW for the next five
years. They are Mataiva Robertson as the world
secretary and Leu Pupulu as the world treasurer.

The Hastings convention also included
workshops on Friendship Scholarships, which
are available for Pacific Island girls aged 16 and
up, the Kurahuna scholarship fund, which is
available for Maori girls at high school or college,
and the Smethhurst fund, which is available to
help women meet study costs and attend
conferences. This proved to be a very important
session as many were not fully aware of the
history behind these funds and how they can be
accessed.

Saturday night was a really special Gatsby-
themed evening. What fun it was with almost
everyone dressed in costumes of that era. Flapper
dresses, fishnet stockings, with feather head
dresses, and some shoes to match.

The evening was organised by the young
members and included designed dresses made
from newspaper! There were some great creations.

On Sunday, members once again headed to
the Hastings Methodist Church for a communion
service led by Rev Alisa Lasi and Viv Whimster,
and the commissioning of the incoming executive
for the next two years. The new MWF president
Dianne Claughton introduced the members of
her executive.

We wish them well as they travel around the
country visiting MWF districts during their time
in office. May God go with them.

National Coordinator of the Methodist Alliance

The Methodist Alliance is a formal alliance of all Methodist Missions, parish and community based social services and Trusts associated with the Methodist Church of New Zealand/ Te Hahi Weteriana o Aotearoa. We are seeking a National Coordinator to ensure the effective functioning of the Alliance and to enable members to work collectively to build a just and inclusive society.

The successful applicant will have a strong understanding of the Methodist Church/ Te Hahi Weteriana and its bi-cultural journey and have demonstrated strengths in relationship management, organisational management and communication.

The location of the Coordinator can be flexible. They will need to have a strong and visible presence amongst other Connexional leaders (Auckland and Christchurch) as well as a regular presence in Wellington to meet with Sector leaders and Government. While this is a full-time position, part-time would be considered.

A full job description and person specification is available from Rachael Masterton at rmasterton@actrix.co.nz.

Applications close 23 December 2016.

PUBLIC ISSUE NETWORK



FRESHWATER

How to combine Maori interests, fair access and water quality?

Granting Treaty-based rights over freshwater is perplexing because the Crown holds that no-one owns water.

This forces debates over the care and use of freshwater into an ownership framework and away from a focus on stewardship and kaitiakitanga.

The Waitangi Tribunal hearings on freshwater last month dealt with the law, history and economics surrounding water as well as Treaty injustices and Maori understandings. These understandings encompass practices around washing, healing, fish and other food, and economic interests under the auspices of Iwi and hapu governance.

Currently, local government has the power to make decisions about land and water, including consents for commercial activities from forestry to dairy.

Poroti Springs near Whangarei and Lake Omapere near Kaikohe are two case studies of local government decisions that have removed hapu from authority over access to their waters.

The hapu 'acquiesced' in the Whangarei District Council 1973 consent to take water from Poroti Springs for Whangarei's town supply, on the understanding that water is to be shared as a public good.

That consent was to take five million gallons of water per day, when the total volume of the Poroti Spring is three million gallons per day. In 1983, the Spring dried up, and there was no water to support uses of the hapu.

This is one instance of over allocation which is taking place throughout New Zealand.

Another problem occurs when consents are given for far more water than is actually used. Zodiac Holdings, for example, has a consent for water that has never been used. This 'water banking' prevents others from getting access to water consents.

In the case of Omapere, the Northland Council's consents for dairy farming and irrigation around the lake mean that pollution, algae blooms and depleted water levels make the lake unviable for water resource use.

This raises a number of points. Iwi have a greater interest than a 'use' right. I would argue that Maori interests go far beyond being 'consent' holders. A consent is not a Treaty-based interest.

The Treaty provides for tino rangatiratanga over taonga - fisheries, forests, language, and

waters. This means authoritative decision-making.

Through legislation in the early 1900s, the beds of navigable rivers were vested in the crown. The water column itself was separated from the bed in terms of ownership and jurisdiction.

This fractured the governance and legal status of waterways. Other legislation has created separate jurisdictions over land management and the management of freshwater rivers, lakes, coastal and marine areas.

Whole ecosystems (rivers, lakes, land and ocean) are fragmented by different legal and policy regimes.

Maori interests in water include decisions about discharges and the use of fisheries, gravel and other resources. However, Maori interests are far more than 'use' and propriety rights. They extend to the spiritual value of water, an understanding that many Pakeha share as well.

Western notions of ownership are located in individualised saleable interests, whereas Maori interests are in common property.

The Maori owners of Poroti Springs are now considered to be trustees, and as such they have made Poroti a reserve. The idea of trusteeship could well be developed further for the governance of freshwater. Public trusteeship is a framework for safeguarding common goods for public benefit.

The hearing included a proposal for a Freshwater Commission to manage water. The Commission would include scientists, representatives of the Crown and Maori.

The situations such as Poroti and Omapere need local solutions that are enabled at the national level; a Freshwater Commission could do this.

The New Zealand Maori Council and hapu have laid a claim with the Waitangi Tribunal which argues that Maori have ongoing proprietary rights and interests in water that have never been relinquished. This has been recognised by Courts.

The claim is to be considered in four stages. Freshwater is Stage 2 and an inquiry on geothermal resources will begin in March.

A new framework of trusteeship should introduce a public good dimension to resource management and might offer a way out of arguments over ownership. This would not ignore compensation for alienated freshwater rights nor deter a Treaty-based approach to trusteeship.

Kaikoura church offers 'loaves and fishes'

Touchstone writer David Hill is a full-time journalist for two Canterbury rural newspapers. Since the 7.8 magnitude earthquake struck on November 14, he has been in contact with people in Kaikoura, including Presbyterian minister Rev Alistair McNaughton.

After the earthquake the Kaikoura Presbyterian Church opened its doors to the community and the more than 600 tourists who were left stranded when road and rail access were cut off.

The parish has a Sunday morning congregation of about 30, mostly elderly people, and a Sunday afternoon congregation of about 30. It also runs a Kids Club and other activities during the week.

Alistair says the church building appeared to be structurally sound and at this point is "white stickered". The organ has been damaged but not significantly.

After the quake the church hosted and fed around 70 people and some stayed overnight. It is running short on supplies, so any donations to the church's bank account will be appreciated.

Looking ahead, Alistair says

"the local economy will be absolutely hammered for the next few months".

"We have emptied our own larder to feed tourists and food has come from a number of other sources. It has been very much fishes and loaves sort of stuff."

Alistair says the scene during the week was often dramatic with three naval ships off the coast and helicopters flying in and out constantly. He says he has never witnessed anything like it before, and he has previously served in the army.

He helped organise an open-air civic service that took place on Sunday, November 20, a week after the earthquakes struck. As many Kiwis assembled for Sunday morning church services, the people of Kaikoura gathered in Churchill Park for the service.

The Press newspaper reports 400 people attended the service. They included families with children, some from the local marae, members of the military, and politicians.

Alistair led the service and he says all the Christian denominations in the town took part, as did people from the

Humanist Society. The service included two hymns, 'Amazing Grace' and 'How Great Thou Art', and Defence Force chaplain Padre Zane Elliott gave the message. Kaikoura mayor Winston Gray and MP Stuart Smith also spoke.

The reading was on the Good Samaritan with the message to love your neighbour, Alistair says. "We chose hymns that people who are not regular church goers would be familiar with.

"It was a very moving service and no one was in a hurry to go home afterwards. I think both Christians and non-Christians appreciated it. It was an impressive expression of Christian unity in action."

Alistair says Kaikoura has been profoundly blessed with the amount of support it has received from the government, the military and other people.

"The people are doing very well under the circumstances. My main focus has been on pastoral support and tourist support. After the civic service it was back to pastoral support for people in the weeks ahead."

While Kaikoura was the centre worst affected by the earthquake,



An open-air ecumenical service brought the Kaikoura community together a week after the earthquake. Photo courtesy Fairfax Media.

other small towns such as Waiau, Rotherham, Culverden and Cheviot and the surrounding farming areas have also felt the brunt.

Many farms were just emerging from nearly three years of debilitating drought and had already significantly reduced their animal numbers due to a lack of feed.

These communities have been overwhelmed by donations of food and supplies, but what they need now is money.

To donate, you can make on-line payments to:

1) Kaikoura Presbyterian Church appeal. Bank account: 02 0856 0017985 00 Reference: EQ; or to

2) Hurunui District Council Mayor's Welfare Fund. Bank account: 03-0802-0946666-00. Reference: EQ FUND, or to

3) Kaikoura District Council EQ Relief Fund. Bank account: 02 0856 0011698 083.

Gong for services to the Tongan community

Superintendent of the Methodist Church's Vahefonua Tonga Rev Tevita Finau was honoured for his service to the Tongan community in the Queen's 90th Birthday Honours list in September.

Governor general Dame Patsy Reddy bestowed the Queen's Services Medal (QSM) on Tevita during an investiture ceremony at Government House in Wellington on October 18.

Tevita was one of the leaders of Wellington's Tongan community for more than 30 years and this included lay leadership in the Tongan Congregation at Wesley Wellington Church.

He was ordained in 2013 and stationed to the Northcote Methodist Tongan Congregation. In 2014 he was the Vahefonua superintendent, and he also serves as chairperson of Siaola, the charitable trust board that oversees Vahefonua Tonga's



Rev Tevita Finau received his QSM from Governor General Patsy Reddy at Government House.

Methodist Mission.

Tevita says the honour of the QSM is not his alone because he has always worked with others, particularly his wife Valeti, and they have enjoyed the support of the Church.

In its statement on Tevita's service the

Governor General's office noted that he has taken on leadership roles in pan-Pacific organisations, particularly in the areas of youth training and community health.

Tevita emigrated from Tonga and settled in Wellington in 1973. He was a key contact person for many Tongans who came to New Zealand in the 1970s and 1980s.

"We help people from Tonga get oriented and settle into New Zealand. We help people find accommodation and set up bank accounts and do their banking. In those days it meant going with them to bank their weekly wages which were generally paid on Thursday.

"We also supported over-stayers. We helped some apply for New Zealand residency, and in some cases we encouraged them to leave voluntarily so they would not be deported."

He worked on many projects in the

Tongan community, including setting up driving courses in Tonga with the help of the New Zealand Police, and he provided interpretation services in courts and for immigration services. He has represented the New Zealand Tongan community at Royal funerals in Tonga.

Tevita was a founding member of the Tongan Methodist Congregation at Wesley Wellington and has a long record of service to the Church. He stresses the important role the Tongan Methodist Mission can play.

"We are committed to finding long-term solutions to the social problems facing our community - unemployment, poverty, family violence, poor health, drug abuse and under achievement in education. We see the importance of having a hand of practical support inside the glove of spirituality," he says.

Alliance gets the ball rolling

A passion to ensure Methodism is an effective and connected body of people making a lasting difference to those who are marginalised in our communities was the theme at the first meeting of the new Methodist Alliance Steering Group.

There was shared excitement as members to the new steering group acted on the decisions of Conference and began to chart a direction for the Methodist Alliance which will build stronger links between Methodist Missions and parishes.

Organisers say the diversity of Methodism is represented on the steering group. Members have a breadth of experience from working on grassroots parish initiatives to national Government policy.

The core goal of the new Alliance is to use this expertise to support and grow effective local initiatives and to advocate to Government.

An added bonus was the number of

groups who have already requested to join the Alliance. They include Methodist Women Fellowships, local parishes and Methodist charitable trusts. The invitation to join the Alliance will be sent to Synods and church networks over the next month to ensure many groups hear of this opportunity.

The group appointed Jill Hawkey as the convenor for the Steering Group and set in train a process to appoint a national co-ordinator to resource the work of the Alliance.

The intent is to have the national co-ordinator in place in February 2017. Work was progressed on preparing a realistic budget to ensure that cost would not be an impediment to groups wanting to join.

The Steering Group also canvassed dates for the first national forum of Alliance members to be held in Christchurch in 2017. Watch this space for more details.



A steering group has held its first meeting to establish the Methodist Alliance.

Have we gone overboard with police checks?

To the editor,

I am co-ordinator of the children's programme at the Waiwhetu Uniting Church in the Hutt City Uniting Parish. In this role I had the responsibility to complete police vetting forms for nine teachers and helpers.

These were issued by the Parish as a requirement of the Methodist Church of NZ.

I dutifully did as I was asked but as time went on I began to feel this requirement is unnecessary and in some cases even insulting.

With this in mind I decided to do some research. Firstly it is not the law of the land that all teachers need to have a police check. Rather it is a church ruling, which goes beyond the actual legal requirement.

The Vulnerable Children Act 2014 prescribes in Part 3 - Children's Worker Safety Checking - who is required to have police vetting. It is unlikely that any church volunteers in children's work come within the legal prescription.

At Methodist Conference I spoke to a couple of people in the Mission Resourcing division of the Church who deal with police vetting forms sent in by parishes. They told me they have processed thousands of these forms. In four years only one person has been investigated

and no further action was required.

It seems the people who do wonderful work in Mission Resourcing could make better use of their time. Therefore I suggest that local parishes complete police vetting forms only in accordance with the legislation.

This would relieve Mission Resourcing of most of this task and allow them to do more important work for the Church.

The other concern I have is the amount of time the Police take to deal with these forms. It is not uncommon for it to take three or four months to get results.

I know of one case where a refugee was appointed to an electrical firm but it took four months to get the result of a Police check before he could start work and begin earning money.

Could it be that, because the Church is demanding police vetting beyond the law, others who are required to have a police check by law are being forced to suffer a tiresome wait?

One reason I am proud to be a Methodist is the church's strong emphasis on social justice. Is it truly social justice if the Church is in fact contributing to delays in people starting paid work as a result of unnecessary police checks?

Pam Davis, Waiwhetu

How are we doing?

To the editor,

I want to ask a bold question. I had a thought as I was listening to and taking a few notes on an Internet talk by Jack Graham of Prestonwood Baptist church in Texas.

I believe that in life we are called to live just a little bit dangerously, otherwise nothing really changes.

Jack Graham's talk was entitled, Life's Most Important Question, and it was a challenge. In it he made the statement "Faith loves".

My question is: How are we doing? I am writing this letter on October 31st, Reformation Day, and I believe Martin Luther would be happy at me asking the question.

Do we agree that faith loves? I have heard that in some congregations, when people come for the first time at the morning tea after the service, people hesitate to go to talk with them. It is not easy, is it?

Faith loves. Love reaches out. Love always

finds a way.

Christ's second commandment is, "You shall love your neighbour as yourself" (Mat 22:39). And he also said, "Do unto others as you would have them do unto you" (Mat 7:12).

If we were visitors in a new church we would appreciate it if people would talk to us over a cup of tea. When I feel God wants me to do something that is difficult, it helps a lot when I feel He is calling me to act in that way through His word in the Bible.

One of my favourite verses is Philippians 4:13: "I can do all things through Christ who strengthens me". I say, Dear Lord, you are going to have to help me do this, and I just dive in and do it, trusting Him to help me.

It is not always easy, but after I have overcome that initial hesitancy and done it, my faith grows.

Geoffrey Stubbs, Papatoetoe

Make City of Sails a City of Compassion

To the editor,

The Men's Breakfast Group at East Coast Bays Methodist Parish is quietly working on the idea of making Auckland a 'Compassionate City' based on the Charter of Compassion.

We have established a relationship with our local ward councillors (Albany Ward in our case) with a view to optimising our efforts.

We would be most encouraged if anyone else is keen enough to start similar action in other Auckland wards.

If the proposal reaches Council from multiple directions we could achieve change. When asked

about it during the local body elections, Phil Goff was sympathetic.

We are linking our focus to the 2030 UN Sustainable Development Goals which our Government signed last year and which came into effect earlier this year. To us, this is a potential mechanism in today's environment to help achieve "compassion, confrontation and nonviolent action to bring change", to quote Michael Dymond. Be encouraged!

For more see: charterforcompassion.org.
Max Thomson, North Shore

White Ribbon for respectful relationships

To the editor,

New Zealand men are being asked to think about what kind of guy they want to be and what they value. This challenge comes from White Ribbon's campaign to promote respectful relationships.

Most men do not use violence towards women because they value fairness and respect. Strengthening the respectful values and behaviour of all men will make your community safer for women and children. And men will have more satisfying relationships.

Respectful relationships are based on treating everyone as equals and effective, nonviolent

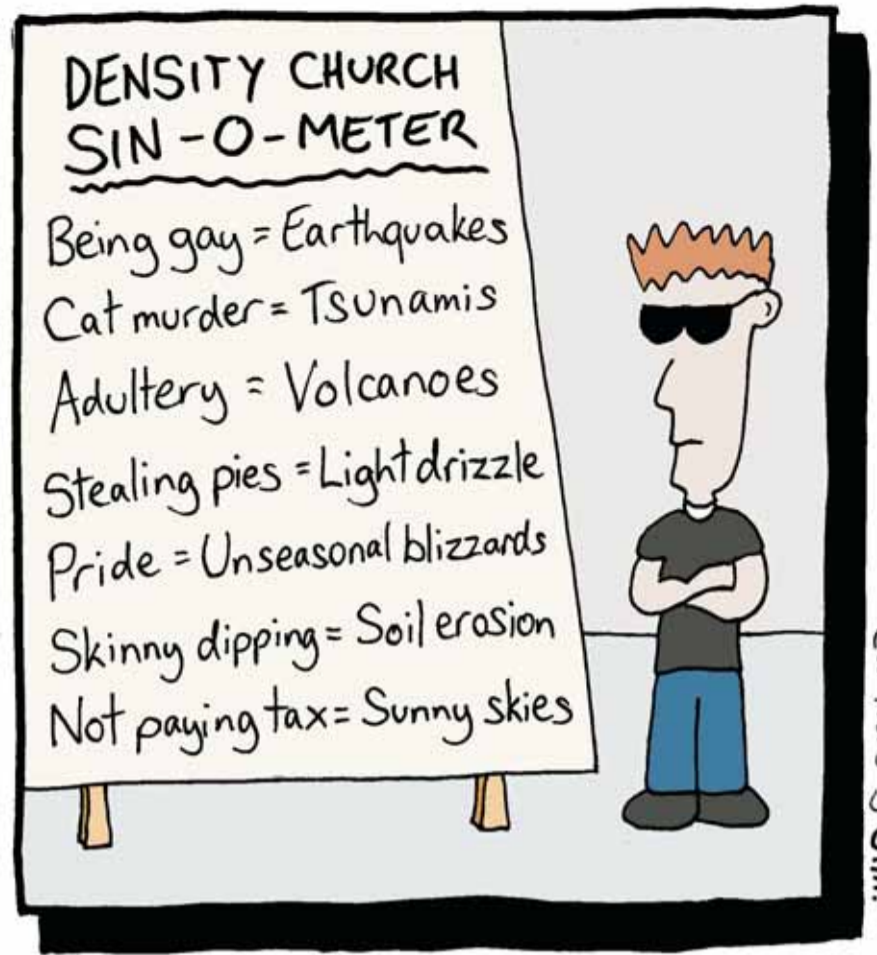
communication.

Men can learn how to do this, and White Ribbon provides a toolbox to help men have respectful relationships. There is another toolbox for young men called 'Start with Respect'.

This year White Ribbon is also providing advice for dads on how to grow respectful sons.

Respect is the behaviour we want instead of violence. It makes your community safer and happier. Let's practice it 365 days a year.

For the toolboxes, visit whiteribbon.org.nz.
Cam Ronald,
Chairperson, White Ribbon Committee



@cartoonsby Jim.

The Ageing Experience By Jan Fogg

Sitting down for justice

Do you remember the British sitcom 'Waiting for God'? The show implied there was not much to do towards the end of a long life.

But let's remember that Advent is a time of 'waiting'. More accurately it's a journey inward to uncover the gifts of hope, peace, joy and love.

As I thought of this inward journeying I remembered the story of Rosa Parks, who is held up as the mother of the civil rights movement in the USA.

Rosa's is a powerful story for us at this time of the year. It is also a powerful story for us as we become older and perhaps fall into thinking that nothing much that we do can make a difference for peace in the world.

You may recall that Dr Martin Luther King Jr was also part of the Rosa Park's story, and he said this: "Peace is not the absence of conflict, but the presence of justice."

Rosa sat down for justice 61 years ago. It was during Advent, on December 1st, 1955. She was returning home after a long day's work as a seamstress and this day she decided to travel by bus, which she found demeaning.

Buses in Alabama back then were segregated: a section for whites in the front and blacks in the back, but the bus driver could tell black travellers to give up their seat if there was no seat for a white.

The white section of the bus this day was full and she and three others were asked to stand up for the white

travellers. The others obeyed, Rosa remained seated. The police came and arrested her.

After she was bailed out of jail, the secretary of the National Association for the Advancement of Colored People came to see if she would be plaintiff in a case to test the validity of the segregation laws.

He had been looking for a person of high moral character and integrity, and he found such a person in Rosa.

She was a quiet person, a devout Christian who also cared for her sick mother at home. She thought carefully about the request, because in this journey she would lose her job and endure further discrimination. It led Blacks to boycott the local buses and drew Martin Luther King into the protest movement.

Eventually the Supreme Court ruled that the segregation of buses was illegal, but the role of Rosa Parks was barely noticed in the media that day. Rosa didn't mind, she was a quiet, deeply faithful woman who simply held onto her conviction that she was human as were the white folks; and she changed her country.

At that time Rosa was 42, not old, no. But for many of us as older people, Rosa's example shows us that even our small actions can contribute to a better world.

Faith sometimes contains surprises; this Advent may we begin the inner journey to build a peace that will positively affect our families and friends and maybe even wider.

FROM THE PRESIDENT AND THE VICE PRESIDENT

Seek the Christ-child among us

From the President and the Vice President We will soon be singing Christmas carols again! Traditional words often connect us with Christmas past and may romanticise the nativity. Contemporary carols can be more challenging with a cutting edge on reality.

Shirley Murray's carol 'Star Child' continues to impact on us with its focus on children and its plea, "This year... let the day arrive, when Christmas comes for everyone".

The children in the gospel nativity stories are away from home, without a home, refugees, persecuted or murdered - heart-breaking realities for many families today in Aotearoa New Zealand and around the world.

It is easy to feel powerless as we hear of successive communities targeted by bombs or fleeing violence, joining the growing refugee population.

Extending a welcome to those who do reach our shores is one way of living out

the Christmas message, while those who have come as migrants and as overseas students can also be feeling quite lost and homesick, especially at this time.

The recent earthquakes have had a huge impact on many families and communities, and those of us who have come through them relatively unscathed will find our Christmas celebrations tempered by an awareness of others who have far less to celebrate.

Our thoughts and prayers continue to be with you.

Perhaps here is a place to remind people of the Connexion of the Trounson Trust, which has funds available for those with particular financial needs. If you know of someone in crisis, speak to your parish minister who will be able to apply to this fund on their behalf (details are on the MCNZ website).

At the recent New Zealand Methodist Women's Fellowship Convention, the plight of children with Foetal Alcohol

Spectrum Disorder was brought home to us. There are many families who support and care for children with a variety of special needs. The long Christmas holidays can present a special challenge for them.

There are many opportunities to channel our finite ability to respond in the spirit of Let the Children Live and we will all find our own ways to respond, whether it is by giving to this year's CWS appeal or perhaps matching a gift to our children or grandchildren with a donation to another well-deserving organisation.

Our gift may be more practical, such as baking for a family in need or offering to help with child-minding for another family, or even our own. We can't change the whole world, but we can start where we are, and this is where Christmas hope begins.

The gospel narratives record how angels and a star alerted people to the coming of the Christ-child. Who will be heralds to point us to the Christ-child?



President
Prince Devandan



Vice President
Viv Whimster

Christmas carols, old or contemporary? News bulletins? Neighbours, friends or strangers who cross our path?

Among which groups of people do we most need to find the image of God? This time of Christmas invites us to seek the Christ-child among us.

This festival, with its busy schedule of services, celebrations, end-of-year functions and commercial hype, is coming to us apace, whether we are ready or not.

We extend our greetings to you who read this letter, and hope that we will, between us all, bring a little closer the prayer that "This year... let the day arrive, when Christmas comes for everyone".

How should we sing about our world?

By Bill Wallace

The recent earthquakes pose a problem for Christians who seek to explain how God was involved in all this.

Without doubt the most unsatisfactory explanation is Brian Tamaki's claim that both the current 7.8 quake and the earlier Christchurch ones were a punishment from God for sexual activities, which he condemns in a most hateful way.

This sort of explanation is totally unscientific and takes no account of the

fact that most New Zealanders subscribe to a totally different world view than the one to which he subscribes.

At the other extreme is the view that God is in no way responsible for the natural disasters that human beings encounter. Some who hold this view are inconsistent because they also hold that the benefits of nature are the result of God's intervention.

Such a God would be manifestly unjust because, despite the fervent prayers of human beings, wars are not stopped nor natural disasters averted.

To make sense of all this we need to abandon the view that the processes of this Earth and of the Cosmos as a whole were put in place especially for the benefit of human beings rather than for the Cosmos as a whole.

As Jesus said "God sends the rain upon the just and the unjust" (Matthew 5:45). It was for these reasons that I wrote this hymn which has been published in the USA in Vol 2 of Singing the Sacred, a collection of my hymns published by World Library Publications.

WHEN EARTH WAKES FROM OUT OF SLEEP

Tune: *Lucerna Laudoniae* WOV 77

1. When Earth wakes from out of sleep
With a terrifying shake,
Does our faith lie torn apart
Like the dwellings we forsake?
Cosmic God, each process shows
Parts of wisdom Earth well knows.

2. Once we thought that earthquakes
came
From a god to punish wrong;
Now we know they place Earth's plates

Where for now they should belong.
Cosmic God, each process shows
Parts of wisdom Earth well knows.

3. If we think that all that comes
Is made solely for our good,
We have placed ourselves above
Cosmic ways and livelihood.
Cosmic God, each process shows
Parts of wisdom Earth well knows.

4. If Earth's plates now need to move
Its great need exceeds our own
And it does not take account
Where we chose to make our home.
Cosmic God, each process shows
Parts of wisdom Earth well knows.

5. For the answers we return
To the Cosmos and its ways,
Ways that humble all our pride,
Ways that fill our hearts with praise.
Cosmic God of everything,
Your great mystery now we sing.

A f t e r s h o c k

By Maren Tirabassi

1) For Aotearoa / New Zealand
God is not in the earthquake,
and God is not in the landslides,
rockfalls, terrible rains,
aftershocks, tsunamis.

God is in evacuators of Kaikoura,
the people of courage
in Christchurch - barely re-built
from the last time.
God is the companion
of those who flee their homes
facing floods in Wellington.

God is in the symbolic rescue
of two stranded cows and a calf.
God is a triage nurse
in Wairau hospital,
and God puts on a hard hat

and climbs into a front end loader
for the dirty, long,
unlikely to be newsworthy,
work on roads and homes.

God is also, as Elijah discovered,
in that cave so long ago,
singing in the voice of the tui,
who repeats what it hears
for those who will listen to aroha.

2) for the United States
I am hunting for news of Aotearoa
for I have many friends there,
and I read online
about all the aftershocks,
and the damage
from aftershocks yet to come.

So I begin to reflect
on our election here

and the shifting of tectonic plates
that is Trump's presidency.

Today's aftershock
is the white supremacist Bannon,
but there will be many more
yet to shake the ground
under our feet.

Then I think -
that's what went wrong with us
in this country. Like me,
we see everything
in terms of our needs,
our well-being,
and that is how this happened.

I go back to praying
for all who suffer in New Zealand,
for those who rescue,
and those who need rescue.

EDITOR'S NOTE

Due to an error, the article 'Bittersweet reunion for St John's-Trinity alumni' that appeared on Page 11 of the November edition of Touchstone was laid out without its intended by-line.

The by-line would have indicated that the article was written by Rev Les Ferguson. This is important to note because the article does contain some of Les' personal opinions.

Our apologies for the error and any misunderstandings it may have caused.

Remembering John Miller (1929 - 2016)

By Jim Consedine

One of Methodism's great local sons, John Miller, died in Christchurch on 1st November, aged 87. John was a passionate advocate for social justice all his life.

John's formation began just after WWII when he heard Les Clemens, a founder of the Riverside Community, speak on pacifism and its centrality to the Gospel of Jesus. John committed himself to that ideal and never wavered.

A joiner by trade, John became a lay missionary in the Solomon Islands for three years rebuilding churches. He later visited Hiroshima where he addressed the 3rd World Conference 'Against Atomic and Hydrogen Bombs and for Disarmament'.

Married twice, with two sons from his first marriage, John met his second wife Leonie in the Philippines and they returned to Invercargill where their daughter Corazon was born. Later they lived in Auckland before shifting to Christchurch to join the pacifist Catholic Worker community and attend St Mark's Methodist Church.

John's commitment to Christ and the Gospel never faltered. His writings, letters and poems on war, peace, disarmament and development were prominent in Church circles for many years.

COMMUNITY OF CHRIST

By John Miller

Community of Christ
Who make the Cross your own
Live out your creed and risk your life
For God alone.

The God who wears your face
To whom all worlds belong
Whose children are of every race
And of every song.

Community of Christ
Look past the Churches' door
And see the refugee, the hungry,
And millions of the poor.

Join hands with the oppressed,
The jobless in your street
Take towel and water; then go wash
Your neighbor's dirty feet.

Community of Christ
Through whom the world must sound
Cry out for justice and for peace
Turn the whole world around.

Disarm the powers that war
And all that can destroy
Turn bombs to bread
Tears of anguish into joy.

The lion and the lamb
Will lie together in peace
And celebrate the day
All wars have ceased.

Fancy a stint on Stewart Island?

By Beverley Osborn

When I retired, 10 years ago, I think I became the only presbyter from Te Haahi who is ever likely to move across two straits to a chosen home. Since then I have found that to 'retire' is more like to 'retread' - busy still a joy rather than a burden.

Stewart Island is such a wonderful place to live that I would like to advertise the fact that visiting presbyters and local preachers have a great, on-going opportunity to enjoy a taste of the bush, the beaches, the birds and the beauty it offers.

The congregation of Oban Presbyterian Church is much too small to afford a full-time stipend but we really enjoy the visiting preachers from a variety of denominations.

The parish will pay one return fare for the preacher - sea or air travel - and provides accommodation in the well-equipped manse, which sleeps four.

There is charge of \$20 per person per night for the first two additional people and \$10 per night for any others. This charge helps to cover gas and electricity, which is very expensive on Stewart Island.

The fee is, of course, very economical compared to tourist accommodation. The manse is available from the Thursday prior to the Sunday service and for the following week. Volunteers for pulpit supply are



Oban Presbyterian Church is always looking for visiting preachers.

met, welcomed and transported to the manse on arrival.

In the past, we have delighted in having supplies who have stayed with us for two or three months and this is a continuing option. We would be happy, also, to consider arrangements with people who want a quiet and comfortable base for taking study leave, writing theses or other such projects.

Further enquiries should be made to Zona Pearce in Invercargill. Phone 03 214 9414 or email zonap@xtra.co.nz.

Methodist Church must hold onto its liberal traditions

By Eric Laurenson

It has been more than 10 years since The Liberal Society was instituted as an informal organisation within the Methodist Church of New Zealand.

About 100 people with Methodist links, including many past and present leaders of the Methodist Church correspond by email and express a wide range of opinions.

The aim of the Liberal Society has always been to be a sounding board for people concerned for a Church that seems to have become more conservative in recent years.

There may be good reasons why the Church has changed in this way as it has striven to incorporate a much more diverse membership, but an important section of our membership has felt disempowered as the church has failed to cater for its important liberal dimension. This is an aspect of NZ Methodism that fuelled critical debate and important public pronouncements in years past.

As the original Methodist societies of the 19th century evolved into formal church structures, there was a loss of some of the more revolutionary characteristics of the Methodist movement and the inevitable rise of concerns about the protection of what had become a formal institution.

We are not free of this legacy even today when we see a Church that seems to concentrate its efforts on its links with other mainstream denominations rather than breathing life into the many possibilities of new thinking and theology that lie within its membership.

There is now a large body of works by Christian scholars that, if taken seriously by the Church, will

challenge much of our traditional thinking and doctrine. Increasingly, Christian scholarship is demonstrating a wide gap between contemporary theological understandings and what is understood by many in the pew.

A presbyter or lay preacher with a good understanding of modern theological research and knowledge will be very reluctant to address this missing dimension with their congregations or church courts for fear of the consequences.

The conversations within The Liberal Society show that we now have a church where many presbyters and others in leadership feel obliged to keep their thoughts to themselves but in public have to express statements that are at odds with their own personal beliefs.

John Wesley found that a living faith has to constantly face up to challenge. He was confronted time and again by viewpoints that were contrary to his own. In some cases he fought strongly against them with logic and conviction.

In other cases, sometimes reluctantly, he came around to the viewpoint of his critics. The church we know today is the inheritor of those early struggles and the questions as to whether we are a living movement or simply another Christian denomination are seen in the present discussions about links with the Anglicans.

We may have now come to a watershed time in the life of NZ Methodism. With a shrinking and aging European membership base, the church can simply maintain its present course and continue the demographic shift of recent years or it can broaden its theological base to address the many new viewpoints about the nature of God and the place of people within creation that come at us from every side.

We are not going to see any sudden change in the traditions and cultural practices that now mark the church but a broad acceptance of the many expressions of faith that we know exist either openly or in private would ensure that the Methodist Church can continue to be relevant in the fast-changing world in which we now find ourselves.

Would someone or some group be so brave as to formulate a motion to Conference to allow the sort of freedom of expression that would give hope to the many who remain connected within Methodism but who pray for a new chance to exercise their Christian faith in a way that is honoured by the church?

HONEST TO GOD

By Ian Harris

A Jewish Nativity

Christmas is coming. It's time to mute the history and science channels in your brain network, and raise the volume on those devoted to poetry and imagination. They are the ones you need to make sense of Christmas.

That's because the meaning of Christmas isn't conveyed either by history (the time, place and parentage of Jesus) or science (whether a virgin could conceive a son without the aid of a male). The gospels of Matthew and Luke make much of the latter, Islam's Koran even more so.

Today, however, many Christian and Jewish scholars interpret events otherwise. The Jesus Seminar in the United States, for example, has studied the infancy narratives from every angle, and concludes that only four elements are wholly reliable: 1) Jesus was a descendant of Abraham; 2) Joseph was Mary's husband; 3) Mary was Jesus' mother, and 4) Jesus was born.

If that is all, there's precious little to celebrate.

Bring in a Jewish perspective and the investigation grows more interesting. Scholar Geza Vermes has sieved both Christian and Jewish literature of the era to interpret the story of Jesus' birth in the context of the times.

Of Jewish Hungarian origin, Vermes was baptised a Catholic with his family in 1931, though that did not save his parents from the Holocaust. He trained for the Catholic priesthood, but reverted to his Jewish identity in 1957. He then brought both religious strands together in a notable academic career in Britain.

In his book *The Nativity*, Vermes highlights passages in the Hebrew scriptures that Matthew and Luke drew on in composing their accounts.

Those writers used the poetry and imagination channels for their narratives. They were more intent on conveying the significance of Jesus than on checking historical dates and biological events. Today people usually work the other way round, so miss the point of the original transmissions.

The early church made big claims about Jesus, which grew bigger over time. They were based on the impact Jesus had on people as teacher and healer, the shock of his crucifixion and then their continuing experience of him as a living force in their lives. Such a man, some of them reasoned, must have had no ordinary beginning.

So, late in the 1st century, Matthew and Luke front-

loaded their gospels with stories of his miraculous birth. (The earliest records have no such introduction.)

The conventions of the day demanded that the birth of any great man would be heralded by signs in the heavens, and attested by witnesses. Matthew provides a star to guide astrologers from the east to the child in Bethlehem, Luke an angel and a heavenly choir to announce his birth to a band of shepherds.

As a good Jew, however, Matthew needs to make connections with the scriptures that had moulded the life of his people, and he does it so enthusiastically that they shape his narrative.

Vermes shows Matthew alighting on texts from long-

dead seers to convey his conviction that Jesus fulfilled the great promise of the Hebrew scriptures for a messiah (or "christ") who would deliver the people from oppression of

every kind and usher in a glorious future.

From a Greek mistranslation of Isaiah comes the notion of a 'virgin' birth (the Hebrew has 'a young woman').

From Micah comes the expectation that the long-expected messiah would be born in Bethlehem, the city of King David.

From Hosea, Matthew picks up the idea that the messiah would come out of Egypt. But first he must take the family there, so he has them fleeing from a massacre of infant boys ordered by King Herod.

The incident also serves another of Matthew's purposes: to present Jesus as a new Moses. Centuries earlier, Moses had escaped a parallel pogrom of Hebrew boys in Egypt. A passage from Jeremiah about the ancient Israelites weeping for their lost children adds another imaginative touch.

Luke's account is quite different, which makes it hard to disagree with Vermes' conclusion: "With all due respect to Christian tradition, some of the essentials of the extended Christian complex are a million miles away from fact and reality."

But that would be tuning in to the wrong channels. The poetry and connections with the Jewish heritage are there to enrich and give symbolic colour to the story. They make the theological point that all that we mean by God (or Godness) is to be seen in the man this baby grew up to be: love, grace and the power to transform lives.

Christmas still means that.



Ian Harris



Methodist Trust Association

Results to 30 September 2016

	6 Mths to 31/3/16	12 Mths to 30/9/16
Income Fund	5.34%	4.95%
Growth and Income Fund	3.66%	4.00%

Income Distributions for the quarter totalled \$2,766,068

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Deacons can meet needs of the 21st century world

By Deacon Brenda Fawcner

Moored to Christ, Moving into Mission - the theme of Methodist Conference resonated with me because this is what deacons are all about!

Yet many in our church remain puzzled and confused about who we deacons are and how deacons fit within our church. This, of course, is understandable as we are small in number. (I even see us as an endangered species in the Methodist Church in New Zealand.) This is unusual because in the wider view of the World Diakonia we as a church are out of step.

This was brought into focus at Conference this year by Rev Deacon Sandy Boyce, president of World Diakonia Federation, who attended and gave a presentation.

The World Diakonia Federation connects the global diakonia community and in her talk to Conference Sandy raised some questions for us to consider.

"What fluidity do we need in our ecclesiology and our self-understanding about how we are Church together in order to respond to the particular context and challenges of our time?" she asked.

"What kind of model for ministry is now required in our time and place? And how can the Church best shape ministry so that the diaconal mission of the whole people of God can best be served?"

Sandy shared images and stories about the thriving communities of deacons and deaconesses around the world. Deacons serve in places of need in their communities and lead their congregations in the task that we are all called to as Christians.

The diaconate is expressed in diverse ways from formal and ordained orders to

unmarried deaconesses living in a Motherhouse. Some are stipended, some are self-supporting.

Because she has visited deacons around the world, Sandy was able to speak about the work that they do and how they fit within the church. Their work varies depending on the country and context because deacons respond to the needs within their communities.

"There are those who organise community programmes, or provide counselling and health care. Others organise new housing projects and advocate in social welfare. Deacons provide rural ministry, justice ministry, education ministry, children's and family ministries, or ministry to youth and young adults," she says.

Deacons also pioneer new ministries and new ways of being church. Deacons are involved in a wide range of chaplaincy - mental health, prison, sports, defence, disability, and primary and secondary, school chaplaincy.

In remote areas of Australia, Uniting Church sole patrol deacons travel into the outback visiting and supporting mining communities and isolated families. In the Uniting Church of Australia a significant number of deacons are placed within congregations, sometimes as the sole ministry agent.

Congregations are most likely to seek the leadership of a deacon when they decide to orient their life beyond the four walls of the church and into the community.

Deacons also provide leadership in cross-cultural and multicultural ministry, working with partner churches in international mission.



A recent conference of deacons in Adelaide. World Diakonia Federation president Sandy Boyce is second from left.

Sandy widened our perception of the diaconate on the world scene. This strand of ministry is growing and adapting to the needs of the 21st century.

The deacons of Methodist Church of NZ have been invited to biennial conferences of the Uniting Church in Australia. We see it as one of the most forward looking models of diaconate.

Unlike our diaconate it is flourishing, and has almost an equal number of male and female deacons. Deacons in the Uniting Church are appointed through the usual stationing process and are all stipended with the same conditions as presbyter of the Word.

What can we as a church do to nurture this treasure that Christ the humble servant showed us as the way to live?

There are those within our church whose gifts are as yet to be recognised and encouraged, there is much to be done in mission.

By ignoring or undervaluing this integral branch of ministry in our Methodist church are we assigning it to extinction?

For more information contact Margaret Birtles of the Diaconate Task Group (m.a.birtles@xtra.co.nz). Sandy Boyce's blog is at diaconiapresident.blogspot.com.au

Earthquakes not divine punishment - MCNZ president

Methodist Church president Rev Prince Devanandan has expressed concern at statements attributed to religious leaders over the last two weeks.

Prince says when church leaders speak they have a responsibility to our religious communities and to society to highlight the positive contribution that our faiths can make. "We should not speak in ways that denigrate, stigmatize or alienate."

He says the Methodist Church has a tradition of supporting human rights and working for social justice. "The Methodist Church is guided by the teaching of Jesus, who said 'I have come that you might have life in all its fullness.' Ours is not the way of condemnation."

While recognising the importance of freedom of speech,

he says there is an obligation to speak with respect and humility.

The Methodist Church claims that Christian churches should be accountable to one another.

"Only through dialogue and the building of healthy relationships, can the great religious traditions make their essential contribution to society."

Prince also expresses the solidarity of the Methodist Church with those who have been affected by earthquakes in North Canterbury and further afield and calls on parishes to assist both practically and offer support through prayer.

"It is the widely-held view among our Methodist people that earthquakes are the result of the movement of plates along fault lines," he says.

Poverty steals from Kiwi kids



Support Methodist Missions

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

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

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

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

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



For more information contact the chairperson of Methodist Mission Aotearoa, David Hanna
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MERRY
Christmas

*Merry Christmas and
Happy New Year from
Touchstone. Thanks to all
our contributors and
advertisers for your help
in 2016!*

On preparing for the new arrival

Last month I took delivery of my second dog after a very sad parting with the last one.

This wee boy has been confined to a cage for most of his two years. He is adjusting to freedom remarkably and I'm delighting in seeing him sniff around the garden, chew his toys until the stuffing emerges, and generally enjoy being a dog.

It occurred to me as I was preparing for the arrival of my dog that what I was doing correlates quite strongly to the themes of our Advent readings.

With a new dog, you have a bigger picture, an idea of how their arrival will help make your home the place you want it to be. The readings we deal with in Advent share with us the big picture of the world the way God wants it to be, a world

we dream about, where righteousness, love and justice will prevail.

The coming of Jesus carries this potential to change our lives and our world. The prophet Isaiah tells us that the "wolf will live with the lamb" and the writer of Psalm 72 invites us to look to the reign of a leader who will bring justice for the poor and for children who are in need. This is the life we are to look forward to.

A wise dog owner will check out a new dog's family tree. In Advent, we read the stories that tell of the Messiah's forebears: one who comes from the house and lineage of David, one who will save his people.

If you get a puppy, you don't quite know when it will arrive. However, you do know that you need to make some preparations. You stock up on food and

book the first appointment at the vet. You know that the arrival of this dog will change how you live.

During Advent, we are invited to prepare for the coming of the Saviour. John the Baptist invites us to change our hearts in preparation.

Some of the readings we encounter were written for people of the early church who were anticipating the return of Jesus. How could they prepare for this when the time of his coming was unknown?

Paul told them to continue to live as God's people and to commit themselves to good and honourable lives. But how do we prepare now as we celebrate the first coming of Christ?

In the final preparations for a new dog, you try to 'dog-proof' your house against

LINDA COWAN REFLECTS ON PUPPIES AND ADVENT

the potential inroads of a new puppy and then you count down the days until you have a new family member.

In Advent, many of us mark the countdown with Advent calendars. As we check off the days we know that the Messiah is really coming.

The ancient Hebrew writings are about to be fulfilled. A baby will be born who will offer to all people a new way of knowing God, and a way to build again the world as God intended it to be.

The arrival of a new puppy is of course a real delight, but the arrival of the Christ child at Christmas is the gift beyond all others, God's gift of hope to the world in the person of Jesus. May you know the joy and peace that Christmas brings.

In the end it's up to us

As he tried to make sense of his life, the theologian Reinhold Niebuhr observed: "Every time I find the meaning of life, they change it."

Over the years I have struggled to find out how best to live my life. As I have often written in my articles for Touchstone, I have confronted this question time and again. I have not been content to live what I consider an ordinary life but rather approached pivotal events with the hope that all would be made clear.

I find the world intensely fascinating but am much more aware of it as a place of danger - and I say this having served in the US military during the Cold War.

Just the other day, a magnitude 7.8 earthquake disrupted life as we know it. This time the people of Kaikoura and the surrounding area were badly hit along with large amounts of coastal sea life. You



Jim Stuart

guessed it: even though I know about tectonic plates, I found myself asking the why question.

No less a calamity was the election of Donald Trump as president of the USA. I had been following the long electoral process more closely than I have for a long time.

The slow whittling away of loyal Republican candidates during the primaries left him running against Hilary Clinton who squeaked in ahead of Bernie Sanders for the Democrats.

In the end it was not much of a choice. As I filled out my absentee ballot and put it in my 'secret envelope', I felt profoundly sad. The US is at a turning point in its history. In my view it is time to confront huge issues like poverty, the treatment of American Indians and Black Americans, the enormous consumption of energy and unbridled wealth. And that is only the

beginning in a list of issues which have global implications.

When I watched the results unfold my heart sunk. Part of me was glad to see people take to the streets in major cities but I also knew the country was in deep trouble.

Then that disappointment was overtaken by news of the death of the singer Leonard Cohen. In many ways Leonard's songs are religious - often dark and sad but nevertheless hopeful. The anthem 'Hallelujah' conjures hope and celebration out of deep struggle. A few years ago, I used his lines "There is a crack in everything, that's how the light gets in" to try to inspire Methodist Conference to take a few risks.

As I become older the old certainties have gone. Yet one thing I do know is that the world is made up of people who are not what they seem. Inside, many of us carry hurts and disappointments.

Faith tells us that it is in our brokenness

CONNECTIONS

that we can find connection with others and the God of Life. It is something I hold on to as I contemplate how best to respond to a world where violence and hatred cause great harm.

From the time when Jesus wandered the land of Galilee, healing has been central to our Christian faith. More than ever we need a church that can rediscover the ministry of healing to remake our world.

In God's world the most important place is reserved for those who are weak and powerless. If we continue to ignore their plight, we are not doing our job as Christians.

The meaning of life is changing and we need to find new ways to challenge those who are amassing unimaginable wealth and power at the expense of the poorest people. There is no escape. It's up to us.

UCANZ welcomes its new servant leader *By Clare Morrison, UCANZ Standing Committee*

Uniting Congregations of Aotearoa NZ (UCANZ) has commissioned its new executive officer Rev Adrian Skelton at a powerful and memorable service.

About 100 people were present to witness this special event on November 3 at the Miramar Uniting Church in Wellington.

The representatives of the five partner churches (Anglican, Christian Churches, Congregation Union, Methodist and Presbyterian) sat alongside five of the UCANZ representatives who had been involved in the search for a new executive officer.

The partner church representatives brought greetings from their denominations, and Methodist president Rev Prince Devanandan travelled from Auckland for the occasion.

Many people were involved in the service. Rev Robert Roberti-Mani, current Moderator of the Wellington Forum, took the lead role. Lyn Heine, co-chair of the UCANZ Standing Committee, and Clare Morrison, convener of the Personnel Committee, presented the narrative.

Other members of the Personnel Committee welcomed Adrian and led a prayer for the witness of the Cooperative Ventures. Two Tongan choirs from Hutt City Uniting

Congregations sang hymns.

Central South Island Methodist Synod superintendent Rev Kathryn Walters presented the address. To illustrate her message Kathryn used verses from Matthew 5:14-15: "You are the light of the world. A city set on a hill cannot be hidden-nor do people light a lamp and put it under a basket. Rather, they put it on a stand, and it gives light to all in the house."

She challenged both the Partner Churches and the Cooperative Ventures to think about "what kind of light do we bring, what gifts, what riches, what insight and wisdom?"

Kathryn went on to say we are all called to bring the very best of ourselves and, our traditions to the table. The Cooperatives Ventures are one of the ecumenical expressions of the Partner Churches and in order to let their light shine, they need to reflect the unity of Christ's church. Part of Adrian's job is to see that the cooperative ventures will thrive and not just survive, Kathryn said.

For the commissioning, Rev Robert Roberti-Mani used oil containing myrrh and frankincense that he had brought back from Jerusalem. The Partner Church and Cooperative Venture representatives surrounded Adrian during this special part of the service.

Adrian responded by outlining



Methodist President Prince Devanandan (left) addresses Adrian Skelton during Adrian's induction.

the ecumenical experiences he had growing up and while working in different denominations. He said he values the grounding in liturgy, the sense of family in a congregation, the tradition of inspiring preaching, the participation in church government, and above all he values his faith.

The service concluded with the words: "In worship we have united together in faith. We have sung

together, prayed together, listened for the Word of God. Now we are called to mission, to proclaim the Good News, to serve our community and to bring new hope to the world."

Adrian looks forward to the work and will be making connections with the partner churches and cooperative ventures. The Standing Committee will be supporting Adrian in his new position.



Trinity Methodist Theological College

Overseas students get taste of mission Aotearoa style



The TIM students in front of the marae at Auckland University where they attended one of their lectures

The Council for World Mission (CWM) is a worldwide organisation that combines the resources of member churches to promote mission.

CWM has several different mission development programmes, including Training in Mission (TIM). The theme of the TIM programme is 'Fullness of Life through Christ for all Creation.'

In October, Trinity College hosted a TIM group made up of students from all over the globe. The students were from as far away as South Africa, Zimbabwe, Jamaica, Madagascar, Korea, Myanmar and Guyana. They also included neighbours from Kiribati and Samoa as well as one from Aotearoa.

Trinity College principal Rev Dr Nasili Vaka'uta co-ordinated an intensive three-week programme that was designed to expose the TIM students to mission in an Aotearoa context.

The group engaged in a variety of ways including a series of Biblical Studies lectures from academic staff and visiting lecturers, and work placements in Merge Café, Housing First, Lifewise, Splice, Elevate, the Prostitutes Collective and several other local Auckland organisations.

Each weekend the students took part in field trips facilitated by Trinity College

staff and Te Taha Maori rangatahi leader Maungarongo Tito. The field trips gave students an opportunity to experience a small part of Aotearoa and exposed them to aspects of tikanga and Te Reo Maori.

The group travelled to Rotorua and Taupo, where it experienced some of the most popular tourist ventures in Aotearoa - the Luge, OGO and the Bungy Jump. On the final evening in Rotorua, the TIM students settled in for a cultural evening at Mitai Village. The evening was hosted by the whanau of kapa haka exponent Wetini Mitai-Ngatai of Te Arawa.

The students also attended Rotorua Methodist Church on the Sunday, which happened to be White Sunday. They enjoyed the hospitality of the Rotorua Methodist congregation.

On the journey home the group toured Hobbiton which was a highlight for many of the students.

The following weekend the TIM students travelled to Northland, where they visited the new Waitangi Museum and Treaty grounds to learn about some of the early history of Maori and Pakeha relations in Aotearoa.



Students enjoying the hospitality of Rotorua Methodist Church after the White Sunday service.

Students had the opportunity to visit various historic mission sites in Rangihoua and Hokianga before travelling to Dargaville Methodist Church where they were hosted by Rev Kuli Fisiahi and his congregation.

The students were most inspired by the rural community spirit and its passion for mission and faith.

The TIM group left Auckland at the end of October for a further month of travelling to Ohope, Wellington and Dunedin hosted by a Presbyterian co-ordinator and his support team.

Trinity and St John's sign partnership agreement

The principals of Trinity Methodist Theological College and the Anglican Church's St John's Theological Colleges have signed an agreement to renew and expand their schools' close working relationship.

The new partnership agreement comes after the two Colleges have steadily built ties and shared activities over the past two years.

Earlier this year all Trinity College teaching and administrative staff relocated back to St John's Meadowbank campus in Auckland, a move that comes several years after most Trinity staff moved to a separate Northshore campus.

St John's principal Rev Dr Tony Gerritson and Trinity College principal Rev Dr Nasili Vaka'uta signed the partnership agreement last month. It states that the two Colleges will continue to work together as they have in the past and they will expand their cooperation in the area of moderation.

Nasili says the Colleges have a good working relationship and are looking for more ways to cooperate in future.

"St John's and Trinity will have a joint student orientation programme next year, which will include a shared powhiri and Eucharist," Nasili says.

"There is a lot of good will to build on the arrangements that we have developed over the past year. Some Trinity College students have St John's classes and some St John's students have taken courses in our Maori Studies programme and Pasifika theology courses.

"We are looking at how we can do more of this, including ways to expand shared offerings in the theological sector."

Nasili says it is hugely beneficial to have the two Colleges back on the same site. The offices of lecturers from both Colleges are in the same building as are the offices of all administrators.

"This means we can engage with one another professionally and socially," he says.

Students and staff already share some social activities such as staff coffee breaks and student volleyball games (perhaps unfortunately for St John's since Trinity students have so far had the better of the volleyball competition).

Another practical way the Colleges cooperate is by moderating each other's papers. NZ Qualifications Authority guidelines say that all courses must meet NZQA requirements and all objectives laid out in the course outline.

To ensure they do, the College must do internal checks on its own courses and external moderators must also confirm the courses meet the requirements. Trinity and St John's have served as each other's external moderator, which is convenient and cost-effective.

"Both Colleges have changed significantly over time and they will continue to change in the future," Nasili says. "While there is no point in harking back to the way things used to be, Trinity and St John's are on track to work much more closely together."

College Snippets

2017 ENROLMENTS - Enrolments are open for 2017 programmes. Enrolments must be in by the 1st of February. Details of programmes and papers being taught in 2017 are on the website - trinitycollege.ac.nz.

2016 GRADUATION - Graduation will be held on Sunday 11th December, 3:00pm at Trinity St John's College, 202 St John's Road. The President will be the preacher. Everyone is welcome to attend the Graduation service.

SUMMER SCHOOL - *Voices at the Margins*, 30th January to 3rd February, cost \$400. This paper engages in critical reflection and action as it analyses and formulates practical theology and ministry from a place of marginality in Aotearoa New Zealand. Examples of marginality it will consider include socio-economic, disability, and sexuality. To enrol email ngrundy@trinitycollege.ac.nz

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



Pauline McKay

Give Us Hope

In Aleppo and Mosul no one is safe. The machinery of war aggravated by hunger and disease claim lives on a daily basis. Most nights the evening news carries a story of devastation. Almost six years after the war began in Syria, we are becoming accustomed to the tragic events. They have become normal.

Last year a record 65.3 million men, women and children were officially registered by the United Nations as refugees - a record likely to be surpassed this year. In addition to the refugees are thousands of desperate migrants willing to risk absolutely everything for a dream

of a better life.

For the third year in a row the World Meteorological Organisation reported a new high temperature. In the last 17 years, 16 years have broken previous records. Ahead of climate talks last month, the WMO said the global temperature is running at 1.2C above preindustrial levels - very close to the 1.5C maximum agreed as part of last year's Paris climate agreement.

Drought is claiming food sources and sometimes lives in places like Ethiopia and Malawi.

In October, Haiti was hit by the strongest hurricane in 50 years. According to UN reports, 800,000 of the 1.4 million people in its path were facing severe food shortages.

These challenges are immense, but there are also people and groups determined to take action. In their own way, Christian World Service partners are creating

pockets of resilience.

With sometimes decades of work behind them, they are holding a beacon of hope for people who are finding it harder to survive. They include the Department of Service to Palestinian Refugees (DSPR) which began work in 1948. DSPR can deliver the hope of better income, education and healthcare to families who come to their attention.

This Christmas we invite you to look at the world through the lens of a family - a father and child who survived but lost their home in Nepal's earthquake. They need your support to make hope happen. Working together we can get food, water, training and care to many more families.

Please support the 2016 Christmas Appeal and let's work together to make a world we all can live in.

Pauline McKay, CWS National Director

Give Us Hope this Christmas

65.3 million people were forcibly displaced from their homes last year, and 21.3 million have left their home countries as refugees.

Every day nearly 34,000 people are displaced by conflict or persecution.

Around the world 795 million people are hungry.

23.2 percent of people living in Sub-Saharan Africa do not get enough to eat.

An estimated 35 percent of women worldwide have experienced physical and/or sexual violence.

An estimated 36.7 million people are infected with HIV.



Haitian school children

For 71 years Christian World Service has kept the light of hope shining for people who need food, water, healthcare and more. Our partners are part of the communities where they work and they are passionate about the people they work with. These are people who need hope that is real.

Not satisfied with only meeting immediate needs, our partners want to set families up with a more secure income and strong community support. Your donations

make this happen.

After last year's earthquake in Nepal, through ACT Alliance (Action by Churches Together), families got food, seeds, training and shelter materials to rebuild.

Much of South Sudan is at war, but the Maridi Service Agency is running two preschools, a high school, vocational training



Dalit and Tribal Children plant trees to promote health. Credit: SAND

courses, and a radio station. It is helping displaced people from other parts of the country set up small businesses.

In South India, SAND Trust is working with Dalit and Tribal families to make sure their children can go to school and not work as child labourers.

The Trust is teaching them new

approaches to agriculture so they can grow more food on their land. In the wider community they are equipping them to stand up for basic human rights often denied to them because of their caste.

With your gifts and prayers, we can help many more families. Together we can make a world we all can live in.

GIVE
US
HOPE



CWS
action against poverty
alliance

DONATE
TODAY

christmasappeal.org.nz

Give hope to Syrian refugees

For Syrian refugee Rokaya, a health clinic in Lebanon's Bekaa Valley is a reminder of how life once was.

Rokaya can take her 11 month old son Abdul for his check up and be seen by a medical doctor. Dr Akram Ziadeh works in the clinic, which receives funding from ACT Alliance. With that support he can meet some of the many health needs of the hundreds of refugee families who have found shelter in Bekaa Valley.

In Jordan, refugees from Syria are grateful for free medical days and health training events organized by CWS partner, the Department of Service to Palestinian Refugees (DSPR).

Women who have responsibility for their extended families are anxious to get any medical help they can. Family members need medicines for chronic conditions, children need vaccinations and sometimes supplementary feeding, and many have health issues as a result of the trauma they have suffered.

Whether in Jordan or Lebanon, Syrian refugees are finding life increasingly difficult. There are few opportunities for work and UN agencies have cut their support.

DSPR is determined to help them find the strength and resources they need. Support the Christmas Appeal to help some of Syria's 4.8 million refugees.



Syrian refugee Rokaya and her son at a clinic supported by ACT Alliance.

Pacific churches point way to peace

General Secretary of the Pacific Conference of Churches (PCC) Rev Francois Pihaatae spoke about issues of justice and peace facing the Pacific last month.

In Auckland as a guest of Christian World Service Francois highlighted climate change, the legacy of French nuclear testing, West Papua, resource extraction and violence against women as priorities.

Speaking at Grey Lynn Presbyterian Church, he began by defining peace as being in right relationship with people in a community and the natural environment. This includes concern for the weak and the powerless.

Francois said ecology is about the land, the people and the sea. The crisis facing the world and the Pacific in particular cannot be solved by science, money or technical solutions. Instead, he argued for the contribution of a Pacific ecological framework as one way to address the contributing issues.

Churches, he said, cannot afford to ignore emerging ecological crises.

"Great responsibility lies with the religious and indigenous communities in the Pacific. This will require great courage, and perhaps more than courage: a candid admission that more than at any time in the past, we need to search - each indigenous community and each religious

faith community in their own way - for a way to live with and acknowledge the integrity of the natural environment," he said.

The Protestant church in Maohi Nui (French Polynesia) has decided to take France to the International Criminal Court over its nuclear testing programme.

After 193 bombs, the islands of Moruroa and Fangataufa are cracked and may collapse contaminating the land and sea with nuclear fallout. Already the fallout has caused cancers among 7,400 Maohi according to the Social Insurance Fund, but only two people have received compensation from the French Government.

Taking France to court is the next step in a campaign that has lasted since the first test 50 years ago. The final test took place in 1996.

PCC has been a strong advocate for climate justice. Pacific nations face the loss of land below rising seas.

In addition to this loss, people of West Papua could be the first nation to disappear from the map. PCC is a leading Pacific voice in the campaign for recognition of West Papua, currently under Indonesian rule.

Francois highlighted the role of mining and resource extraction as major causes of social and environmental harm. Mining companies extract profits and then Island

communities are left to clean up with no outside help.

In a new initiative to combat violence against women in the region, PCC ran its first workshop for men earlier this year. According to the United Nations it can be as high as 85 percent in some countries in the region. Francois said the new approach is working well.

Francois also spoke about the health of Pacific communities. Non-communicable diseases like diabetes and heart disease are responsible for eight out of 10 deaths in Fiji, for example. Many lifestyle diseases are a huge drain on national budgets and undermine development.

The Pacific Conference of Churches is supported through the Christmas Appeal. A copy of Francois' talk is available on the CWS website.



General secretary of the Pacific Conference of Churches Rev Francois Pihaatae.

Give young people hope in South Sudan

Winnie is making her mark in Maridi, South Sudan. While civil war holds much of the country in its grip, she is determined that young people will be safe from the menace of HIV and AIDs.

Bright and determined, she leads a group working on sexual health and HIV/AIDS at Maridi High School. The group started by CWS partner, Maridi Service Agency (MSA), runs educational campaigns and supports young women students. They are teaching their peers how to protect themselves against disease and early pregnancy, the leading reasons that young women quit school.

Early pregnancy is a story that is very familiar to Winnie. Her mother enrolled her four sisters and three brothers in primary school. They worked hard but when Winnie's oldest sister became pregnant while at High School her parents changed the plan.

They refused to pay for Winnie or her sisters to attend secondary school. Fortunately for Winnie, MSA awarded her a scholarship as part of a programme funded through the CWS Gifted scheme and annual Christmas Appeal.

"I felt hope was restored when I got the scholarship from MSA. It will pay my school fees for four years until I complete secondary school," she says.

Winnie wants to become a professional accountant, and MSA will do what it can to make her dream come true.

For now, it is her leadership in the HIV/AIDS Club that is providing critical support to other students. Now 18, Winnie explains to them what it was



Winnie was one of 20 girls who received scholarships from MSA last year thanks to the CWS Christmas Appeal. Photo credit MSA

like to go through puberty, something she found very scary at 14.

From MSA she has learnt about the dangers of HIV and AIDS and can tell other students about its dangers. Some of the displaced people who come through Maridi are infected with the virus and infection rates have been climbing.

Along with other members of the club, Winnie gives counsel to young women who may be sexually active not necessarily by choice. They encourage those who are concerned to get tested at the clinic run by MSA.

"I am very happy and excited in my life because of the skills I have acquired from MSA. That's why I am

determined to finish my education and start my future profession even though I am sometimes pressured by my peers to drop out," she adds.

South Sudan was formed in July 2011 and is the world's newest country but it is also one of the world's trouble spots. The lack of agreement over borders and the division of oil reserves with Sudan has undermined its stability.

At independence, the country had little infrastructure. The lack of economic progress fed insecurity

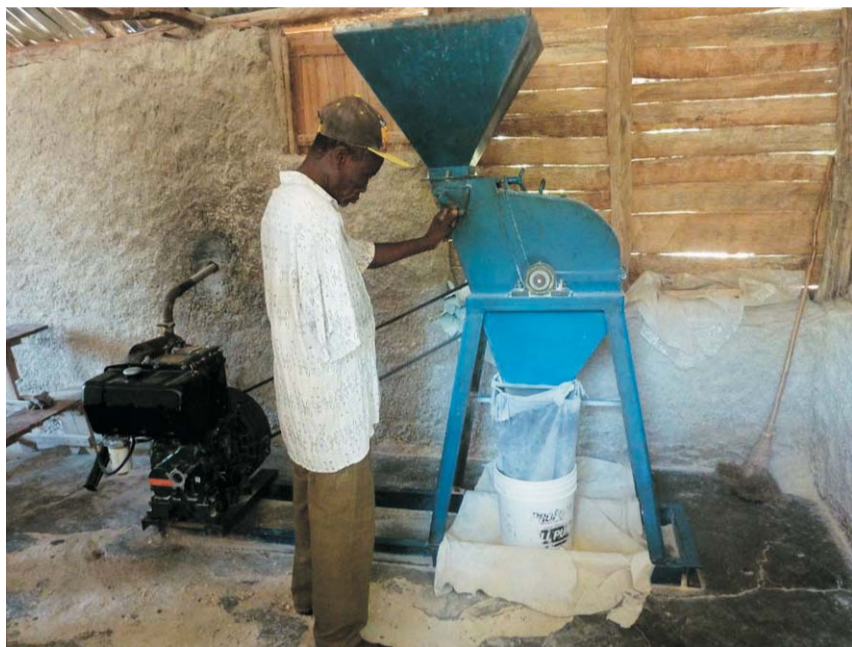
2000 by students returning from studies in Uganda, the Maridi Service Agency has worked hard to improve the lives of their town and district. Through all of South Sudan's troubles they have focused on giving young people opportunities through education and empowerment.

MSA operates the only HIV and AIDS clinic in Maridi, offering free testing and counselling. Those infected are referred to the hospital for treatment. Last year they saw 782 clients of which 52 were found to be infected.

Radio station MaridiFM runs an awareness programmes on HIV and AIDS and child protection. They take HIV and AIDS education into schools and have establishing eight HIV and AIDS clubs.

MSA has distributed 15,000 condoms donated by HIV/AIDS Alliance to men and women.

MSA continues to welcome former child soldiers, displaced people and women raped in war from other parts of the country, helping them secure a livelihood.



The small grain mill CWS funded in Haiti subsidises the village school.

Give Haiti Hope

Coterelle School stands proudly in a clearing on a steep slope. In this small hamlet in the southeast of Haiti education is highly valued. The children are keen to get going in the morning. Their mothers have washed and ironed the orange shirt that is their uniform.

They eat a little corn porridge or vegetable and are off out the door, eager to meet friends and learn. Before the school day begins, the air is filled with the happy sound of their voices.

The parents are proud of the school. With the help of CWS partner, Institut Culturel Karl Léveque (ICKL), they have made huge progress. A few years ago, ICKL facilitated discussions on what they needed. It was an easy decision in a country where literacy is limited - they wanted a decent school for their children.

As peasant farmers, they were finding it harder to make a living and pay for schooling. They had no support from government, they faced frequent disasters and were depleting natural resources. With an education, they hoped their children could have more options.

After the 2010 earthquake, ICKL's international partners including CWS, contributed funds to build and equip a new four classroom school and a grain mill to help meet the costs of running the school. Without that help they could

not have afforded the materials they needed.

Now instead of selling their corn to a middleman and buying cornmeal, they can grind it themselves at a small cost. One-armed Francois runs the mill, which partly subsidises the school. The small farmers don't grow enough corn so they are dependent on CWS to meet some of the school related costs.

Parents meet regularly to discuss the school's affairs and worry when there is not enough money to pay teachers or buy stationery. The school is the centre of the community.

In early October the south and southeast of Haiti were hit by Hurricane Matthew, the worst storm in 50 years. CWS was able to send \$28,000 a few days later for food, water purification tablets and shelter materials, thanks to the swift response to its appeal.

Coterelle is only one community with which ICKL works. With more than two decades of experience their skills are in demand from local groups who want to be in control of their own development.

ICKL works within local communities and stays as long as they are needed. Most importantly ICKL is a proudly Haitian organisation. They have the skills and deep community knowledge to make sure the people can fend for themselves as no government assistance is available.

"The light shines in the darkness, and the darkness did not overcome it," John 1:5



Mt Albert Methodists and guests celebrated their Church's rich legacy of fellowship and service.



About 200 people attended the anniversary service on Sunday, Nov 13th

Mt Albert Methodists celebrate 150 fertile years

By Sophie Parish

Mt Albert Methodist Parish celebrated its 150th anniversary last month. The many festivities over the weekend of November 12th-13th highlighted the impact the Parish has had in the evolution of the Mt Albert community.

The Mt Albert Methodist Church was one of the first buildings to go up in this central Auckland neighbourhood and has been a centre of faith in action for 15 decades.

In the 1990s the congregation established the Community Club, a place where people with mental illnesses can meet and learn new skills such as crafts, cooking, and computing. Today Community Club meets three days a week and works in conjunction with the Auckland District Health Board.

Other groups that use Mt Albert facilities are English classes for immigrants, AA, Overeaters Anonymous and yoga. The congregation also runs a beneficiaries' advocacy service in partnership with St Luke's Anglican Church.

Mt Albert Parish administrator and coordinator of the 150th celebration Trish Moseley-Taylor says, "It is a diverse and inclusive congregation with a rich history in the liberal Wesleyan tradition."

In 2008, Rev Keith Taylor was stationed as supply minister at the Mt Albert Parish and his one-year assignment turned into four and a half years. Keith and Trish continue to be integral members of the church.

Mt Albert Church has a strong and well-known musical involvement. During the 150th anniversary celebrations the combined choirs of Mt Albert Methodist and Cantemus, with more than 60 members, sang *Elijah*, Mendelssohn's Oratorio.

Every second year the choir hosts a Messiah Sing-In where people can take part or come along to listen. This was also part of the 150th celebrations.

One of the Congregation's latest groups is an ensemble of young musicians, ages seven and above, who share worship services on special occasions.

Over the 150th anniversary weekend the

Saturday afternoon celebrations included an event for children with lots of activities and fun. A formal dinner was held on the Saturday evening.

Guest speaker at the dinner was Distinguished Professor Ian Reid, Dean of Auckland University's Medical School. Ian spoke about his family's history with the Mt Albert Methodist Church and his experience growing up in the Wesleyan faith community.

Former parishioners travelled from around the country to attend the anniversary, many of whom were part of the Mt Albert community when they were growing up.

The Marshall family had been involved in the church since before the Great Depression. Harold Marshall recounted some of his memories as a boy. These included morning and evening Sunday services, choir practice on Wednesdays, youth group in the evening and so on. As it was for many in the community, his social life was church-based as there was no TV in those days.

Some 200 people attended the Sunday service on November 13. Rev Dr Mary Caygill preached. The service was followed by an international lunch with food from Aotearoa, North America, the UK, Asia, Africa and the Pacific.

Mt Albert presbyter Rev Amos Muzondiwa said in his address, "We are celebrating 150 years of faith, hard work, dedication, commitment and determination. We thank the Synod of Auckland and the Methodist Church of New Zealand, Te Haahi Weteriana O Aotearoa for being the fertile soil out of which such a vibrant and tenacious ministry has flourished."

Next year, the Mt Albert Methodist will undergo a restoration project starting with the 80-year old electrical system. At the same time, we will install modern heating and lighting systems.

To find out more about the Restoration 2017 project and plans or to donate to the project email: mount.albert.methodist@xtra.co.nz.

Mt Albert Church also extends its welcome to attend the Wednesday night choir practices at 7.30pm and Sunday services.

From Africa to Aotearoa - ministers find their feet in NZ

For two Zimbabwean presbyters serving in the Methodist Church of New Zealand the culture change has been dramatic.

Rev Amos Muzondiwa has had eight years to navigate cultural differences in both rural and urban New Zealand while Rev Dr Jannet Mudavanhu arrived just a few months ago.

Before coming to Aotearoa, Amos was the minister at Hillside Methodist Church in Zimbabwe, a largely indigenous Zimbabwean congregation.

His first ministry appointment here was at Inglewood Uniting Church in Taranaki. It lasted six years and he says it was a big cultural shock. With a congregation of workers and farmers who arrived in gumboots, Amos had to be flexible.

"I quickly understood that (church) had to accommodate milking times," he says.

Ingelwood was also a much smaller congregation than the 1800 he was used to in Zimbabwe.

Now in his second year as presbyter at Mt Albert Methodist Church in Auckland, Amos deals with a larger, multi-cultural, multi-ethnic congregation.

Mt Albert parishioners come from America, Tonga, Burma, South Korea, India, Samoa, Zimbabwe and many other countries.

"What I wasn't prepared for was the diversity of culture and race, and the number of languages spoken. But I am learning fast."

Amos's wife, Nyembezi, came to New Zealand in 2006, and he followed two years later with their children. They decided to leave Zimbabwe because, as a nurse, Nyembezi risked infection from HIV/AIDS and because the political climate was dangerous.

Amos is 48 years old. Before becoming a Methodist minister in Zimbabwe, he worked as a high school teacher and as a biochemist.

"This country is tolerant and inclusive, far advanced on gender and other human equality issues. I found it confronting to engage and work with gay and lesbian communities. I had to adjust both my mind set and theology pretty quickly. I must admit that initially it was hard not to pass judgement.

"The other issue was the bicultural nature of the Methodist Church in NZ. You have to consider the bicultural partnership between Taha Maori and Taiwi, and you must be careful not to offend.

"Taiwi itself is such a broad mix of cultures and you have to handle those changes from a monoculture to bicultural."

One way Amos dealt with the cultural complexity of his new home was to go back to school. He earned a Master's Degree in Ministry and Theology from Otago University. He focused on NZ cultural and social history, and for his thesis he explored the causes of church decline in NZ.

"That effectively made me a Kiwi. Now I can place everything in perspective - changes in work patterns, marriage relationships, especially the phenomenon of delayed marriages, and



MCNZ's Zimbabwean presbyters Amos Muzondiwa and Jannet Mudavanhu.

the privatisation of life here.

"The opportunity to do ministry and mission in a totally different context and world view has been such a plus for my growth in self-awareness and appreciation of the Kingdom of God," Amos adds.

Amos and his wife are very happy to be in NZ. "Coming here, I must admit, wasn't the only choice, but it was the most appealing and turned out to be one of the best decisions we ever made," says Amos.

He's made some mistakes but so far Amos has had no complaints. However, he now knows the difference between tea and supper, and "I will never again congratulate a woman on her old age!"

Rev Dr Jannet Mudavanhu only arrived in NZ in July. "So I'm still trying to find my feet," she says.

Jannet served as a minister in Highfield Circuit in Zimbabwe, then Chibero circuit where she was privileged to serve as youth pastor for the Harare District. Jannet was four years Amos's senior in the Methodist Church there.

She came to NZ from the UK where she obtained a Masters and PhD in Theology. She did voluntary chaplaincy work in the UK, and worked for Midland Heart, a social housing organization. She felt privileged to work with people with mental health issues, learning disabilities, as well as the elderly.

"I followed God's call to come to NZ," she says. She's now one of three presbyters in the Hutt City Uniting Church. "They have all made me feel welcome, and my induction was phenomenal; the Tongan choir was absolutely angelic."

She loves NZ's natural beauty and with HCUC she appreciates the diverse spiritual gifts from different cultures in the Parish. Her main challenge is trying to get to grips with serving in a Co-operative Parish. "I need to understand how this 'marriage' works!"

Jannet says she still has a lot to learn. She has enjoyed her experience so far and looks forward to having an effective and blessed ministry with MCNZ.

Young People

By Filo Tu

Three - two - one: UNITE!

"Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all who is over all and through all and in all." - Ephesians 4:3-6

Something new is heading toward Taiui youth, so pencil it and get registered. The first ever the Taiui Youth Conference (TYC17) takes place February 3rd-6th at Ngaruawahia Christian Youth Campsite.

Taiui Youth Together in Aotearoa New Zealand (TYTANZ) is organising TYC17, which is an offshoot of the traditional Methodist Youth Conference.

TYTANZ is a group of dedicated young people - all of them leaders in their own right - who have been brought together to compile and help run programmes for young across the Connexion. TYC17 is one of the major projects, which looks to unite young people from around the Methodist family, in a

time of fellowship, worship, creativity, inspiration and much, much more.

Under the leadership of Taiui children, young people and families ministries coordinator Michael Lemanu, TYC17 will cater for the needs of young people of all backgrounds. It will provide a programme for the conservative to the liberal and everything in between.

Ngaruawahia is located just an hour south of Manukau City and 20 minutes north of Hamilton. The campsite provides some magnificent views of the Waikato and the nearby scenic reserve. This venue is ideal for TYC17.

The jam-packed programme features a range of activities plus delicious meals prepared by a fantastic group of chefs. The campsite has spaces for meetings, seminars and last minute practises.

If you are looking to branch out and get in touch with other young people throughout the Church, this is the event to be at!

If you want exposure beyond your own borders, TYC17 will bring together the Cultural Synods of Sinoti Samoa,



Vahefonua Tonga 'o Aotearoa and Wasewase ko Viti, in addition to the Geographical Synods from Auckland, Manukau, Northland, down to the deep Otago-Southland and the important groups in between.

TYC17 is not just a time to learn and be educated, it will be a gathering to develop and grow in the hope that through unity, we can achieve all things through Christ. So get involved or get in touch. To be a part of history, you have to be where the action is.

Any Parishes and Synods that are

struggling to put their finances to better use, feel free to assist by sending a few delegates from your space to ours. Or donate to make our event just that much more special!

Registration closed on Friday 25th November, 2016 but if you are reading this in early December and feel called, please email through to methodisttytanz@gmail.com because there may be opportunities for late registration even though space is limited.

Kidz Korna!

WELCOME TO KIDZ KORNA DECEMBER 2016!

a 150th birthday party!

Welcome to the last Kidz Korna for 2016. I guess you are all starting to think about Christmas.

It's a very busy time for churches preparing to celebrate the birth of Jesus Christ. I know I've been busy writing our Christmas pageant and checking who will be playing the different parts, finding the suitcases with the costumes and looking for angel wings that always seem to be disappearing!

My wish for you is that you all have a happy Christmas with family and friends, but not forget why we celebrate this special time.

To celebrate the 150th birthday of their church the kidz at Mt Albert Methodist Church in Auckland held a family party.

The children enjoyed yummy party food, a bouncy castle, sack races and badge making. We all sang happy birthday and tucked into a special birthday cake.

The next day our Sunday School presented a fashion show during our celebration worship service. We wore the clothes that people wore over the last 150 years. Thankfully some things haven't changed: our Faith, Hope and Love.



Mt Albert kidz celebrated their church's birthday with a fun day that included sack races and making buttons.



For your Bookshelf

The Little Drummer Boy

By Marlene Bennetts with illustrations by Trish Bowles

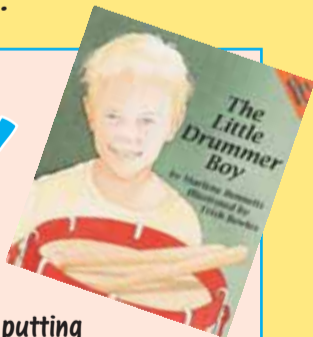
2016, Emjay Publishing

Liam is staying with his aunt because his mother has a new baby who was born too early and both are in hospital. It is almost Christmas and he is really missing all the things he did with his family, especially putting the star on the Christmas tree.

His aunt remembers he loves the song *The Little Drummer Boy* and finds her CD for him. This cheers Liam up but then he realises he won't be home for Christmas.

Celebrating Jesus's birthday is the central theme of this book. It is a delightful story that would make a great Christmas gift for younger children. The illustrations are clear and colourful and add to the appeal of the story.

If you would like to buy this book it is available from ebhille@xtra.co.nz or me: dlennox@xtra.co.nz. All the money raised is for the rebuild of the Opawa church damaged in the 2010/2011 earthquakes.



a Christmas quiz

Can you find the right answer to these questions?

- 1) Mary was told she was to have a baby by ?
(God, her mother, Gabriel)
- 2) Joseph was a descendant of ?
(Jonathan, David, Moses)
- 3) Jesus was born in ?
(Jerusalem, Bethlehem, Nazareth)
- 4) The shepherds heard about the birth of Jesus from the ?
(angels, the Inn keeper, Joseph)
- 5) Who was very upset when he heard of Jesus' birth?
(King Herod, John, Peter)
- 6) The Three Wise Men followed a star in the ?
(west, east, north)

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

"If you could see your whole life laid out in front of you, would you change things?" - Dr Louise Banks

Western culture tends to think in straight lines. We imagine a linear future getting brighter. The movie 'Arrival' invites us to think in circles and examine the consequences.

We begin with Dr Louise Banks (Amy Adams), grieving the death of her teenage daughter, Hannah. We end before the beginning, in the tender love within which Hannah is formed. The plot's circular nature makes sense given the internal linguistic developments.

Banks is a gifted linguist. She is asked by the US military to establish communication with an alien spaceship, one of 12 that have suddenly arrived and positioned themselves around the globe.

Taking a risk and drawing from the mathematical insights of fellow scientist, Ian Donnelly (Jeremy Renner), Banks begins to realize the aliens communicate in a circular form. It is a way of thinking that can only be grasped when the end of the sentence is understood before the beginning.

The discovery enables Banks to avert a global conflict and also make sense of her personal life. Hence the circular and philosophical logic of her question: "If you could see your whole life laid out in front of you, would you change things?"

The result is a plot that sustains both emotional connection and intellectual curiosity. A strong emotional narrative is generated first in the joy shared between Banks and her growing daughter, and second in grief as Hannah succumbs to cancer.

The alien presence and the resulting linguistic puzzle,

offers a pleasing set of interlocking intellectual plot-circles.

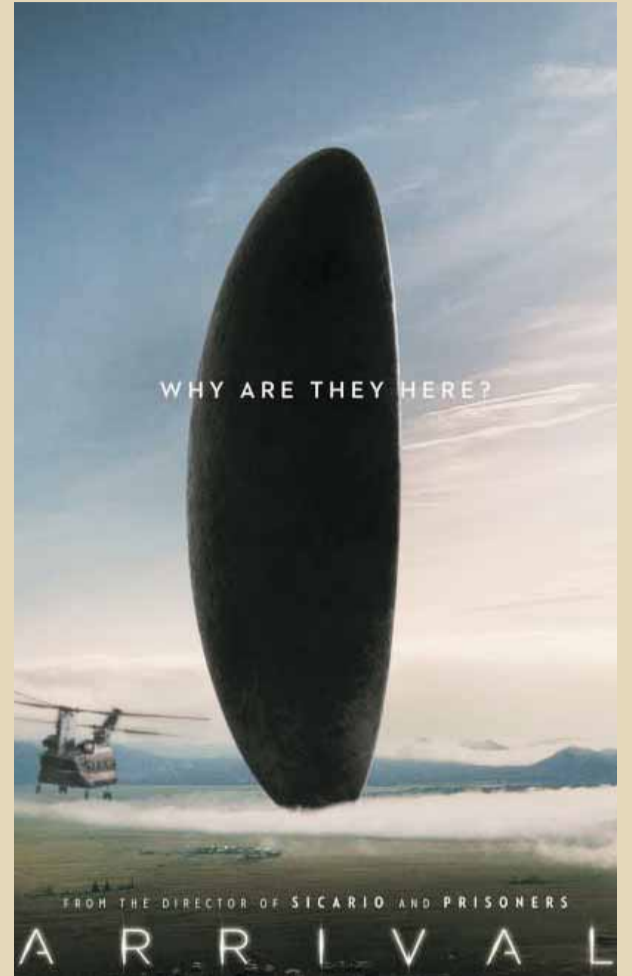
Arrival is directed by Canadian, Denis Villeneuve, three-times a winner of the Genie Award for Best Direction. The film is an adaptation of Tony Chang's Story of Your Life. Chang, American born of Chinese descent, has written 15 short stories, and gained a string of literary awards (including four each of the prestigious Nebula, Hugo and Locus Awards).

As we approach Christmas, it is interesting to lay Arrival alongside the Christian understandings of a baby in whom is God. In other words, the arrival of mystery comes not in alien technology spread around the globe but in the vulnerability of a baby born in a particular Jewish stable.

Unraveling this mysterious communication from another place is not the domain of gifted linguists. Rather, it is for those who let the children come. The Christian God of Christmas speaks not in complex linguistic forms, but in baby babble.

It brings to mind the words of the 20th century's most famous theologian Karl Barth. When asked to sum his whole life's theology in one sentence, his reply was more circular than linear. "Jesus loves me, this I know." It is a response in which complexity and mystery are enfolded in love. Such is the understanding of revelation present in the Christmas 'arrival'.

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.



Carolling a Kiwi Christmas

As Joy Cowley observes in the preface to A Book of New Zealand Carols, "In Aotearoa we celebrate Jesus' birth at a dawn filled with birdsong ... We worship in sandals and short sleeves ... in churches filled with the scent of sweet peas ... and we sing carols about snow. But ... now we have our own images ... to jingle in our head, tingle in our toes and remind us all year round of the Summer Child who fills our lives with light."

Rejoice in these uniquely Down Under images as you test your memory with muddled lines from one of our favourite Kiwi carols.

Bible Challenge

Sing in the happiness of open ___	___	___	___	C	___
Snow is not ___ and trees are not bare	___	___	___	A	___
[Sing of the] water and river and ___ of the beach	___	___	___	R	___
Hope is the Jesus gift, ___ is the offering	___	___	___	O	___
Sing of the ___ and...	___	___	___	L	___
...the green and the ___	___	___	___	L	___
Right ___ up Christmas belongs...	___	___	___	I	___
... to the ___	___	___	___	N	___
made in a moment a woman ___ birth	___	___	___	G	___
___ our Christmas (title)	___	___	___	A	___
Wise ones ___ journeys whatever the season	___	___	___	K	___
searching for ___ of the truth to be born	___	___	___	I	___
___ in our sunshine and...	___	___	___	W	___
...sweetness of ___	___	___	___	I	___
Carol the summer and ___ ...	___	___	___	C	___
...the ___ Child	___	___	___	H	___
Shepherds and ___ move over hillsides	___	___	___	R	___
___ not angels...	___	___	___	I	___
... but ___ to be shorn	___	___	___	S	___
Sing a ___ ...	___	___	___	T	___
... ___ can reach	___	___	___	M	___
everywhere, ___, here on the earth	___	___	___	A	___
Carol our ___, an upside down Christmas	___	___	___	S	___

CAROL OF THE REFUGEE CHILDREN TUNE: CRADLE SONG

*Away and in danger,
no hope of a bed,
the refugee children,
no tears left to shed
look up at the night sky
for someone to know
that refugee children
have no place to go.*

*The babies are crying,
their hunger awakes,
the boat is too loaded,
it shudders and breaks;
humanity's wreckage
is thrown out to die,
the refugee children
will never know why.*

*Come close, little children,
we hold out our hand -
in rescue and welcome
to shores of our land
in *aroha, touching
your fear and your pain,
with dreams for your future
when peace comes again.*

© Shirley Erena Murray 2016

*Maori for 'warm embracing love'
alternative line "in touching, in healing"



You can read Touchstone on-line!



All issues of Touchstone are available on the Methodist Church website: www.methodist.org.nz.

Living Beyond - Making Sense of Near Death Experiences

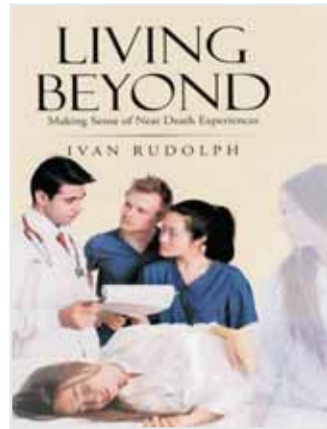
It would be halfway positive to report that this book is akin to the curate's egg - something that is partly good and partly bad. Unfortunately there is little to praise here.

Rudolph certainly covers the classical stages in near death experience (NDE): the soul's departure from a supposedly dead body, floating from above to view and hear what transpires around the body before moving through a tunnel to a place of light, peace, beauty and inner freedom.

In this new dimension angelic forces and previously dead relatives gather around the soul, who now appreciates his or her body has changed. A minority review their life at this point and return to earth-based life. Through the NDE, they have a new understanding of death and also undergo changes in their life patterns.

Living Beyond also provides a welcome critical examination of scientific concepts that postulate NDE is a form of defaulting brain energy.

However, unlike others - such as Elisabeth Kubler-Ross, Raymond Moody and Kenneth Ring - who have written on NDE, Rudolph is not a professional psychiatrist whose theses are backed by client contact. Instead, his interest is



to present his Christocentric agenda.

He aims to provide an alternative and solidly biblical overview of NDE. His examples of NDE are drawn from printed material and he rejects any accounts or experts who differ from his argument that God 'gives' a unique NDE to specific individuals.

Living Beyond is packed with supporting biblical quotes and examples. When Rudolph finds a NDE issue beyond his understanding, he simply theorises on scriptural evidence. He dismisses reincarnation yet elsewhere NDE is bracketed with reincarnation as two sides of the same paranormal coin.

In contrast to mainstream NDE experts, Rudolph divides the afterlife into three areas. First is Paradise/Hades which all souls reach. It is a place of radiant light, supernatural beauty and peace, as in most NDE research. But for Rudolph, souls remain there only until God's final judgement and then they face a division into heaven or hell.

Rudolph's examples often recount standing beside the lake of fire and brimstone while even Paradise holds prisons where souls are tormented by demons until rescued by angels. Heaven is an immeasurable city of golden (metal)

streets.

Such 'experiences' enforce the literal Biblicalist's fear of death and judgement, discarded everywhere else in NDE literature. Furthermore, Rudolph says the classic life review during NDE is for a minority of souls to have a chance to return to earth and repent before their death and eternal judgement.

Credible NDE researchers note that often people from strict religious cultures who have conditioned concepts about death initially experience what they have been led to expect. This includes the identity of the angelic beings they.

Rudolph seems to say everyone from every culture or religion instantly recognises God or Jesus. Other writers find that people of other faiths recognise other icons during a NDE.

Among writers such as Ring the prevailing consensus is that after life releases, there is no God-given judgment, but a self-evaluation. In fact, most people who experience an NDE move from a religious perspective to an unmediated spirituality.

Like other writers, Rudolph observes some who return from a NDE unsuccessfully readapt to earthly life, but his coverage is unbalanced and lacks evidence that shows positive aspects even in negative situations.

This is a shallow, ill-researched and unbalanced volume.

By Ivan Rudolph

2015, WestBow Press, 359 pages

Reviewer: William Elderton

May Your Shadow Never Grow Less - The Life and Times of Henry and Jane Holland, Canterbury, New Zealand, 1863-1945

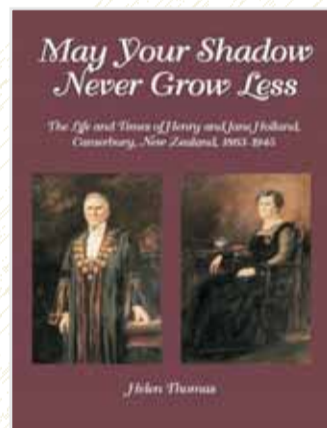
Henry (or Harry) and Jane Holland are undoubtedly deserving of a detailed biography.

Harry was a man of many skills. He began as competent Canterbury farmer, ran a successful threshing and traction engine importing business, and was an inventive machinery engineer. In 1898 he bought and became managing director of WA McLaren and Company, general haulage contractors and distributors, and moved his family to St Asaph Street in West Christchurch.

The independent income the business brought enabled Harry to take an increasingly full-time involvement in local Christchurch community affairs, first as a city councillor in 1911, then for seven years as mayor through World War I to 1919.

From 1925-1935 Henry was Reform Party MP for Christchurch North. A younger son, Sydney (Syd) Holland followed him as Christchurch North MP and became National's second party leader, then from 1949 until 1957 the first National Party prime minister.

For 60 years Harry was a very active and well-approved local preacher and Church conference delegate. He was vice-president in 1909 for the Primitive Methodist Church



and in 1915 for the Methodist Church. Harry was a long-time, zealous proponent of Bible in Schools.

Jane was equally well-regarded and she supported and led a host of local community and national organizations.

When Harry died in December 1944, Labour's Walter Nash honoured him as "a quiet, solid, steady man who took on the hard jobs...we on this side knew him as a straightforward, honourable opponent." Jane died just nine months later in October 1945.

The publisher's blurb makes the claim that this book is "a significant social history of early Canterbury, its farming, local body politics, and the important issues from the arrival of the Holland and Eastwood families in Canterbury in the mid-1860s".

The reader certainly gains often interesting glimpses of the early-mid 20th century lives of Christchurch's wealthier, upper middle class, business and professional elite, through WWI, the 1918-1919 influenza epidemic, the economic and political upheavals of the 1920s, the Great Depression, and WWII.

But this book of nearly 500 pages, self-produced by Helen Thomas, a great grand-daughter of Harry and Jane,

is really a dauntingly long and detailed Holland family history - writ large.

By endlessly quoting from Jane's 1882-1942 27 volumes of journals, the author gives an exhaustively detailed chronicle of Harry and Jane's truly busy and very productive family, church, business, community and political lives.

But too many pages chronicle just Holland family minutiae, undoubtedly of interest to Harry and Jane's offspring and wider family, but of limited interest to the general reader.

However, at the book's end, numerous family trees of their siblings and offspring, and lists of Harry's and Jane's extensive interests and community commitments, do help the reader navigate the detail.

For this reviewer, much of the book's interest came from the author's many illustrations, and their very broad range. They include unpublished family photos, portraits and mementos, also published maps, political cartoons, and side boxes of newspaper articles.

Overall the book cannot decide whether it is a family or social history. To be a truly useful and significant social history of Canterbury and Christchurch, it would have benefited greatly from more stringent professional editing and a focussed use only of relevant quotes from Jane's journals.

By Helen Thomas

2016, Fraser Books, 489 pages

Reviewer: Gary Clover

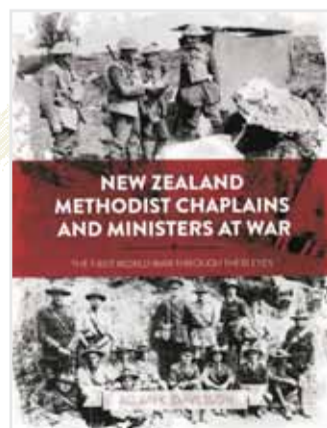
New Zealand Methodist Chaplains and Ministers at War - The First World War through Their Eyes

Dedicated to the memory of the late Alan Leadley and their 50-year friendship, this book is further evidence of the very considerable contribution Allan Davidson has made to the history of the Christian churches in New Zealand.

The Wesley Historical Society made a wise choice when they asked Allan to write a study of the involvement of Methodist ministers in WWI, whether as chaplains, as foot-soldiers, or as non-combatants. The result is a handsome, well-illustrated book that demonstrates both meticulous scholarship and wise judgement.

Half of the book is devoted to the story of the chaplains and the War, summarising Methodist attitudes to the conflict, the high level of response from Church members in terms of active military service, and the almost disproportionate numbers of present and future ministers who rallied to the flag.

Allan describes both the daily heroism of the chaplains and their stoic acceptance of the horrors of Gallipoli and



the Somme. One senses that through them the Church deservedly earned its place within this branch of the New Zealand war effort.

Certainly General Officer Commanding Alexander Godley thought so, and his respect for JA Luxford, the senior Methodist chaplain, was an important and consistent factor.

The second half of the book includes 52 letters and reports published in the New Zealand Methodist Times between July 1915 ('Our Soldier Boys' - written 'under fire' at Gallipoli, by Luxford) and March 1919 (a letter from LB Neale describing the immediate post-war recording of burial places on Gallipoli).

All these letters have to be read at two levels, since they are at the same time describing a terrible reality and encouraging patriotic support for an on-going but necessary conflict.

This book faces up to the ambiguities of Methodist response to the War. Allan does not deal with this particular

matter in so many words, but it needs to be remembered that the senior chaplains had been brought up in a Methodist world where the jingoism aroused by the recent South African War was still much in evidence. Both patriotism and the moral rightness of the Empire's policies were unquestioned.

Another sad factor revealed was the continuing existence of denominational barriers. They certainly made things difficult for Luxford when he had the task of allocating front-line chaplaincy appointments at Gallipoli. But war is a leveller and mutual respect grew because it had to.

Allan quotes Ormond Burton's sharp criticism of the chaplains. Some of this may have been justified back in the base camps where they seemed to be conscious of their badges of rank.

But where the bullets flew and death was imminent these same chaplains were always to be found. There they were just 'padres', as close to the dead and the dying as it was possible to be - knowing that that was where they belonged.

By Allan Davidson

2016, Wesley Historical Society, 148 pages

Reviewer: Donald Phillipps

FROM THE ARCHIVES

By Jo Smith, Methodist Archives Christchurch

Papanui's Methodist history

With the move of the Connexional Office to Weteriana House, its new purpose-built office building on Langdons Road in Papanui, Christchurch, the staff are looking forward to getting to know our new neighbourhood.

Papanui was on the route Maori used to reach Kaiapoi Pa probably because of the 70 acre bush of mainly kahikatea and totara. This bush was also attractive to European settlers who started arriving in significant numbers after 1850 because it was handy for building and firewood. It only took seven years to cut out the bush.

Langdons Road in Papanui is named after the early settler Thomas Langdon. Thomas lived on a farm there from 1858. He has an unfortunate connection with the Methodist Church in Chapel Street in that he had some sort of fit outside the church in 1904 and died.

Wesleyan services have been held in the Papanui area from 1851 after the arrival of Isaac Philpott who settled in that area. Regular services began in 1854 in a barn owned by James Reese. Rev John Aldred was the first minister to preach there.

Reese sold the land to the Wesleyan Church in 1858, and the Papanui Wesleyan Chapel was built on the corner of Harewood Road and Chapel Street in 1859.

The church building was rebuilt in 1870 and again in 1913. The 1913 church building has recently been replaced as a consequence of the Christchurch



An aerial view of the South Island Children's Home in the late 1970s with the newly built Fairhaven Hospital on the grounds of the Home.

earthquakes, and opened this year as the Christchurch North Methodist Parish's Chapel Street Centre.

Opposite the church on the other side of Chapel Street is the original five acre site of the Methodist South Island Children's Home. This is where the Golden Age retirement village now sits.

The Children's Home opened in 1914. The old house that was used for the Home was too small, and land was purchased across the road, at 91 Harewood Road. There, an art deco style purpose-built Children's Home designed by Melville Lawry opened in 1934. This building was demolished to make way for the

development of the Wesley Retirement Village.

The Christchurch Methodist Central Mission built Fairhaven Residential Home and Hospital on the Children's Home site in 1968. This has recently been demolished and new facilities built.

As the leader of the Papanui Burgess Association, Methodist minister Rev Thomas Griffin was responsible for the establishment of St James Park after World War I. By March 1926 the seven acres of park had been planted in English tree varieties. There is a memorial plaque and gates in his memory at the entrance.

Weteriana House is built on land that the Firestone Tire and Rubber Company owned from 1945-2009. The 26 acres of land was originally an apple orchard. The first pneumatic tyres in New Zealand were produced by the Firestone factory in Langdons Road in 1948.

Still to be built next to Weteriana House is the repository building for the Methodist Church of New Zealand national archives collection. Until this is completed, researchers can view historic documents, photographs, architectural plans and indexes at Weteriana House by making a prior arrangement with the head archivist.

Unsung Methodists William Jenkins, Native Interpreter

By Donald Phillipps

TO SEE WITH THEIR OWN EYES ...

On board the ship London, which berthed at Port Nicholson on May 1st 1842, were William and Catherine Jenkins of Leamington, Warwickshire.

They were part of a group of more than 50 from that part of England, taking advantage of the offer by the New Zealand Company for free passage to the other side of the world for them and their children.

When they embarked in January their daughter Jane was aged 2 and they had a son aged 10 months. Neither child made it to Wellington. Their loss must have been particularly harrowing for the parents, since William Jenkins acted as assistant to the surgeon on board the London.

William had been born in 1813 at Bridgnorth, in Shropshire, the son of Robert (an agent) and Agnes Jenkins. Of his upbringing little is known, but he seems always to have been employed as an upholsterer and cabinet-maker.

He later referred to having been a teacher in Warwick in 1836. If, as is likely, this refers to a Sunday school, he may have been brought up a Wesleyan Methodist, a likelihood supported by the fact that he had named his son John Wesley



William Jenkins



Painting by James Smetham of William Jenkins and the Maori party that travelled to England in John Wesley's house, 1863

Jenkins. His acceptance as a catechist in New Zealand suggests he was already a local preacher.

He married Catherine Jane Mewis at Birmingham at the beginning of 1839.

Wellington Wesleyanism was still in its formative stage when William Jenkins arrived. He must have been active. He recalled helping Gideon Smales move to Porirua when a mission station was established there.

When Samuel Ironside removed from Cloudy Bay after the Wairau Affray and wanted someone to take his place, he appointed Jenkins late in 1843. The District Meeting agreed to pay him a salary of £60.

He remained for two years, but the Maori population was dwindling, many of them moving to the Nelson area, so he and his family transferred to Motueka in 1845, where they stayed for five years.

He then moved to Nelson, resumed his trade as a cabinet-maker, and became more involved in community affairs. With his knowledge of Maori Jenkins was useful in negotiating land-sales, and he became an official Government Interpreter in 1853.

After 10 years he conceived the idea of taking a group of Maori leaders to see England with their own eyes - "to be shown over arsenals and dockyards, to be introduced to

religious and scientific institution", and to visit manufacturing centres.

This, he believed, "would have a beneficial effect on the minds of the Chiefs... and would tend greatly to produce those friendly feelings between the natives and the settlers so essential to the development of the resources of New Zealand." He had some support from the Governor, Sir George Grey, and with help raised £1600 towards the project.

The tour was controversial, however, and it is difficult to separate fact from opinion. It was clearly ill-considered from a financial point-of-view. When he returned to Nelson, Jenkins gave his account of the

events, but too much damage had already been done to convince the newspapers there.

The story of the tour has even been the subject of a recent novel. The least that can be said is that William Jenkins was an idealist and not the best person to organize and manage so complicated an enterprise.

On his return to Nelson he took up his trade as a cabinet-maker again. When CW Broughton, the interpreter to the Imperial Forces in the South Taranaki-Whanganui region was murdered near Patea, Jenkins was appointed in his place and moved to Whanganui in late 1865.

His health soon failed, however, and he died there on May 11th 1867. His friends in Nelson remembered him with affection and took steps to ensure that the Government kept its word and made a grant to his needy widow, Catherine, and their three children all aged under 12.

History doesn't always take much account of 'good intentions'. William Jenkins deserves to be remembered, and honoured, as a man of his times, not ours.

As I remember the first Methodist National Youth Conference

Cliff Couch has provided Touchstone several items he wrote for the 'As I Remember' segment of Radio New Zealand's 'Sounds Historical' programme. This story focuses on the Methodist Church's first national youth conference, a timely reminder given Tauwi youth are preparing for their first national youth conference early next year.

Cliff writes:

A popular activity for young adults in the Methodist Church had its origins in the first national youth conference held at Massey College (now Massey University) in Palmerston North at the end of 1946.

The programme in general was an extension of what was traditional at the long-established district Easter camps - inspirational addresses, study groups, worship services, and rousing hymn singing - all interspersed with recreation.

What made the Methodist National Youth Conference particularly noteworthy was the major emphasis it gave to recreation.

Seemingly by way of a pilot programme, we were led by a team of two young men and three young women from the Physical Welfare Branch of the Department of Internal Affairs, which was headed by the well-known sports broadcaster Lance Cross.

Having regard for their sporty attire, the young women of the team were dubbed the 'Romper Girls'.

Day by day were introduced to a wide variety of team games, folk dances, and entertaining action songs.

A valuable spin-off of this was the selection of printed material made available to us to use back in our local churches to develop more lively recreation programmes.



Physical Welfare Branch 'Romper Girls' teaching a popular action song at the first Methodist National Youth Conference

These comprised instructions for games and dances, musical scores, and song lyrics.

While the Physical Welfare Branch had been established by an Act of Parliament in 1938, it was not until after World War II in 1946 that it came into its own in fulfilling

its purpose of encouraging physical training, exercises, sport and recreation in New Zealand.

Its 60 staff members were located at centres around the country.

However, with a change of government

in 1949, less place was seen for the State in sport and the Branch went into decline in the 1950s.

On the other hand, Methodist youth conferences have continued at intervals up to the present day.

Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Na Weweli Ni Vula I Nuqa Lailai

(The Dazzling December)

Vakarautaka Talatala Akuila Bale

Sere I Solomoni 6:10 (Songs Of Solomon 6:10)

O cei ko koya sa kida mai me vaka na mataka, sa weweli me vaka na vula, sa serau tu me vaka na mata-ni-siga, ka rerevaki me vaka nai valu sa vakadrotini?...

Vula i Nuqa Lailai (Tiseba)

E vula i cagilaba ka rawa ni yacova sara yani na vula ko Maji se Epereli. Vula i nuqa lalai (smaller concentration of schools of Rabbit fish). Vakaluvani na saqa (crevally is spawning). Vakaluvani na qio (young sharks now born), Sisili voleka e matasawa (swimming close to shore), rawa ni kata na qio (sharks more inclined to bite).

Gauna ni dereneke na lairo, vakabibi na lairo vula. (this is the rich time of the land crab, especially the white crab. Ena so na vanua, e qai ta kina na balolo (In some areas the sea worm may appear).

Keli eso na uvi ni yabaki me vaka na vurai (can dig some early yams). Se na sekoula (flowering of flamboyant tree), Se talega na buabua kei na kuasi, (flowering of the timber trees both being species of Podocarpiaceae), vaka talega kina na nuqanuqa (also the nuqanuqa). Levu na uto (breadfruit mature), levu na vuata me vaka na maqo, kavika, dawa kei na painapiu.

Sa tavaki keda totolo sara na na weweli ni vula ko Tiseba. Na Vula vakaviti e dau vakatokai na Vula I Nuqa Lailai. Na Nuqa na ika(rabbit fish) e dau cabe vakalevu ena vula ko Tiseba kei na Janueri. E vuqa nai vosavosa vakaviti e dau salamuraia koto mai na vula oqo. Me vaka na:

"Da tu vata ga, vuvu na wai" e dau vakatautauvatatiki kei na qele ni nuqa ni ra dau solevu vata, e vakilai ni ra sa toso se yavavala. E vuvu kina na wai. E vaka

ni kureitaki na veika era tu ena buto ni sauloa ni sa dau vakilai na Siga Ni Sucu nei Jisu nai Vakabula, ena vula i nuqa lailai eda curuma, ka ni dau levu kina na noda tu vata, vakavuvale se vakaveiwekani.

Na weweli ni vula, eda sa vavaca tiko oqo e seretaka na Sere I Solomoni ena nona taro tiko se ko cei? Who is this? Sa kida mai me vaka na rarama, sa weweli me vaka na vula, sa serau tu me vaka na matanisiga ka rerevaki me vaka nai valu sa vakadrotini?

E dusia ga na Karisito kei na gauna ni Siga Ni Sucu eda sa curuma.

Na kida ni mataka e dau vakaciriloloma kina na draki ka gauna era dau ruku kina na qase me tekivutaki kina e dua na gauna ni qaravi tavi.

E ra dau yadrava na mataka ka sega ni yadrava na bogi. Na i tavi sa dau tekivu taudonu ni se mataka lailai ka ni se bulabula kina na yago, ni ceguvi na cagi ni mataka lailai.

Era kaya na dau ni draki, ni Vula levu e laurai ena vula sa dromu enai ka Tinikava ni Noveba 2016. Oqo na gauna e dau voleka mai kina ki Nurayura na Vula ka oti vicasagavulu na yabaki qai yaco tale, ka yaco mai Janueri 26 1948. Ena qai laurai tale ena 2034 enai ka 25 ni Noveba.

E uneune tale ko Niussiladi ena Vula sa dromu ka vaka e da taroga tiko na taro, se ko cei oqo sa weweli mai? Na cava eda sa cakava me vukea na noda mai tu ena vanua ni uneune oqo? Nai sau ni taro oqori e da

na bolei kina me vaka na dodonu ni tamata kei na Dodonu Ni Kalou. (Human Rights and God's Righteousness).

Eda duavata talega kei ira era vakaleqai ena uneune levu mai Kaikoura, kei na veivanua eso era vakaleqai. Ena weweli ni vula levu sa dromu, e vakilai sara mai vakayawa vaka ki Waikato na kaukauwa ni uneune oqo, sa vaka na kaukauwa ni Kalou e yavalata na bula, e vakilai na kena 'revurevu'.

E dau tarai keda talega na veika buli na weweli ni vula. E dau ca totolo na ika era qolivi ena gauna oqo, na nodra bula na marama ni ra dau vakavulagi, na ua gunu se na di caracara ni mati, sa dau vakilai na weweli ni vula na gogo.

Era dau tukuna, me da kakua ni dau vakacilavi vula, de tauri keda na weweli ni vula.

Na weweli ni vula e dau vakamoceri keda, ia, ko Jisu sa dau kidava na mataka caca. Sa totolo tiko na mataka lailai ka sa rarama levu na vanua ena gauna oqo, me da kilai Jisu ena mataka ni noda bula. Mo yadra, masu wilika nai Vola Tabu ka kidava tiko na gauna ena mataka lailai eda sa curuma.

Ena Same 57:8

"...Mo yadra mai, na noqu i ukuuku: drau yadra mai, na soliteri kei na api:

Au na yadra mai ni sa mataka caca tu..."

Sa kida mai me vaka na mataka. Oqo na gauna e dau digitaka kina na Karisito

me vakaraitaka kina na nona bula ni dau masu (Marika 1: 35), basika vei iratou na Tisaipeli ena drano (Joni 21: 4), tucake tale mai na mate (Luke 24:1) Sa dau tu kina na draki vakanomodi vakalomalagi.

E lutu kina na tegu ka vakasusuataka na dela ni vanua, ka dau maravu kina na wai ena draki ni mataka lailai. E talaci kina na butobuto ni bogi me sa siga, se i valavala ca kina bula sereki, ka vaka kina na mate (moce) kina bula (yadra mai).

Ia ko Jisu na Rarama mai Peceliema sa kauta mai na Bula. Me da Nuitaki koya ga, ka toso tiko ena kaukauwa ni Yalo Tabu me tuberi keda meda kua ni wele ena weweli ni Vula I Nuqa Lailai.

Meda kua ni wele ena weweli ni lavo kei na draki duidui eda curuma, ia me da serauni ena rarama nei Jisu ko koya ena Vakabulai keda ena gauna kecega. E sega na nona i vurevure ni rarama na weweli ni vula ia sa solia tiko nai dre (gravitational pull) me saqata na veika vakayago se vakayalo. Ia na Matanisiga Ni Yalo Dodonu, sai Jisu (Malakai 4:2) me cabe ena lomada ena vula i Nuqa Lailai oqo.

Ko Jisu na Vu ni siga ni sucu, sega ni kakana, se vu ni paini se ko matakau ceuceu mai sitoa me ukutaki kina na bula ena Siga Ni Sucu oqo.

Me Noda Vata Na Luvei Viti E Aotearoa Marau Ni Siga Ni Sucu Kei Na Kalougata Ni Yabaki Vou.



'O loimata o puapuaga na fanau le pese'

Now thank we all our God, With hearts and hands and voices, Who wondrous things hath done, In whom His world rejoices, Who from our mothers' arms, Hath blessed us on our way, With countless gifts of love, And still is ours today.

O may this bounteous God, Thru all our life be near us, With ever joyful hearts, And blessed peace to cheer us, And keep us in His grace, And guide us when perplexed, And free us from all ills, In this world and from the next.

All praise and thanks to God, The Father now be given, The Son and Him who reigns, With Them in highest heaven The one eternal God, Whom earth and heav'n adore, For thus it was, is now, And shall be ever more.

Ese le tofa loloto o le fatu pese na ia fatufatuina ma fa'aganaina leni pese. Peita'i o ona fatuga ma ona upu e fanau mai i le lotoaiga o sauaga, puapuaga ma le totomasa'a.

Na fanau mai leni viiga i taimi o puapuaga, taimi o le aasa o le Taua o le Tolufulu Tausaga i Europa (Thirty-Year of War 1618-1648). E tele ina fa'aigoina leni pese o le vii o Siamani (Te Deum of Germany), aua e masani ona usuina e faailoga ai le fiafia ma le olioli o tagata o le atunuu.

O Matini Rinikata na fanau mai o ia i se aiga mativa i le aso 23 Aperila 1586. Sa avea Matini ma tagata pese o le aufaipese a le Ekalesia St. Thomas Church o Siamani, ma na oo lava ina avea ai o ia ma ta'ita'ia o le aufaipese a se tasi o fai musika ta'uta'ua o JS Bach. O le 31 o le matua o lona soifua na valaauina ai o ia e fai ma faifeau i lona nuu o Eilenipeka.

Tailo fo'i i le aasa o le ogaumu na lafo iai Sakaraka, Mesako ma Apeteniko e Nepukanesa ma ogaumu-aasa o le vesesi o taua na lafo iai leni ali'i faifeau i le taimi o lana galuega fa'afai'ea. Peta'i e le'i manatu ifo leni ali'i faifeau i lona ola ma lona saogalemu pe fa'avaivai ai i lana galuega.

Ae sa fa'atonufo'ou i lana tofaloloto fa'afailotu lona ola vala'auina e avea ma auauna mo tagata o le Atua i le lalolagi, na afua ai ona ia tatalaina faitoto'a o lona fale, e fai ma mapuifagalele, e fai ma fa'amalumaluga, e avea ma falema'i mo se tagata nu'u ua mafatia ma sauaina i le taua. Na avea o ia ma taulasea e fofoina manu'a o tagata, sa avea ma tagata kuka aua sa ia kukaina taumafa mo tagata sulufa'i, na avea ma auauna e auauna atu i so'o se tagata i so'o se



Paulo Ieli

auala.

Fai mai le mau e ova atu ma le 50 tagata oti e tanu e leni ali'i i le aso e tasi. O le tausaga 1637 e 4000 tagata maliliu na tanuina e leni ali'i faifeau fa'atasi ai ma lona faletua, o le tausaga lea na ia fatuina ai leni pese lauiloa "Now Thanks We All Our God" mai totonugalemu o loimata o puapuaga.

O le tausaga fa'ai'u o le Taua o le 30 Tausaga (1648) na osofaia ai e Oseteria (Austria) le aai o Eilenipeka. Ma ua foliga mai ua toe fa'aopo'opo nisi fafie i le ogaumu ma fa'atuputeleina ai lona aasa e ala i pulega saua a Oseteria i tagata o leni aai.

E le'i tumamaina le mamafa o pulega ma sauaga e ui ina matau pologa tagata, ae sa toe fa'atonuina e ta'ita'i 'au o Oseteria tagata Eilenipeka e totogi atu se tupe tele i le malo o Oseteria.

Na talosaga le ali'i faifeau o Matini Rinikata i ta'ita'ia ina ia faapa'u i lalo le tele o le tupe e totogi ona e le mafai e ona tagata oloo mafatia ona totogi lea tupe tele. Sa ia faatonuina foi ona tagata ina ia faia ni talosaga ma anapogi e lagolagoina ai le latou talosaga i ta'ita'ia.

Fai mai ina ua ulua'i teena e le ta'ita'ia'u le talosaga, ona fai atu ai lea o Rinikata i ona tagata, "O mai, la'u fanau e, tatou te le maua se mapusaga i ia tagata, ae o maia tatou sulufa'i i le Atua." Na tootuli Rinikata ma ia ta'ita'ia ona tagata i talosaga ma le usuina o viiga lauiloa "Now Thanks We All Our God" fai mai na liua ai le loto maa'a o le ta'ita'ia'u i upu o leni pese, ma fa'alava ai le amoa e tusa o fa'asalaga.

Tatou pepese ia i leni pese ma le agaga fa'afetai e fa'atalitali ai le liutino tagata o le Atua i le lalolagi, soifua, aua e sa'olele le saunoaga a le Aposetolo i le Ekalesia i Roma.

Roma 8: 35, 37:

"O ai se na te faate'aeseina mai i tatou i le alofa o Keriso? o le puapuaga ea, poo le atuavale, poo le sau, poo le oge, poo le le lavalava, poo le pagatia, poo le pelu? A ua tatou manumalo a'ia'i i nei mea uma lava, ona o ia ua alofa mai ia te i tatou."

Paulo Ieli

Malo le fa'atamasoalii i alo o le Sinoti Samoa

Ua tatou I luga o le gaga e pei o lea muagagana, aua ua toe oni nai vaiaso ona tatou taunuu lea I le faaiuga o leni tausaga. Ua umi ma mamao le ala na tatou savalia mai, ae talitonu lava o le aao faaloaloa o lo tatou Matai ua mafai ai ona tatou taunuu I le toe masina leni o la tatou folauga, faamalo le malaga, faamalo foi le onosa'i, faamalo le folau manuia.

Tatou te faapea ane ai faatasi ma le taule'ale'a Eperu: 'lo'u agaga e, ia e faamanu atu ia Ieova, o mea uma foi o I totonu ia te a'u ia faamanuina ai lona suafa paia'.

I le agaga faaloaloa oute faatalofa atu ai I lau afioga I le Peresetene malolo, susuga Tovia Aumua ma le faletua ia Leotele.

Faatalofa atu I susuga I Taitai Itumalo ma faletua, le paia o le Auaifaluga ma faletua ma alii, lau afioga I le Peresetene Malolo o le Mafutaga Tamaitai Niu Sila, faapea foi le afioga I le Peresetene o le Mafutaga Tamaitai o le Sinoti Samoa ae maise foi o le Fofoga ma le Teuolooa a le Mafutaga Tamaitai o le lalolagi, tofa ia Itamua Robertson ma le faletua ia Leu Pupulu.

Taitai o Tupulaga, ma le mamalu o le Sinoti Samoa I ona tulaga faalupelupeina. Talofa, Talofa lava! Faamalo lava le soifua maua ma le lagi e mama. Faamalo le tauatai mo le Atua ma lona finagalo.

I lena masina ua tuana'i atu na usuia ai le fonotele (Convention) a le Mafutaga Tamaitai o le Ekalesia, ao le toe fonotaga foi a le afioga I le Peresetene faletua ia Olive Tanielu ma lana Komiti Faafoe, o e na ta'ita'iina mai le Mafutaga Tamaitai o le Ekalesia Metotisi Niu Sila I le lua tausaga ua tuana'i atu nei.

E lei faigofie ona o le tele o fita o le galuega, peitai, na matou molimauina le alofa o le Atua I lau afioga I le Peresetene malolo Olive ma lau Komiti Faafoe. Malo fai o le faiva, faafetai le faatamasoalii, malo le loto tele, faafetai le matau I le Atua.

E momoli foi le faafetai tele I le paia o faletua ma usufono taitasi ona o le fonotaga o leni tausaga, faamalo le onosa'i ma le lava papale I mataupu talanoaina o le fonotaga. Faafetai I le afioga I le Peresetene faaagaaga o le Mafutaga faletua ia Leotele Aumua ma Tamaitai o le Sinoti Samoa mo le faiga lotu na outou tapenaina aua

se tasi vaega o le polokalame. Tau ia ina ia viia le Atua I mea uma lava ua outou faia mo Ia.

Saunia i tatou uma mo le Kirisimasi

Ao leni ua tatou savalia le vaitau o le Ativeni, o le vaitau o le tapenapena ma le sauniuni. O le vaitau e tomanatu ai le Ekalesia o oe lava lea ma a'u I lo tatou faamoemoe ma mea uma o faamoemoe iai I le afio mai o Keriso I le taimi ua tuana'i, I le taimi nei faapea foi ma le lumanai. O le vaitau lava leni tatou te faalogoina ai le leo o le toeaina o Ioane le Papatiso o lo'o tauvalaau ia I tatou uma lava ina ia tatou salamo aua ua latalata mai le malo o le lagi.

O le vaitau e mamafa ai le sausu a le toeaina ma faamanatu mai ia I tatou le taua o le salamo ma liliu ese mai o tatou uiga tuai, ae faafouina o tatou loto e faatalitali ai le afio mai o le Mesia.

O le vaitau e luitauina ai I tatou e le Papatiso, ina ia toe papatisoina o tatou loto e ala I le agaga o le Atua, ina ia toe maua le leleiga ma se uso, po o se tuagane, tuafafine, po o se tasi I totonu o lou aiga, o lau Matagaluga, po o le Sinoti foi, e le o lelei lau lua mafutaga, lua te le o fetautalaa'i, ina ia fai se faaleleiga.

Ina ia mafai ona e faamagalo atu iai. Ina ia mafai ona e alu iai ma fai atu iai oute alofa ia te oe, faamagalo mai so'u sese, so'u faaletonu, so'u vaivai.

O le vaitau e tatau ona faamagalo ma faagalolua I mea ua tuana'i, ae faafou, teuteu, faalaulelele le ala e pei ona pese Ioane le papatiso, faalagatasi vanu ma mea maupe'epu'e o lou finagalo ma lo'u loto ina ia afio ma soifua ai le Mesia, le Pepe o le Kirisimasi.

Le paia e, o le Sinoti Samoa saunia ma tapena lou finagalo ma o tatou loto ina ia soifua ai Iesu le Pepe o le Kirisimasi, le Mesia na valoia, le Alii Faaola o le na afio mai e saunia le faaolataga mo I tatou.

Faamanuia atu le Kirisimasi I lo outou paia ma lo outou mamalu o e uma lava e faitauina la tatou nusipepa ma le itulau a le Sinoti Samoa. Ia maua se Kirisimasi fiafia ma se Tausaga Fou manuia I le alofa ma le mafuta mai o le ALii o le filemu ia I tatou uma.

Suivaia Te'o



New Zealand MWF 2014-16 national executive.



NZ MWF 2014-2016 national executive (front) with Sinoti Samoa MWF national executive (standing).

Lele lelei 'a e ngaahi polokalama 'a e Siaola Siaola Social Services running well

By Ikilifi Pope

'Oku haa mai 'oku lele lelei 'aupito 'a e ngaahi polokalama 'a e Siaola 'i he ngaahi siasi mo e feitu'u kehekehe 'oku fakalele aii. 'The ngaahi uike si'i kuo maliu atu na'e faka'ilonga'i ai 'a e tapuni ki he faka'osinga 'o e ta'u ni 'a e polokalama Lautotaha Mentoring 'a Uelingatoni pea mo Mo'unga Heamoni 'i Northcote, ko e fakamatala ia 'a e talekita 'o e Lautotaha, Valeti Finau.

Ko e Lautotaha foki ko e taha ia he ngaahi polokalama 'a e Siaola 'a ia 'oku nau fakalele po ako mo e tokoni (mentoring) ki he fanau ako. Kuo fuoloa ta'u foki 'a e lele mai 'a e polokalama 'i Uelingatoni pea 'oku ola lelei 'aupito.

Kuo lava foki 'a e fanau ni'ihii 'o hu ki he 'univesiti koe'uhii ko e tokoni kuo fai 'e he polokalama ni. 'Oku 'ikai ke ngata foki aii ka 'oku 'iai mo e fanau na'a kau kau 'i he polokalama ni pea kuo lava 'enau akoo pea 'oku nau toe foki mai 'o tokoni ki he ako 'a e fanau 'oku nau kei 'alu hake.

Na'e toe pehe foki 'e Valeti 'oku ne faka'amu ke toe lahi ange e ngaahi va'a 'o e Lautotaha 'e fokotu'u 'i he ngaahi siasii. Ko Uelingatoni foki na'e kamata pea hoko mai ai ki Mo'unga Heamoni pea 'oku 'amanaki ke fokotu'u mo e polokalama Lautotaha 'i Pukekohe mo Waiuku 'o fengau'e'aki ia mo Wesley Collge he ta'u fo'ou.

Na'e taa'imalie foki 'a e polokalama Lautotaha 'a Uelingatoni 'i he me'a mai 'a e pule 'o e Potungae Kakai 'o e Pasifikii (Ministry of Pacific Island Affairs), Pauline Winter kae'uma'a 'a e kau fakaafe kehe pe na'a nau lava mai ki he

tapuni 'a e polokalama ni ki he faka'osinga 'o e ta'u ni. Na'e lava atu foki mei 'Okalani ni 'a e talekita 'o e Siaola, Kathleen Ta'ufou, Vailanu Situ'a mo Lavinia Helu mei Mo'unga Heamoni pea mo 'Olivia Samiu mei Ellerslie.

Ko e me'a fakafiefia foki ko e poupu 'a e ngaahi matu'a 'o e fanau pea mo e kau taki lotu foki, ko e talaloto fiefia ia 'a Valeti. 'I he polokalama ko ia 'a Uelingatoni na'e lava mai ki ai mo e faifekau 'o Taranaki, Simote Taunga pea pehe ki he faifekau 'o Tawa, Hiueni Nuku kae'uma'a 'a e siasi Ha'amo'a 'o Tawa foki. Na'e tatau pe foki mo e polokalama ko 'a Mo'unga Heamoni 'i Northcote.

Na'e faka'osi'aki 'a e fakamatala 'a Valeti 'a 'ene fakamalo ki he Wellington mo e Auckland Volunteers Service 'i he tokoni matu'aki mahu'inga ki hono kumi 'o e kau tiuta pe mentors ke tokoni ki he Lautotaha.

Ko e tokoni ko 'enii 'oku fu'u matu'aki mahu'inga 'aupito ia ki he polokalama ni. Pea kou fie 'oatu ai pe mo e popoaki talamonu fakakilisimasi kia kinautolu kotoa pe na'a nau tokoni mai ki he polokalama Lautotaha pea pehe foki ki he Siaola. 'Ofa ke mou ma'u ha kilisimasi fiefia mo ha ta'u fo'ou monu'ia.

'I he taimi tatau pee foki kuo teuteu atu 'a e Siaola ke fakahoko 'a 'enau faka'ali'ali (Expo) ki he ako ia 'a ia ko e faka'ilonga'i 'a e ta'u 10 e lele mai 'a e Siaola. Ko e Expo ko 'eni 'e fakahoko ia 'i he 'aho 3 'o Tisema ki he siasi Metotisi 'o Otahuhu. 'E toki 'oatu 'i he Pukolea ka hoko 'a e ongoongo felave'i mo e polokalama ko 'enii.



Ko e ni'ihii 'o e kau faifekau na'a nau lava mai 'o fakatau 'enau fo'i piliki 'i he misinale 'a Saione. Ko e katoa 'o e kau faifekau ko Lute Pole (Epsom), Saikolone Taufu (Waitakere), Metui Tafuna (Hamilton), Hosea Tupou (Waitakere), Vaitulala Ngahe (Manurewa) mo Kuli Fisi'Iahi (Dargaville).



Ko e hoo e faifekau Niue Tiulipe Pope (lotomalle, sai ke tau 'ilo) mo e kau fefine 'o Saione lolotonga 'enau fakame'ite he 'aho katoanga misinale mo e fakatau piliki.

Fakalakalaka Fakatau Fo'i Piliki Langa Falelotu Peulisi Saione Brick Sale to Build New Church Progressing Well

By Ikilifi Pope

The Misinale (annual offering) ceremony of Saione Parish in Papatotetoe was also an opportunity to 'sell bricks' to build a new church. At the Misinale this year the parish sold about 30 'bricks' which earned \$15,000 on top of the annual offering.

The Parish has also sold 'bricks' to other Tongan churches, through men's groups (or Kalapu Kava-Tonga) and to relatives, friends and the wider community.

So far, Saione Parish has sold about 150 brick which has brought in \$75,000 over the last three months. The Parish thanks ministers, stewards, churches, the men's group, friends and relatives who were able to buy a brick and support the project. Merry Christmas and Happy New Year to you all.

'Oku hoko 'a hono ma'alali 'o e katoanga misinale ko ha faingamalie ia ki Saione ke fakatau mo tu'uaki atu 'enau "fo'i piliki". Ko e founa foki ko 'enii ko e taha ia he ngaahi founa kuo ngaue'aki 'e he Vahenga Ngaue ni ke fakatau atu'aki 'enau fo'i piliki.

Na'e tatakii 'a e fakatau fo'i piliki 'i he misinale 'o e ta'u ni 'e he faifekau 'o Epsom, Lute Pole mo hono kaingalotu, 'a ia na'a nau lava mai 'o tatakii 'a e ouau 'o e katoanga.

Na'e kau atu ki ai mo e famili, kau faifekau mo e kaunga maheni 'o e faifekau Saione mo hono potu siasi 'a ia na'e tu'uaki ki ai 'a e fo'i pilikii. Kuo faka'a'au ke toe mahino ange 'a e founa 'o e fo'i piliki pea kuo pole mai ai 'a e ni'ihii 'e fakatau 'enau fo'i piliki 'a kinautolu 'i he misinale 'o e ta'u kaha'uu.

'I he ngaahi founa kuo ngaue'aki 'e Saione na'e kamata'aki ia 'a e "Ngaahi Siasi". Ko e founa ko 'enii 'oku fakatau'ua ia ki he ngaahi siasi kotoa pe 'i Nu'u Sila ni.

'Oku nau kamata pe 'i he lotofale 'o e Metotisi kae toki hoko atu ki he ngaahi lotofale kehee hangee ko e SUTT, Katolika, Siasi Fakatahataha mo ha toe siasi pe 'o ha kainga Tonga 'oku 'i Nu'u Sila ni.

Ko e founa hono ua ko e 'Feohi'anga Kava Tonga' pe koe ngaahi kalapu 'a ia 'oku fa'olaki 'a e kakai Tonga tokolahi 'aupito. 'Oku kau ki ai 'a e fa'ahinga 'oku nau oo 'o lotu pea mo e fa'ahinga 'oku 'ikai ke kau kau kinautolu ia ki ha siasi.

Na'e haa mai mei ai 'a e tokoni lahi pea mo e ola lelei 'a e founa ko 'enii. Kuo lava foki eni 'a e kalapu lahi 'e ua pea kuo lava 'o fakatau atu 'a e fo'i piliki 'oku ofi pe he 100. Pea 'ku kei toe lahi mai foki 'a e ngaahi kalapu 'oku te'eki ke fakatau 'enau fo'i piliki.

Ko e taha 'o e ngaahi founa kuo fai ki ai e siofaki 'a Saione ko e fakatau he internet pea 'oku mateuteu ki ai 'a e Potungae Talavou 'a ia ko honau fatongia kia. 'Oku toe 'i ai pe foki mo e ngaahi founa kehe ki he fakatau 'o e fo'i piliki 'a ia 'oku nau kei tu'u tatali mai pee pea mei he tafa'aki 'o fakaongoongo mai.

Lolotonga ko 'enii foki 'oku ta'alo mai mo tu'a 'Okalani 'oku nau mateuteu pee ke a'u ange 'a e kau fakatau piliki ki honau potu siasii. Kuo ma'u foki 'a e fakaha mei he faifekau 'o Dunedin, Sifa Pole mo e tangata'eiki motu'a taha 'i he siasi, Onesi Taungapeau 'oku na 'osi mateuteu ki naua ke a'u ange 'a e fakatau piliki.

'Oku fakafiefia foki 'a e fie tokoni 'a e kainga Tonga pea mahino ko e langa ngaue kotoa pe 'oku tau fai ko 'etau teuteu ia ma'a 'etau fanau 'i he kaha'uu.

Ko e fo'i piliki foki 'e 5000 'oku tu'uaki fakatau 'e he kainga lotu ni pea 'oku pa'anga 'e 500 ki he fo'i piliki. Ko kinautolu te nau fakatau ha'a nau fo'i piliki 'e tu'u honau hingoa 'i he holo fo'ou 'o e siasii 'o ka lava 'a e ngauee.

Na'e toki kamata foki 'a e fakatau 'o e fo'i piliki 'i he mahina 'e 3 na'e toki 'osii pea kuo a'u eni ki he fo'i piliki 'e 100 tupu kuo fakatau 'a ia kuo a'u nai ki he pa'anga 'e fitu mano tupu kuo ma'uu. Ka lava 'o fakatau 'a e fo'i piliki 'e 5000 'oku taumu'a ki ai 'a e siasii ko e lava ia 'a 'etau ngauee.

'Oku 'oatu ai pe foki 'a e fakamalo mo e popoaki fakakilisimasi mei he Vahenga Ngaue Saione ki he kau faifekau kotoa pee, kau setuata, ngaahi potu siasi kau palesiteni 'o e ngaahi kalapu kae 'uma'aa 'a e ngaahi kainga mo e famili kotoa pe kuo mou tapa mai 'o tokoni 'o fakatau e fo'i pilikii.

Tauange ke kei foaki ivi mai 'a e Tamasi'i 'o e 'Ai'angakai koe'uhii ko e ngaahi fatongia kotoa pe 'oku mou fuesiaa. 'Ofa ke mou ma'u ha kilisimasi fiefia mo ha ta'u fo'ou monu'ia pea tau toki femataaki 'i he ta'u fo'ou na.



Ko Fakapelea Paongo (Year 11, Wellington College) 'a ia ko e taha he ongo MC na'a na fakalele 'a e polokalama.



Ko e Pauline Winter, pule ki he kakai 'o e Pasifikii (Ministry of Pacific Island Affairs) lolotonga e tapuni e polokalama Lautotaha 'a Wellington



Ko e ni'ihii eni he komiti 'oku nau teuteu'i 'a e Expo 2016.

FAKALOTOFALE'IA

Tau Langa Hotau Fale ke Ma'uma'uluta (Luke 2:7)

Let us build our families in harmony

By 'Ikilifi Pope

'I he fa'ahi ta'u fakakilisimasi ko 'eni 'oku tau 'amanaki atu ke fakama'opo'opo kitautolu mo hotau ngaahi siasi pea mo hotau ngaahi famili foki. Ko e tokolahi 'ia kitautolu 'oku ngauee te nau ma'u taimi ke malooloo 'o lahi ange honau taimi mo honau ngaahi famili. 'I he lolotonga 'o e ta'uu 'oku lahi ange 'a e ngaahi taimi 'oku tau vaamama'o ai koe'uhii ko e akoo pea mo e ngaue foki.

'I he uHINGA ko iaa 'oku mahu'inga ke tau toe fakama'opo'opo hotau ngaahi famili ke kei pukepeke 'a e ma'uma'uluta pea mo e faaitahaa.

Ko u faka'amu ke toe faka'ilonga'i 'a e fakakaukau 'o e ma'uma'uluta 'i hono ngaue'aki 'e he puleako 'o e Kolisi Tohitapu Trinity 'i he taha 'o 'ene ngaahi Fakalotofale'ia 'a ia na'a ne pehe ai, "Ko e "tokomea" 'o e fale Tonga, ko e ongo 'akau 'oku fakatakoto mei he to'ofufuu ki he 'apai tatau ki he taa mu'aa mo e taa mui. Ko e me'afua ia 'o e fale lelei. Ka 'osi leva hono langa e fale, pea 'oku tuki lii au e tokomea ki hono tokoto'anga.

Ko e too lelei, pea ko hono lea " 'oku ma'uma'uluta" pea 'ikai ke too lelei pea 'oku pehe leva 'a e tokotaha langa 'oku " 'ulutoki 'a e fale..." (Touchstone, December 2013: Fakalotofale'ia, p20).

Ko hotau ngaahi famili ko 'etau mata'ikoloa ia, pea ko 'ene ma'uma'uluta ko e malohi ange ia 'a e tu'ungafale ko e famili pea mo ha toe tu'ungafale pe te te kau ki ai 'o hangee ko e siasii, komiti fakakolo, kulupu liipa'anga, kalapu kavatonga pea mo ha toe tu'ungafale pe tete kau ki ai.

Kuo hifo 'a e Tamasi'i 'Otua 'i he 'ai'angakai 'o e manu ko e tu'ungafale ia ke me'afua'aki 'a 'etau langa hotau ngaahi famili 'o hangee ko e anga fakatokilalo, 'ofa pe mata kainga, faka'aki'akimui, faka'apa'apa mo e toka'i. Ka kau 'a e ngaahi me'a mahu'inga koi aa 'i he langa mo e faka'opo'opo hotau ngaahi famili pea 'oku ou tui 'e tokoni ia ke tau ma'u ai 'a e "ma'uma'uluta".

'OFA KE MOU MA'U HA KILISIMASI FIEFIA MO HA TA'U FO'OU MONU'IA



Ko e "ma'uma'uluta" 'o e langa hotau fale (famili) ko e kau ai 'a e tamasi'i 'o e 'ai'angakai e manu.

Konivesio Potungaue 'A Fafine 2016

Methodist Women Fellowship Convention 2016

By 'Ikilifi Pope

Na'e fakahoko 'i he mahina ko Novema 'a e konivesio pe fakataha lahi fakata'u ua 'a e Potungaue 'a e kakai fefine 'o e Siasi Metotisi 'o Nu'u Sila ni (MWF) 'a ia na'e fakahoko 'i Hastings. Ko e kaveinga 'o e Fakataha ni, "We are the hands of God, reach out" pe ko kitautolu ko e nima 'o e 'Otua, mafao atu". Na'e fakafuofua ki he toko 80 'a e kau fakafongga mei he ngaahi tapa kehekehe 'o e Te Hahi Weteriana/Siasi Uesiliana 'o Nu'u Sila ni 'a ia na'e kau ki ai 'a e kau palangi, kau Fisi mei he Wasewase ko Viti, Sinoti Samoa pea mo e Vahefonua Tonga foki.

Ko e taha 'o e ngaahi me'a mahu'inga 'o e konivesio ko 'enii ko e 'i ai 'a e palesitini 'o e Siasii, Rev. Prince Devanandan pea mo e tokoni, Viv Whimster 'o na fakakoloa 'a e feohi'anga 'i he akotohitapu pea mo e poupu ko he ngaahi fatongia 'o e Potungaue 'a Fafine 'a e Siasii.

Na'e tanaki foki 'i he konivesio ni 'a e \$30,100 ki he ngaahi poloseki makehe 'oku fa'a tokoni ki ai 'a e Potungaue 'a Fafine. Ko e konga 'o e pa'anga ko 'enii 'oku foaki ia ki he CWS ke tokoni ki he afaa fakatalopiki ko ia na'e too 'i he 'otu motu Filipaine. Pea 'ikai ko ia pe kae toe tokoni ki he ngaue 'a e Young New Zealander



Ko e kau fakafongga eni ki he konivesio 2016 'a e Potungaue 'a Fafine 'a e Metotisi na'e fakahoko 'i Hastings 'i Novema. Na'e taki atu mei he Vahefonua Tonga 'a Siniva Moli, sekelitali Potungaue 'a Fafine pea mo e kau fakafongga 'o kamata pe mei Dunedin 'o a'u mai ki 'Okalani ni.

Foundation. Ko e ngaahi tokoni foki eni na'e 'ave ai 'a e tokoni ki Tonga ki he kulupu ko e "Ama Takilao" ke langa'aki 'a e ngaahi tangikee vai 'i he ngaahi feitu'u 'oku ma'u ngata'a ai 'a e vai ke inu 'a e kakaii.

'I he kaveinga 'o e ngaahi poloseki makehe (special project) ki he 2016-17 ko e "Let God's Light Shine" pe ko e "Tuku e Maama 'a e 'Otua ke Malama Atu".

Ko e taha mo e ngaahi me'a mahu'inga na'e fakahoko 'i he Konivesio ni ko e ako felave'i pea mo e Friendship Scholarships

pe ngaahi sikolasipi 'oku tokoni ki he fanau fefine Pasifiki 'o kamata mei he ta'u 16 ki 'olunga. 'Oku mahu'inga foki ke fakatokanga'i 'e he ngaahi potu siasii 'oku 'ataa 'a e ngaahi sikolasipi ko 'enii ke tohi mai ki ai 'a 'etau fanau fefine 'oku kei 'i he mala'e 'o e ako ke tokoni ki he 'enau ngaahi feinga 'oku faii.

Ko e kau fakafongga ko eni mei he Potungau 'a Fafine 'a e Vahefonua na'e taki ai e sekelitali Siniva Vaitohi pea kau ki ai mo e kau fakafongga hange ko Fumi Saafi,



Ko Hone Fa'efita Tafuna, hoa e faifekau Hamiltoni lolotonga 'ene lea he konivesio 'a e kakai fefine 'o e Metotisi.

'Iunisi Ha'unga mo Meliame Kava mei 'Okalani pea pehee foki mo e kau fakafongga mei he mei he ngaahi Vahenga Ngaue kehe 'a e Vahefonua Tonga o Aotearoa.

Foaki QSM Ki he Faifekau Sea Vahefonua Tonga o Aotearoa

Vahefonua Tonga Superintendent Receives QSM

By 'Ikilifi Pope

The superintendent of Vahefonua Tonga o Aotearoa, Rev Tevita Finau was one of those citizens who were awarded the Queen's Service Medal on Labour Day weekend this year for their service in the community. Tevita received the QSM for his work with the Tongan community, especially in the Wellington area.

For more than 30 years Tevita helped Wellington's Tongan community with practical matters such as banking and applications for housing as well as with social issues such as youth problems, immigration matters and many more. He also supported students who came to Victoria University but had no relatives to rely on for extra supports in their daily needs.

Tevita is now the presbyter of Northcote Tongan Methodist Congregation and chair of the Sialoa, where he maintains his involvement with community works amongst the Tongan community.

Na'e kau atu 'a e faifekau sea 'o e Vahefonua Tonga, Tevita Finau ki he foaki metali fakalangilangi, QSM (Queen's Service Medal) 'o e ta'u ni koe'uhii ko 'ene ngaue mateaki ma'ae komuniti Tonga 'i he fonua ni.

'I he kamakamata mai ke tokolahi 'a e kainga Tonga 'i

Uelingatoni na'e kau 'a Tevita he kau taki 'o e komunitii pea pehe foki ki he siasi Metotisi. Ko e ta'u foki eni 'e tolungofulu tupu nai 'a e ngaue mateaki 'a Tevita pea mo hono famili ma'ae komuniti 'o e kakai Tonga 'i Uelingatoni.

Na'a ne kau foki 'i hono tokoni'i 'o e kakai Tonga na'a nau folau mai he vaha'a ta'u 1973 ki he 1979 'a ia ko e taimi foki eni na'e kei tokosi'i ai 'a e kakai Tonga 'i he fonua ni kae tautautefito ki Uelingatoni 'a ia na'a ne nofo ai mo hono famili.

Na'a ne tokoni lahi foki mo hono hoa, Valeti Finau ki he kakai Tonga 'o Uelingatoni he taimi ko iaa pea pehe foki ki he fanau ako Tonga na'a nau folau mai 'o ako he 'univesiti 'o Vikatolia.

'I he lolotonga ni kuo hiki mai 'a Tevita mo hono famili 'o ngaue fakafaifekau he siasi Metotisi 'o Northcote pea 'oku kei hokohoko atu ai pee 'ene ngaue ma'ae kakai Tonga 'o e komuniti. Na'a ne kau foki he ni'ihi na'a nau folau atu ki Tonga 'o fakafongga ma'ae komuniti he hala 'a e tu'i na'e toki 'osii, Tupou V.

Pea 'oku lahi mo e ngaahi ngaue ma'ae kakai Tonga 'oku ne fakakaungatamaki ai 'o tatau pee he siasii mo e komuniti foki.



Ko e Faifekau Sea 'o e Vahefonua Tonga 'o Aotearoa, Tevita Finau mo hono hoa, Valeti Finau hili e katoanga hifaki metali fakalangilangi 'o e kau ngaue mateaki he komuniti. Na'e fakahoko 'i he Fale Pule'anga 'i Uelingatoni. Rev Tevita Finau and his wife, Valeti after the investiture ceremony at Government House in Wellington.