

TOUCHSTONE

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

Kirchentag marks 500 years of Reformation



More than 100,000 people attended the Protestant Kirchentag Festival in Germany in May.

In May Methodist Church of New Zealand vice president Viv Whimster and her husband Jeremy were among the 100,000 people who attended the German Protestant Kirchentag.

Kirchentag is a festival held every two years to worship, celebrate and debate current issues.

Viv says the theme for Kirchentag 2017 was 'Du siehst mich - You see me' (Genesis 16:13). And much of the focus was on the 500th anniversary of the Reformation.

Most of Kirchentag 2017 was held from May 24 to 28 in Berlin with related activities in other cities, including Wittenberg where Martin Luther launched the Protestant movement.

"Kirchentag was not so much a celebration of Luther himself, but a challenge and critique for on-going reformation and transformation of the Church," Viv says.

The participation of lay people is an

important part of Kirchentag. Viv and Jeremy were 'invited guests', and they joined representatives from churches across the world in bible studies, panel discussions, lectures, worship services, concerts and conversations.

"We were fortunate to be billeted with a lovely German couple and their two boys, who treated us like family. Although it would have been an advantage to speak German, a summary of the Kirchentag events was available in English."

An opening Act of Remembrance took place outside the Tempelhof Airport in Berlin, a reminder of Communist days. Viv and Jeremy had visited other countries on their trip to Europe (Austria, Czech Republic, and Hungary) and the event reminded them of the immense upheaval, loss and sadness people there have suffered over the last century.

On another occasion a minute of silence was held across all Kirchentag events to express grief at the loss of more than 10,000 lives as refugees have made the journey to Europe over the last three years.

Viv says each day of Kirchentag started

with Bible studies in various languages. They were led by people as diverse as the Archbishop of Canterbury and a human rights activist from Addis Ababa.

"We attended discussions on pluralism, migration and Korean perspectives, debates on transformation and the danger of independent theology, open-air worship and communion.

"There was also plenty of music - singing at each of the three concurrent opening services, choral or musical items at most of the talks, and many concerts.

"Highlights for us included Karl Jenkins' The Peacemakers performed in a packed cathedral, a jazz concert of Beatles' arrangements played by a cello quartet, and Argentinian-Israeli wind-player Giora Feidman and the many thousands-strong brass players at the final outdoor service."

The concluding service took place on the banks of the Elbe at Wittenberg. Viv says thousands of people attended and extra trains ran from Berlin. Roads were closed, army units constructed a floating bridge across the river to provide access,

and support personnel and ambulance crews were on hand.

"We climbed the Reformation tower, constructed in the shape of Luther's bible, to get a bird's eye view of Wittenberg. We also stood by four huge bells as they were rung before the start of worship, drank lots of water, listened to the main address in English, and took part in communion.

Returning to the station via Wittenberg town, Viv and Jeremy saw the door with Luther's 95 theses and visited a small exhibition of old books and sacred manuscripts.

They were also confronted by a caricature of Luther revealing the naked truth about himself - that his anti-Semitic writing had actually given permission for Hitler to implement his programme of Jewish annihilation.

"It was a sobering reminder of human fallibility and failure," Viv says.

"We left Berlin recommitted to be open to other faith traditions and cultures, and with a feeling of gratitude that we had been able to participate in Kirchentag 2017."

INSIDE

RANDOM ACTS OF KNITTING - PAGE 2



MCCP IN TONGA - PAGE 3



'ATHEIST' MINISTER - PAGE 7



Lindisfarne's random acts of knitting



The skilled team committing random acts of knitting at Lindisfarne Methodist Church in Invercargill.



The rule of thumb is that knitters produce items they would be happy to wear themselves.

By Hilaire Campbell

Lindisfarne Methodist Church is keeping Invercargill people warm this winter with 'random acts of knitting'.

Raewyn Birss, who convenes the church's pastoral outreach committee, says the idea came from Facebook.

"A friend read about an American woman who knits hats and scarves and leaves them in random places with a note reading, 'No, I'm not lost. I've been hand knitted just for you. If you are cold please take me'. "We thought that was quite special."

The church's outreach committee was "totally on board with the idea," says Raewyn, and since the beginning of May

she has left more than 40 bags of hats and scarves with notes attached in all sorts of places around Invercargill - on fences, park benches, anywhere there might be people.

"Some are for children so I am placing them near early childhood centres and kindergartens. It's been fun."

The project was intended to be low-key but Raewyn says it attracted public interest when someone placed a photo of one of the bags on social media.

The local newspaper interviewed Raewyn and published an article about the knitters. Then the local radio station contacted her for their 'random acts of kindness' slot. The station presented the church a beautiful chocolate cake for the

winning random act of kindness for the week.

Up to 30 members of the congregation and public are involved in the project, and some are knitting for the first time in a while. Raewyn says it has given a sense of purpose to those who are physically less able.

"The only stipulation is that you knit a scarf or hat you'd be happy to wear yourself."

The knitting is intended for anyone and everyone. "We are not here to judge who needs it," says Raewyn. "We know most of it will go to the right place."

The initial plan was to run the project until September but now that it has attracted such large public interest, it may be repeated next year.

Lindisfarne is very involved with the Invercargill community. As well as the knitting project, church members volunteer their time and effort for many other activities through an outreach programme.

They make donations for Brown Bags emergency food parcels, which social agencies request when required.

Local school children attend Lindisfarne's Story Room, a programme that encourages them to discover the magic of books and reading.

Once a month, 9 - 11 year olds enjoy stories, games and craft activities at the church's Friday Club. This is followed by a sit-down, two course meal.

A popular new group is Leisure on Wednesday, for puzzles, magazines, chat and knitting.

Raewyn says the publicity from its 'random acts of knitting' has given a boost to the church. "It has brought people together and everyone feels like they've got a part in it."

The church has received monetary donations and wool for the project from as far afield as Auckland.

The knitters would be grateful for donations of new eight-ply wool or thicker. These can be sent to the church at 22 Lindisfarne St, Georgetown, Invercargill 9812. Phone 03-2160281 or email office@lindisfarne.org.nz.

NEW WINE - TIPS ON TECHNOLOGY

Choosing the right audio visual display

By Peter Lane

When I talk with someone who has recently found out I am involved with AV professionally, I am asked 'What projector do you recommend?'

This is almost as hard to answer as the proverbial 'How long is a piece of string?' There are many factors to take into consideration, and most of those factors have nothing to do with the technical performance of the projector or other display device.

Further, there is a general assumption that only projectors can be considered as display devices. This is true sometimes, but not always. Let's look at some of those factors.

Mission

What are you trying to achieve with your new equipment? Will you display the words of hymns or worship songs for the congregation (so you can save the cost of paper copies)? Replace orders of service? Illuminate sermons?

Or are you looking to be more 'culturally relevant' to young people or the wider community? Do you want to provide a regular movie experience as a community outreach, or provide background content at a social enterprise cafe? Or do you simply want a way to display the church council agenda during the meeting?

Answers to these types of questions are important because what you aim to do will in a large measure determine the

content you want to display. Hymns and orders of service are typically just text whereas content to amplify a sermon might be a mix of images, infographics and text.

Currently, 'culturally relevant' is code for video material. A cafe might use a mixture of TV programming (video) and infographics material. (By the way, to present video successfully you will need a good audio system as well as a good display system.)

It takes different requirements to deliver different types of content. Text needs to be clear, crisp and above all readable, so good resolution and brightness levels are important.

Video needs very good contrast and the technical 'grunt' to keep up with rendering 50 to 60 frames per second without missing a beat. Good video devices tend to have lots of processing power and internal memory.

Many presentations have both text and images and so they require a combination of text and video capability.

A critical factor for displaying text is how far the image is from the audience. The size of the screen (especially the vertical size) makes a difference in this regard especially for people at the back of the room.

Note that a large screen may not be any good for viewers close to a display. If it is too big the display fills the field of vision and it is difficult to read when you must physically turn your head to see the end of each line.

The professional rule of thumb is that the closest viewers should be more than 1.5 times the height of the displayed image from the display, and the furthest viewer no more than six times the height of the displayed image.

The predominance of wide-screen



formats for video material means that video is less dependent on vertical screen size, but instead depends more on horizontal screen size within limits imposed by the aspect ratio of the format you use.

Logistics & installation

How will you operate your presentations? Do you need to setup and pack away all your equipment every time you use it? Are you going to use the equipment in the same place every time? How technically savvy are your technology operators?

Solutions can be portable, semi-portable, semi-permanently installed or permanently installed. There are optimal devices for each of these scenarios. You can select equipment to be installed at the edge of your space or in the middle of the space.

Consider the equipment you choose based both on what you are trying to achieve and on the constraints and advantages of the space (or spaces) in which you are going to use it.

So, before you shop for a display device, make sure you understand why you want it and what type of device you will need to achieve your aims.

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Pacific churches look to the past to address the future

By Paul Titus

Innovative ways to deal with declining church membership, gender inequality, and the plight of Christians in West Papua were some of the topics Pacific church leaders grappled with when they met in Tonga in May.

The Methodist Consultative Council of the Pacific (MCCP) is a biannual gathering of Methodist and Uniting Church leaders from Tonga, Samoa, Fiji, Papua New Guinea, Solomon Islands, Australia and New Zealand.

The theme for MCCP was Wesley's Heritage: Oceanic Methodist Lotu Now. The theme was chosen to encourage the participating churches to explore their Wesleyan roots to discover ways they might address some of the problems they face today.

Vice president Viv Whimster and general secretary Rev David Bush represented the Methodist Church of NZ at MCCP.

David says the purpose of MCCP is two-fold: to build relationships between Pacific church leaders and to explore significant issues that have an impact on churches in the region.

"The gathering was opened by Tonga's Crown Prince Tupouto'a, and the hospitality throughout the conference was amazing. The evening meals were held at three different



Tonga hosted leaders from the seven churches in the Methodist Consultative Council of the Pacific.

colleges, which gave us a great opportunity to meet local people."

In regards to the conference theme, David says all Pacific Methodist and Uniting Churches except for the Uniting Church in Papua New Guinea have experienced falling numbers in recent years, in some cases at the expense of well-funded churches from overseas.

The conference was a chance to look at some of the radical things the early Methodists did to address the rapid change that was happening in their society with an eye to do the same in the 21st century.

"Churches in the Pacific still operate out of an older mind set and understanding of where the world is going, and this includes

New Zealand. While rapid change is obvious in our societies, it is not demonstrated in the life of the church.

"One reason John Wesley was so successful is that he tapped into the rapid social change of his day and communicated a message that had real meaning for people. We must do the same."

David says today's churches need to take risks and try new ways of communicating, such as social media.

"Change is not pleasant for anyone. One way the Pacific churches are coming to terms with it is by using indigenous concepts for such terms as innovation.

"For example, a Samoan theologian translated it with the



MCNZ vice president Viv Whimster addressing MCCP.

concept fishermen use when they prepare for the fishing season. They take everything out of their fishing basket, throw away what is no longer useful, repair what can be fixed and add new equipment. That way they are well prepared when they go to sea."

For Pacific churches a major issue is gender inequality. Some do not ordain women and statistics show that as many as 70 percent of women in the Pacific have experienced gender-based violence.

"To an extent, churches in New Zealand and Australia have addressed gender equality but it is still very challenging to Pacific churches," David says.

"In their presentation the Samoan Methodist Church made

an interesting proposal. While they do not ordain women, they are now looking at ordaining new presbyters as a husband and wife team."

The Samoan church sees the call to ordained ministry as one to the family, not an individual call. The man passes the examination, but the family is involved. Team ordination means the minister and wife are ordained as a team, and they would share authority and responsibility.

For David, another standout event at MCCP 2017 was the Methodist Church in Fiji's presentation on the situation in West Papua. During the discussions that followed the presentation, Free Wesleyan Church president Rev Dr 'Ahio stressed the importance of Christian-Muslim dialogue as a part of a solution to the conflict.

In the statement they prepared following MCCP 2017, the church leaders included a message of support for the people and churches of West Papua.

MCCP 2019 will take place in Fiji and will be hosted by the Australian Uniting Church. The focus will be on the challenges facing young people in the Pacific region, and delegations will be encouraged to include both young people and women in their delegations.



Taha Maori builds homes for families in need

Bella Ngaha surveys work on the first of the new homes Te Taha Maori is building in Mangere.

By Sophie Parish
Te Taha Maori is building five new homes in South Auckland to meet the needs of families who are currently on the Housing NZ waitlist.

To build the houses Te Taha Maori is repurposing some of its land adjacent to the Whakatuora Centre, the Tamaki Rohe's church centre in Mangere.

Originally the site of a

Methodist parsonage, the Massey Road property will soon hold two five-bedroom houses and three two-bedroom terraced houses. All homes will be brand new with potential for disability access.

Ex Methodist vice-president Dr Bella Ngaha is helping oversee the project.

"Mangere is a low decile area with many people in need, so we looked at how we could better

utilise our land resource and do mission in a different way," Bella says.

When they set out to do the housing project Te Taha Maori looked at Vahefoua Tonga's Matanikolo Tongan Methodist housing project in Mangere and how they used their land. The Matanikolo development consists of 22 units, and there are plans to build eight more two-bedroom

units, all on Church land.

Currently Housing NZ has 371 people looking for housing in Mangere central, and almost 200 in Mangere East and Mangere Bridge areas. About 90 families who need houses have identified themselves as Maori.

Airedale Property Trust CEO Bruce Stone explains Methodist Mission Northern has been split into three trusts. The Airedale Property Trust is one of them.

It helps with building projects on Methodist land, looks after church assets, and provides assistance with tax and human resources for churches that use their land for housing families.

Airedale Property Trust has oversight of Taha Maori's housing project and also helped develop the Matanikolo housing project.

Bruce says there are ways churches can use their land without selling it or building permanent housing.

"Churches can play an important part in using their land that is sitting dormant and can help families in need of housing," he says.

Relocatable properties can be a good option, Bruce says. In areas where they already have infrastructure, churches could lease land for up to 10 years to provide housing for families in need. Airedale Property Trust can supply relocatable, purpose-built houses that are insulated and warm.

Bella is looking forward to the

completion of Taha Maori's Mangere development which is adjacent to nine smaller units built in the late 1980s to house elderly and young Maori. They are also on the same site as Whakatuora and provide a stable and peaceful environment set away from the main road.

Mangere is an area that holds great value for Maori families. There are four well established marae in the area and two kura kaupapa Maori (Maori total immersion schools) that draw students from all over Auckland.

The Massey Road complex is within easy walking distance to a number of early childhood education centres, good schools, and bus and train facilities. It is in a highly sought after part of Mangere.

Bella says the first five-bedroom house will be completed by the end of the year and the others will quickly follow.

She sees this as an important way to live out Methodist values.

"If we are about doing mission in the Church, then by providing housing to families in need we are supporting our community and helping people get on their feet to better manage their lives in ways they can afford."

To find out more contact Bella on a.ngaha@auckland.ac.nz.

Your local Christian bookshop - use it or lose it

To the editor,

We all need to be concerned that the number of Christian bookshops in New Zealand is dropping. Every year Christian bookstores are closing.

These stores are vital for our resources, our witness and our outreach. Often they are the first point of contact with non-Christians in our secular society. People who wouldn't go into a church do walk into Christian bookshops.

While it is easy to order books online, we still need our Christian bookshops. We must

support them or they will vanish.

Go in and encourage your local Christian bookshop - if you still have one. Buy something or offer to help as a volunteer by cleaning, washing windows, or pricing. Take the staff flowers and ask how you can help.

Most bookshops are deeply worried about the drop in business and how they can survive. We do need them. Come on everyone. Let's get in and make sure we don't lose them!

Denis Shuker, Cambridge

Praise Be on demand

To the editor,

Thank you for publishing Gillian and John Thornley's letter encouraging readers to voice their concerns over TVNZ's plan to cut Praise Be. Their advice was also published in the Manly Methodist Church newsletter.

In response, several of us wrote to TVNZ and received a reply that refers watchers to the web-based On Demand service. I asked my children for some help in setting up access to the library of past Praise Be shows.

Barbara and I are enjoying them so much I thought you might publish the steps for other interested viewers.

First go to the TVNZ website, tvnz.co.nz.

Then choose the 'shows' and 'praise-be' tabs or search for Praise Be using the magnifying glass icon.

Because this was the first time we signed into the site, we selected Login to create an account. In the pop up window we selected Sign Up, and entered name, email and password details, agreed to terms and selected Sign Me Up.

When we want to play an episode we go to the TVNZ website and select Login. Because we saved the name and password, we just select Login again. This may vary slightly with different systems.

Phil Taylor, Whangaparaoa

End of Life Choice Bill

ACT Party MP David Seymour's End of Life Choice Bill has been drawn in the ballot of private members' bills and will go before Parliament.

This bill would give people with a terminal illness or irremediable medical condition the option to request assisted dying.

Anyone can make a comment on the bill through the NZ Law Society or by making an online submission through New Zealand Parliament's website. Contact details below.

In its statement of purpose, the bill defines those eligible for assisted dying and details a comprehensive set of provisions to ensure this is a free choice made without coercion. It outlines a stringent series of steps designed to ensure the person is mentally capable of understanding the nature and consequences of assisted dying.

The bill defines a person eligible for assisted dying as someone who:

- is aged 18 years or over,
- has NZ citizenship or is a permanent resident,
- suffers from a terminal illness likely to end their life within six months or has a grievous and irremediable medical condition,
- is in an advanced state of irreversible decline in capability,
- experiences unbearable suffering that cannot be relieved in a manner that he or she considers tolerable,
- has the ability to understand the nature of assisted dying.

It requires the Director-General of Health to establish a group of medical practitioners known as the Support and Consultation for End of Life in New Zealand (SCENZ) Group.

The SCENZ group would write standards of care, provide advice on medical and legal procedures, and provide practical assistance if requested.

An assisted dying registrar would be nominated by the Director-General of Health with the responsibilities to maintain a register of required forms and to establish procedures to deal with complaints.

The bill states that no person is obligated to take a role under the legislation, although medical practitioners who conscientiously object must refer people to the SCENZ Group.

The Inter Church Bioethics Council's view

The Inter Church Bioethics Council (ICBC), which represents the Anglican, Methodist and

Presbyterian Churches of NZ, has published its view on the legislation.

The ICBC does not support legislation to legalise physician-assisted suicide or euthanasia. Death is a natural part of life, and it is extremely important for skilled palliative care to be made freely available to all of those who suffer to enable them to die well.

The fear of suffering a painful drawn-out death or watching someone we love suffering such a death drives the growing moves to decriminalise/legalise both physician-assisted suicide (where the doctor prescribes the drugs and the patient takes them) and active euthanasia (where the doctor administers a lethal dose of drugs).

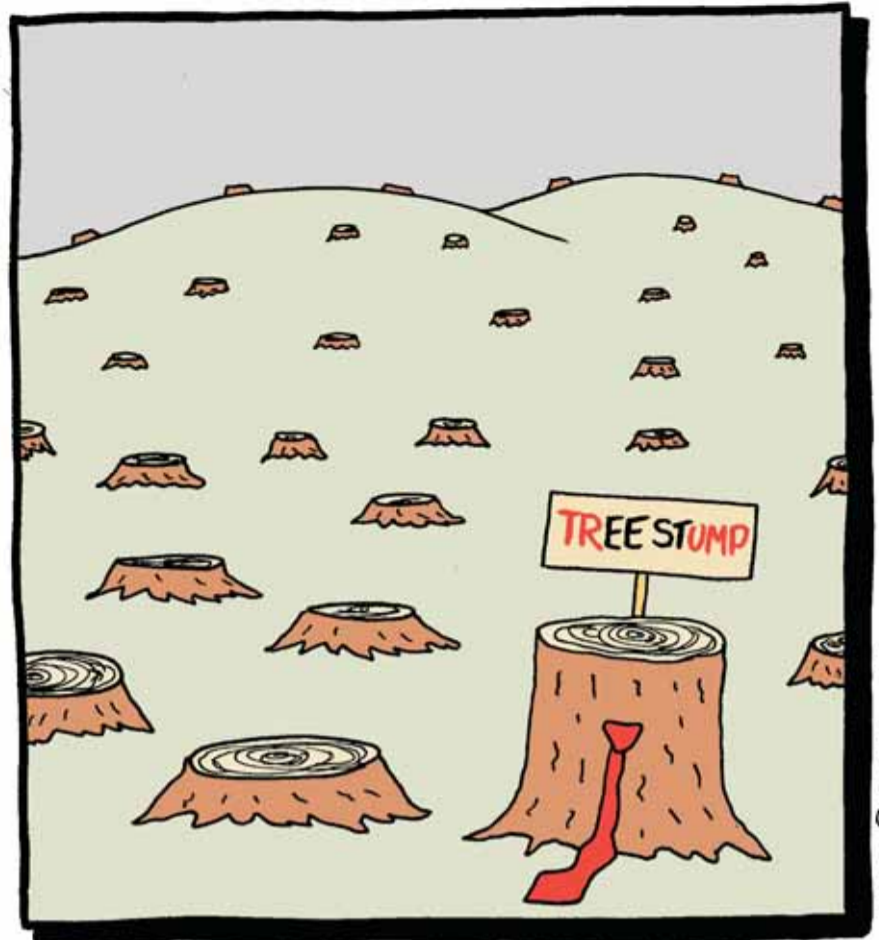
The ICBC says ethically there is a significant difference between assisting to kill another person and withdrawing treatment so the person dies as a result of their illness. When treatment is futile and therefore stopped, palliative care given by skilled professionals can address pain and suffering and provide the best means to respond compassionately to terminal illness and suffering.

The current debate centres on a patient's right to choose when and how to die. But from a Christian perspective, our personal rights have to be considered alongside our responsibilities to others as indicated in the command to love both God and neighbour. This resonates with traditional Maori customary practices where physician-assisted suicide has no equivalence in language or practice.

There are also social pressures behind this debate. These include the escalating costs of health care, which raises the issue of justice. The Christian response is to ensure that people who are weak and vulnerable receive compassionate care.

ICBC says international experience shows that voluntary euthanasia can quickly become non-voluntary euthanasia for conditions other than terminal illness. The rights of vulnerable individuals are ignored when decisions are made without their input or consent, based on their perceived lack of value to society.

To make a submission through the NZ Law Society email angela.williams@lawsociety.org.nz. Or you can make an on-line submission at www.parliament.nz.



Sad.

The Ageing Experience By Jan Fogg

What will I leave when I die?

No matter our age, from time to time we all think about what we will leave behind. It is a version of the question 'What meaning has my life had?' Or 'Will the children (and/or community) make good use of the material things I plan to leave them?'

It was a question that Jesus expanded on when he told the story about a man who had such a good harvest one year he decided to build new and bigger sheds to store it. But are we actually aware of what we might leave? And how much effort do we make to leave what we would really like to?

I recently attended a funeral of a woman in her nineties. Funerals are sometimes amazing occasions, made so by what the family shares about the loved one who has died.

I knew the deep faith of this person whilst she was alive, but that doesn't always mean the funeral will be inspiring. This one was. It was a privilege to hear the woman's large extended family talk about their memories of Gran.

This woman was filled with love for her God and her family, and I suspect many people at the funeral would have left thinking: 'I wonder what I will leave my family when I am gone'.

What this family shared were not the common things family say about their grandmothers - how she was a wonderful cook, gardener or knitter, for example.

Their stories were about the values

the family continues to carry because of her unconditional love for them. They talked about her inattention to material things, her sharing of Bible stories when they were little, her generosity, and her love of life.

She reminded me of a recent experience I have been fortunate to have. I recently returned from a pilgrimage tour. One of the things we did on the tour was visit Assisi where we learned stories of St Francis.

Francis was an extraordinary person. He was born into wealth, but he rejected it. This enabled him to live the life of love that God called him to. He shared his faith with peasants and lepers that he worked and lived with in the fields below Assisi.

It was a life of joy, and, yes, of hardship. But what a legacy Francis left behind.

Some people seem blessed with deep love, even at a younger age. I sometimes think that one of the purposes of reaching older age is to learn, to take in and share this deep love that Christ is waiting to fill us all with - when we are ready to receive it.

Can we be filled to overflowing so that in time, when we die, we leave this great legacy to those who will follow us?

How much of what we leave behind is what we deliberately work to achieve? How much is a blessing from the families we came from? And how much comes from the grace of our generous God?

FROM THE PRESIDENT AND THE VICE PRESIDENT

Changing culture in church and beyond

As New Zealanders, many of us hold on to our 'national traits' with a fierce tenacity. We pride ourselves on our #8 wire mentality and battle to make sure that we are as clean and green as we like to think we are.

Manaakitanga, back block hospitality and Pacific warmth make Aotearoa a welcoming country. Rugby, yacht-racing and beer provide most of us with a conversation starter and we are becoming more aware of our unique national culture.

Culture never remains static, however. The New Zealand Herald (June 17) featured an article on the changing culture of the All Blacks, and TVNZ's What Next programme gave the space to reflect on how well we might be prepared for the technological changes ahead of us.

Culture can and does change.

As churches celebrate the 500th anniversary of the Reformation, we are reminded that the church reformed is always in need of being reformed. (Ecclesia reformata semper reformanda.)

Church culture must change. In what ways might this be true for us here and now? No doubt there are several cutting edges, depending on where we are placed.

Sometimes we carry into our church life the tendency to apportion blame for everything that goes wrong or is not to our liking. Then we do not let it go.

Obviously there is a need for accountability, but there are other resources to bring into play. The people of God have been gifted with something costly, precious and accessible - the gift of grace.

We all make mistakes and unfortunately it is part of being human. However, our

misunderstandings, missed opportunities, unacceptable risks, or unacknowledged prejudices are often the occasions for our greatest learnings. These are times when grace and forgiveness can enter the equation.

When have you been offered grace in the face of a mistake? When has someone else's thoughtlessness caused you hurt that you were able to meet with forgiveness? Living alongside others in a church community exposes us to other people like ourselves, but who think very differently or have rough edges.

From where you sit, where are the areas standing out in glaring need of reform? All of us in positions of leadership listen to the concerns and frustrations, as well as the joys and celebrations that contribute to being part of a diverse community.



President
Prince Devandan



Vice President
Viv Whimster

Thank you to those who have trusted us with some of these varied issues. As members of the household of God, each of us can contribute our unique cultural resources to enrich one another and in the midst of our cultural differences, uphold the unity of the Spirit of God.

We pray that by listening, sharing grace and working together, God's Spirit will bring about a transformation that will reflect ever more accurately the grace and inclusive love of Jesus.

Church leaders decry US retreat from climate accord

The Churches Climate Network in New Zealand laments the withdrawal of the United States from the Paris Agreement for climate stabilisation.

Convenor of the Churches Climate Network Rev Dr Betsan Martin says the US decision shows how economic self-interest can clash with our need to create an economy aligned with the planet.

Betsan says, in the season of Pentecost, church leaders speak of love and commitment to the integrity of life in harmony with the planet.

"Pentecost is about the Church's relevance to the important matters of the time. Defaulting from this accord flies in the face of care for earth, our common home," Betsan says.

"The Churches Climate Network joins with others in Aotearoa and with our Pacific and global church partners in pressing for policies and action on our climate responsibilities."

Betsan says climate change is one of the major problems the world faces. It should not be viewed as in competition with such other pressing matters as inequality, poverty, biodiversity and clean waterways.

"It is a matter of integrating all dimensions into our efforts for intergenerational justice," she says.

Methodist Church of NZ president Rev Prince Devanandan says Christians around the world are working for climate justice.

"Christians in every country have the opportunity to advocate for climate commitments and express the values of stewardship that are central to our faith. The US claims to lead the world in technology but it should show corresponding leadership for the climate.

"We must also consider New Zealand's policies and our low investment in reducing emissions. I hope and pray we join concerted action to leave behind a liveable planet for future generations," Prince says.

Te Hahi Weteriana Tumuaki Rev Diana Tana says while it is easy to be outraged by the US withdrawal, New Zealand is not yet investing in measures that will ensure we pass on a healthy environment to generations to come.

NZ Anglican Archbishop Philip Richardson

says President Trump has abdicated his moral responsibility by this action, and it is the people of the Pacific who will bear the cost.

Anglican Archbishop of Polynesia Winston Halapua says the decision of the US president reveals that the interests of a few in a particular part of the world can harm wellbeing for people around the world.

"The oceans give oxygen and are the gift of God for the life for future generations. A few individuals do not have the right to make strategic plans for the future that block the survival of Pacific peoples and the wellbeing of life on earth," Winston says.

NZ Catholic Cardinal John Dew says the decision to withdraw from the Paris Agreement shows no concern for the rest of the world or for life for the long term.

"Pope Francis urges us to take this to heart in Laudato Si. All

people must see that the environment is not something outside of ourselves that we possess and with which we can do what we like. We all have a responsibility to care for our common home," John says.

Presbyterian Church of NZ moderator Rt Rev Richard Dawson is deeply concerned the move will encourage others to avoid responsibility for the human element in global climate change. Nations that are most able to effect change might delay taking the steps needed to address the problem.



John Dew

FROM WHERE I SIT

The invitation to love

By Andrew Doubleday

The older I get and the further on this journey I travel, the more real God is becoming to me.

It used to be that God was a compelling idea, one I needed to give my life order, stability and meaning. While that continues to be true, experiencing the reality of God's presence and activity takes me deeper into an awareness of the absolute rightness of the aged John's conviction that "God is love" (1 John 4).

Love is at the core of the being of God, and it is observable. As Paul puts it, "love builds up" (1 Cor 8:1). It is one of the immutable laws of the universe.

This should not surprise us - we might expect the creation to reflect its creator. That which is loved grows, develops, and blossoms. Conversely, that which is unloved diminishes, shrinks, withers.

To love is to seek the highest good of the other. The choice to love builds up both the loved and

the lover. It makes us both more, even when it costs us.

The choice to 'unlove' diminishes both the unloved and the unlover. It shrivels and makes us both less. The price of unlove is high. It stunts us and keeps us small and trapped in a prison of shame, guilt, bitterness and fear.

The Christian gospel can be boiled down to a simple invitation: Learn to receive God's love and to love others.

With the awareness of God's love - of being accepted and loved totally, completely and with all our defects - we are able to face the challenges of life.

In receiving and giving love we grow into all we can be. This to me is the heart of Evangelical life.

I may live it imperfectly, yet its invitation continues to beckon me into the fullness of life that Jesus promised.

Andrew is the superintendent of the Methodist Church of NZ's Evangelical Network.



Andrew Doubleday

Poet's Corner

First Draft

By Desmond Cooper

*Is My God simply a figment of my imagination?
Merely a point of reference? Or,
A transcendence presence in the fabric of the world?
Does God go up and down ladders,
To wrestle with us his/her human dependants?
Is therefore the driving force of history,
Or simply an eternal truth to die for?
Who is this the person we call God?
Can God die?
God certainly is not a Christian,
I know because Desmond Tutu told me so.*

Reflection for Trinity Sunday

By Laurie Michie

*O the depth of the riches and wisdom
and knowledge of God!
How unsearchable are his judgements
and how inscrutable his ways!
For who has known the mind of the Lord?
Or who has been his counsellor?
Or who has given a gift to him,
to receive a gift in return?
For from him and through him
and to him are all things.
To him be glory forever. Amen.
(St Paul, Romans 11:33-3).*

Historical taonga much more than words on paper



The three foundation documents at their new home in the National Library.



By John Roberts

The three historical documents that are now part of a permanent exhibition in the National Library in Wellington are much more than words and signatures on paper. Beyond them lie the efforts of many people.

The relocation of these three taonga from National Archives is an opportunity to reflect on the involvement of those people, including some of our Methodist forebears.

Before the Declaration of Independence of the United Tribes of New Zealand was drawn up in 1835, Anglican missionary William Yate assisted 13 northern rangatira to write a letter to King William IV requesting his protection.

As a result James Busby was appointed British Resident. Busby and Anglican missionary Henry Williams helped the rangatira create a national flag.

Then on 28 October 1835 Busby brought the rangatira together to sign a declaration of Independence. The declaration was drafted by him, Williams, and William Colenso the Anglican missionary printer.

The Treaty of Waitangi was first signed on 6 February, 1840. William Hobson, British Consul to New Zealand, drew up the Treaty which had an introduction and three articles.

There were two versions one in English, the other in Maori. However, words used in the English version were not the same as those

in the Maori version.

On 6 February when the rangatira gathered, Williams acted as the interpreter, informing them as to what Hobson was saying to them, and likewise informing Hobson what the rangatira were saying to him.

During the discussion Catholic Bishop Pompallier proposed that there be an additional article, commonly called the fourth article. It was verbally agreed to. In English it read, "The Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome and also of Maori custom shall alike be protected by Him". This article guaranteed religious freedom for all, including Maori.

At the Treaty signing on 12 February, the Methodists were to the fore. It took place on the grounds of the Wesleyan Maori Mission at Mangungu on the Hokianga Harbour.

Debate about signing went on for two days before the signing was concluded. It was the biggest gathering of all for a Treaty signing and more rangatira signed at Mangungu than in any other place.

The missionary John Hobbs was the interpreter at Mangungu. Explaining distinctly English ideas in the Maori language would not have been an easy task. While the treaty they signed was written in Maori, much of the thinking behind it was foreign to the rangatira.

Mary Anna Bumby, sister of missionary John Bumby, provided meals and accommodation for Hobson and his official party for the three days they were at Mangungu.

Church women were very active in the Women's Suffrage Petition of 1893. Kate Sheppard the national leader of the women's suffrage movement was a Congregationalist.

Most suffragists were also members of the Women's Christian Temperance Union (WCTU) that championed the cause of women's suffrage.

I mention two Methodist women of note in this cause. Harriet Morison was a lay preacher for the Bible Christian Church and a trade unionist. She was a founding member of the Women's Franchise League in Dunedin, and worked hard to gather signatures for the petition. Auckland-based Annie Schnackenberg was a former missionary wife and was active in Wesleyan Church public affairs. She advocated women's suffrage when she was national president of the WCTU.

Meri Te Tai Mangakahia a Catholic from Panguru on the Hokianga Harbour was a notable Maori women advocating the cause of women's suffrage. She is included along with Kate Sheppard and Harriet Morison on the National Memorial in Christchurch to mark the women's suffrage cause.

We have much to be grateful for in the people who were active in the causes embraced by these three taonga.

HONEST TO GOD *By Ian Harris*

Choice at the end of life

Euthanasia landed squarely on Parliament's agenda last month when a private member's End of Life Choice Bill was drawn for debate in the House. Public debate will be fast and furious. It also needs to be thorough.

Euthanasia means 'dying well', and if that is all it meant, nobody could possibly object. Dying well is something everyone should aspire to, rounding off a life well lived.

Euthanasia has come to mean much more than that, however. It encompasses acts from allowing someone to die by withdrawing medical treatment to killing off people for whom the state has no use, as in Nazi Germany. As such, it raises questions all of us must answer about the value we place on human life.

For some, euthanasia is yet another instance of human arrogance, usurping the role of God. Hence some of the strongest opposition comes from churches that espouse the view that God is the giver of life and it is for God alone to decide the hour of death.

I have a few problems with that. One is the underlying view of God as a supernatural string puller, who intervenes to prolong this life. As such God subjects one person to excruciating pain, but ends another's life in calm dignity.

Another objection is the sense of fatalism this view conveys: 'So you are suffering? That's a pity. But grin and bear it, because it is God's will and God will give you the grace to endure it.'

Or, as New Zealand's Catholic bishops expressed it more elegantly in a 1995 pastoral letter: "The Lord Jesus invites all who suffer to enter more deeply into the mystery of his passion and death. In this way their suffering becomes united with his. It shares in his redemptive power, by which the world's sin is overcome and creation is restored and made new."

Thanks, but no thanks.

Also, in the modern world human beings have acquired enormous new powers to create, control and destroy. This is power we once assumed to lie with God alone. Along with this power come the responsibilities to exercise it for positive, life-enriching ends.

What does that mean in relation to euthanasia? Some people distinguish between 'active' and 'passive' euthanasia. The latter entails

withdrawing drugs and medical help to allow someone to die sooner rather than later. That means nature takes its course, and where there is no hope of recovery, it is morally unobjectionable.

In active euthanasia, by contrast, intentional steps are taken to cause someone else's death. The motive may be merciful, despairing or venal, but it is murder in another guise and therefore unconscionable.

In between these two lies assisted suicide. To chronic sufferers and their families, that might appeal as a compassionate way out. Where a patient with a terminal illness can see

nothing ahead but pain and suffering, with no hope of relief, death must beckon as a kindly release. So why defer it?

If life is to be valued, however, and if the power and responsibility

now lying in human hands are to be accepted, the strictest conditions would have to apply. A lethal injection could be considered only where someone has a terminal illness causing great pain and distress, and palliative care has failed to ease the suffering.

Only then should assisted suicide be considered, and then only at the voluntary and express wish of the sufferer. No family member or friend should exert any pressure toward euthanasia, and no medical staff should make the judgment on another's behalf.

Indeed, it should be mandatory for doctors to remove themselves from any involvement in assisted suicide, still more from active euthanasia.

This is the position taken by the American Medical Association, because it sees the role of doctors as being to heal and save lives. It would undermine patients' trust and their own credibility if doctors were to take part in the deliberate ending of life.

The furthest they should go is to prescribe drugs to relieve acute pain, even though they know this might shorten the patient's life. The line is a fine one, but it should not be crossed.

Such an approach is consistent with the faith imperatives of compassion, responsibility, concern for life in all its fullness, and the acceptance of death as an integral ingredient of being human.

In the interplay of all of these, it is even possible to experience Godness.



Ian Harris



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PUBLIC ISSUES NETWORK

By Betsan Martin

Freshwater plan a plus for farming, tourism and public health

The Freshwater Rescue Plan is a bold and comprehensive set of seven proposals that was launched on 8th June.

If we look at the Plan with a Public Issues lens we can see that it offers environmental benefits and it links economic development to human health, water quality, and a long term perspective.

At present our economic growth is at the cost of the environment. Our degraded water is the most alarming symptom of intensive agriculture and land use that is untenable for New Zealand in the long run.

The Freshwater Rescue Plan takes account of all aspects of water policy. The Plan was prepared by a coalition of environmental organizations led by Choose Clean Water. Other contributors were from the public health sector, tourism

organisations, Maori academics, scientists, and Public Issues.

Methodist Public Issues co-ordinator Rev Dr Betsan Martin says the Freshwater Rescue Plan is the most comprehensive proposal to solve the water crisis that has yet been brought to the table.

"While prioritizing the health of water and people, the Plan respects the interests and economic viability of tourism and farming," Betsan says.

The Plan argues for sustainable agriculture through diversification and 'farming with the land'. Intense dairying is destroying water quality, soils, and the climate.

Research, such as that by agribusiness consultant Alison Dewes, shows that less intensive farming (with fewer cows and lower input costs) provides better returns for farmers than high



input, high intensity farming.

Co-chair of Environment and Conservation Organizations of Aotearoa NZ Diana Shand says intensive farming with major inputs of fertiliser and high stocking rates is polluting waterways.

"While the economic returns are boosting the economy, what are not counted are the downstream costs from water pollution to farmer indebtedness and the long term adverse effects," Diana says.

Tourism also relies on a clean and healthy environment and has a role in defending the environment, says Tourism Export Council CEO Leslie Immink.

One major proposal announced at the launch of the Plan is to stop funding irrigation and change the government's irrigation fund into a transition fund. Irrigation infrastructure like the Ruataniwha dam and farm irrigators create a cycle of investment and debt that locks in the current model of farming with its emphasis on converting more farms to dairy.

Intensification of dairying and

concessions to the dairy industry threaten public health. There are now 400 cases of toxic ecoli poisoning per year in New Zealand whereas 20 years ago there was virtually no disease associated with polluted water.

The Freshwater Rescue Plan gives Regional Councils responsibility to monitor and report on water pollution. The failure of Regional Councils to implement water regulations will be turned around by this Plan, which provides for proper resourcing of Councils to be effective in their role.

It is destructive to us all if we fail to respect the health and sacredness of water. The Plan can play an important role if it raises our awareness that water is the source of life, and moves us toward a holistic approach to water health.

Digital project puts Methodist history online

By David Hill

More of New Zealand Methodist history is now online.

Alec Utting has digitalised more than 200 books and pamphlets published by the Wesley Historical Society (WHS) and other material that he has acquired over the years. They are now available online at the Wesley Historical Society's pages on the Methodist Church of NZ website.

"I realised the Wesley Historical Society has been publishing books since the 1940s and many of these publications are out of print and are only available at the Methodist Archives in Christchurch," Alec says.

"I have digitalised all the publications up to 2007. Books published in the last 10 years still have a value on them."

The exception is books published by the society in 2012, which are now out of print and have been sold out. These have been digitalised already and loaded on to the website.

"I have tried to build up something of the history of our church. The Wesley Historical Society stuff was a good start and I have added to it with what material I have been able to get my hands on," he says.

Alec is keen to obtain more material to add to this resource.

"I want to appeal to individuals or parishes who have material they would like included. I am quite happy to digitalise it and get it up on the website.

"There is already a pretty good resource there, but if I can capture more of the local stuff, it just expands it out. I do need permission if the material has a copyright.

"If anyone asks 'Why isn't my church there?' it is because I haven't got a copy of the history. So if you've got any material, send it to me and I can get it up."

Alec has indexed the material and made it available under categories. Headings include indices to WHS publications before 1941 and since 1941, the various provinces, general New Zealand history, history of early missions, Maori, Methodist organisations, issues in Methodism, branches of Methodism and journals.

One example is the index of Ministerial Appointments 1860-1960 (indexed under 'People').

"I have had a few people ask me 'When



Alec Utting has put most Wesley Historical Society publications online and he wants to add more material to the collection.

was so and so a minister?," Alec says. "Well, you can look it up yourself. That is why I put it up there."

There are even old journals written by ministers and other prominent church folk which are being published and are available on the website.

Some of the material is already available online, so Alec has been able to provide a link to it. This includes William Morley's History of Methodism in New Zealand (under 'General New Zealand History'), which is available through the New York Library's website.

If anyone already has digitalised material online they can contact Alec and he can add a link on to the website.

Each publication Alec has digitalised is available as a PDF for easy download and some items are available as Kindle or an e-book, so people can read it on an iPad.

To find material and references to individuals, click on 'People' and you will find documents regarding deaconesses, home missionaries, local preachers, Methodist women, Solomon Islands and Bougainville, women at Trinity College and individuals like Phyllis Guthardt, David Lange, John Hobbs, John Whiteley, John Wesley, Brian Turner, Colin Scrimgeour, John Salmon and William Morley.

Alec says the material on the website is available for everyone to use, whether you are researching family history, parish history or local history, doing research for a thesis, or just for personal interest.

Contact Alec at (07) 855 5170 or email celeme@paradise.net.nz.

'Atheist' minister in legal purgatory

By David Hill

A Canadian United Church minister's future is in limbo because her beliefs are at odds with her national church.

Rev Gretta Vosper, who visited New Zealand in October, has been deemed "unsuitable for ministry" by the United Church of Canada's (UCC) Toronto Conference sub-executive for opting to use non-religious language in church life.

However, she has been allowed to remain as minister to her West Hill congregation in Toronto, pending a formal hearing by the UCC's general council judicial committee scheduled for November.

"It has been very disturbing as I have been witnessing the church at its very worst instead of its very best," Gretta says.

The West Hill United congregation has become a place where traditional and liberal Christians, as well as non-believers, known as 'nones', are welcome. The core values are: people are more important than beliefs, reality is known through reason, meaning comes from making a difference, and be accepting and be accepted.

"Prior to the commencement of the review, no-one visited the congregation or me to learn what it is we do or why.

"In response to the institutional church which is refusing to engage except through a disciplinary process, my congregation has invited dialogue with other congregations and groups throughout the church."

Gretta's case is unique and the UCC has had to adapt its processes to conduct its hearings because a minister could only be reviewed for 'insubordination' (refusing to do what the presbytery has required) or 'ineffectiveness'.

"Early on, those asking for a way to address the issue of my beliefs noted that there were no concerns about either my effectiveness or my willingness to abide by the requirements of Presbytery," she says.

The United Church general secretary then determined that a minister's effectiveness depends on her suitability and her ability to answer the questions of ordination affirmatively.

"These questions include the belief in a Trinitarian God, which means different things to different parts of the church,

particularly to conservative, liberal or progressive elements, which is why the UCC has a concept of 'essential agreement'. Essential agreement states that candidates for ordination need only be in essential agreement with the doctrines of the church," Gretta says.

"No colleague, conservative, liberal, or progressive is really safe under the new definition of effective," Gretta says.

In the meantime Gretta has been planting a new Toronto Oasis community with the help of her West Hill congregation.

"It is a secular community that gathers around socially positive values for inspiration, engagements, and the improvement of wellbeing both personally and communally."

Oasis is the second secular community West Hill has planted.

"It takes the best of what religious community has been and presents it in a manner that can transfer those qualities."

Gretta encourages others at odds with the religious language of their church to seek a new path and keep going.

"There is a whole cohort out there that is at risk of disengaging. They need community to stay engaged or re-engage if they have already fled into the isolation of materialism or the protective armour of cynicism. But be warned. There are dragons out there. I know of them," she concludes.

In a statement, UCC moderator Rev Jordan Cantwell has called on the church to "speak and listen to one another with compassion and humility, seeking to understand even when we can't agree".

Gretta has some high-powered supporters, including retired US Episcopal Bishop John Spong who stated in an open letter that should the UCC remove Gretta from ministry the "church will look 'heroic', only to an increasingly neurotic band of 'true believers'".

"Gretta has called herself 'an atheist minister'. While that language is startling to some, the Christian academy knows exactly what she is saying," John writes.

"To refer to oneself as an 'atheist' does not mean that one is asserting that there is no God. It means that the 'theistic' definition of God is no longer operative or believable."



Gretta Vosper

Best way to resist terrorism

**JOSHUA ROBERTSON REFLECTS
ON THE SECOND GREAT COMMANDMENT**

Another act of terror in England is a timely reminder for us to check ourselves and the responsibility we have as followers of Christ.

The culprit responsible for causing chaos in the United Kingdom was on a mission to 'kill all Muslims' when he drove a van into a group of worshippers as they were leaving a mosque on June 19th.

This may have been an act of vengeance in retaliation for the recent flurry of terrorist inspired tragedies in England perpetrated by Muslim extremists. The self-styled Islamic State (ISIS) claimed responsibility for those who shot innocent people outside Parliament House (in

March), a suicide bomber who detonated himself at a pop concert tragically ending the lives of many young people (in May), and another attack that took innocent lives on London Bridge (in early June).

So where do we stand in all of this? And what indeed is our responsibility as followers of Christ? Well, it is definitely not for us to judge any of those involved.

The second great commandment all calls for us to love our neighbours as we love ourselves. In the spirit of the Good Samaritan we need to share love to others rather than judgement, be they different or similar, right or wrong.

In Matthew (22:37 - 40) we read "Jesus

replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind'. This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself'. All the Law and the Prophets hang on these two commandments."

Unfortunately, such acts of terror have been increasing steadily in frequency since September 2001. Therefore, we are being challenged more and more to refrain from creating judgemental thoughts and developing animosity within our minds as per our natural human tendencies.

Rather, we should instead resort to a "seven times seventy" mind-set in

accordance with Jesus' direction.

God's love has a way of teaching us patience, forgiveness and peace. If we are blessed enough to be able to say we experience His love then we have a responsibility to share it with others or to simply "give it away" as per the lyrics of a popular Sunday school song.

To give anything away, including love, implies there is no cost to the recipient - just as Jesus gave his life freely for us through an act of pure love, so must we continue to strive to follow His example.

This may prove to be the most effective long term anti-terrorism strategy available to mankind. God bless.

Luther's complex legacy

CONNECTIONS

By Jim Stuart

On the outside of the city church in Wittenberg, Germany, there is a sculpture that reveals one of the nastier sides of the Reformation.

It shows a Jewish rabbi looking for true doctrine in the backside of a pig. The sow is suckling the Jews beneath it. This distinctly anti-Semitic image points to another side of Martin Luther, something we need to remember in this 500th year of celebration.

Luther was not alone in his animosity towards the Jews, but he was an influential theologian and his views contributed to centuries of racist theology and politics. This is something the Church must come to terms with.

At that time many Christians, including Luther, argued that Jews were obstinate, stubborn and proud because they refused to convert.

Judgement and what happened after



Jim Stuart

death were central to much Reformation thinking. Supporters believed with great fervour that the papist church was a barrier to faith and once its power was removed, Jews would recognise Jesus as the Messiah.

As Luther put it: "The Jews will be converted 'bit by bit'. Let them first be suckled with milk and then, when they have recognised Jesus as the Messiah, they may drink wine, and learn also that he is the true God."

In the last years of his life Martin Luther's patience with the Jews ran out. He raged against their presence and unwillingness to convert. In 1543 he wrote a very controversial treatise entitled 'On the Jews and Their Lies'.

In the first paragraph he wrote: "I have published this little book so that I might be found among those who opposed such

poisonous activities of the Jews and who warned the Christians to be on their guard against them." (Martin Luther's Basic Theological Writings, Augsburg Press 2005).

In this work he proposed a series of measures to Europe's secular rulers. They included: destroying synagogues; preventing rabbis from preaching in public; burning their religious books; banning usury; denying Jews safe conduct on the roads; and exiling all Jews from Europe.

These proposals were extreme even for Luther's time. His final sermons continued in a similar vein. He claimed Jews would never stop blaspheming against Christ and warned that they would kill. Protecting Jews was a sin.

Martin Luther remains a paradoxical figure. He could speak of God's unlimited grace in one sentence and serve up utter hatred for Jews in another.

Luther and his followers flouted Catholic authority but at the same time

insisted on obedience to political authority. He argued all Christians are priests but also affirmed that all Christians were responsible to the pastoral networks in their church - ministers, synods, bishops, superintendents.

The networks were set up to order and control the church. He believed that the Eucharistic bread remained bread and was also the body of Christ. While he rejected celibacy, he celebrated human physicality.

The Reformation was a time of great controversy. In a very short period of time, cracks showed up through much of Europe. It was a seismic period when everything from politics, theology and social relations changed.

As I reread Luther, I can see threads that have kept faith alive for 500 years and deep wounds that continue to infect the way we relate to Jews and people of other faiths. In a world where fear is becoming more widespread, the task of reshaping the gospel is urgent.

BELIEF + DOUBT = SANITY

By Lyn Heine
UCANZ Co-Chairperson

Earlier this year I was privileged enough to go to the United States for two events.

One was the United Nations Commission on the Status of Women in New York, which I attended with Presbyterian Women Aotearoa New Zealand. The other was a family wedding in the Hindu Indian tradition in Washington DC and Charlotte, North Carolina.

Along the way I got to see some of the sights - the Metropolitan Museum of Art, the Cloisters, and the Metropolitan Opera House in New York, and the Smithsonian Museums and memorials in Washington.

Washington is littered with memorials and they are in turn littered with quotes by Lincoln, Franklin Roosevelt, Martin Luther King, Albert Einstein and others.

One museum I visited, the Hirshhorn Gallery, even had a quotes exhibition. As you went downstairs there were quotes along the stairwell. Then, as you arrived downstairs you faced quotes on the floor and walls.

One whole wall was covered with



the words Belief + Doubt = Sanity. Now there is something for us in faith communities to ponder. Perhaps the corollary of that statement is that if much of our practice, identity and divisions are founded on what we firmly believe and have no doubts about, then that is not sanity.

God seems to be quite comfortable with questions and doubts. Look at Job, Sarah, and Thomas. Even the Great Commission in Matthew says some disciples doubted and were not ready to follow

blindly without question.

I wonder if we were to focus on the simple truths we comfortably hold in common and ask how we can best put these into practice, whether we could move past the belief prejudice.

'God is love' - What does this mean and look like in practice? 'Love your neighbour as yourself' - How could we do this in a way that honours the example of Jesus? 'Forgive' - How do we both hold to account and move on from places of hurt?

At the moment, the partner

churches that make up Uniting Churches of Aotearoa New Zealand are trying to find a way forward through the maze that is national and regional levies facing local churches. I have been impressed with the respectful listening and willingness to share the difficulties and challenges that national churches are grappling with as well.

No one is saying that there is only one right way and it is our way. No one is denying the complexities that lie within the desire to simplify and equalise the accounts to local churches.

The work is ongoing and will be reported on at Forum in October at Onehunga. It would be great to see you there with us. It would be great to welcome some of you onto Standing Committee.

If this is something you might be interested in please let us know. You can contact me or the UCANZ office through the website to talk about it and get hold of a nomination form. It could be a sanity-saving move!



Trinity Methodist Theological College

TIM training is learning by doing

The Council for World Mission (CWM) is a global organisation that develops young Christian leaders for mission. Trinity College is currently hosting a group of students who are part of a programme called Training in Mission (TIM).

Last year CWM asked Trinity College to host a group of 10 students for a three-week programme. After a favourable evaluation of that course this year CWM has again asked the College to host a TIM course.

Students on the current programme will spend two months in New Zealand, Fiji and Taiwan and a further month in Kiribati.

Trinity College is working with CWM to provide a Diploma in Mission Studies to the students who complete the programme. Each country they visit will provide both an academic and experiential component.

TIM courses explore practical and radical understandings of what witnessing to Christ can mean. The aim of the TIM programme is to provide training for life.

The students' participation is seen as a stage in their Christian formation and part of a life-long involvement with the mission of the church.

They should gain wider vision, deepened commitment, and a stronger sense of fellowship and partnership with other Christians around the world.

The learning that takes place in TIM courses are learning by doing or 'action reflection'. They are organised to provide insights that come from being involved or 'learning by doing'.

TIM places a lot of emphasis on learning in community. The terms 'mutual', 'challenge'



During their trip to Waikato the TIM students visited a farm near Raglan.

and 'equipping' indicate that the learning is not a one-way street.

Rather, education is a co-operative venture in which teachers and students learn together.

The ultimate goal is for those who participate to develop a passion for and

understanding of the fullness of life, especially among marginalised people.

Young people who have participated in TIM experience an alternative lifestyle for mission that gives practical expression to the concern of the poor for a full life.

Students reflect on theology and mission in Aotearoa

Students taking part in the Training in Mission (TIM) programme hosted by Trinity College are expected to write on their studies and activities. Here are some of their thoughts:

CHOU SONG-YING, TAIWAN

We have had the opportunity to study theology with teachers who encourage us to delve deeper into what theology is. I have learnt that theology has two important principles for reflection: listening and questioning.

This is a challenge for me because normally I do not ask many questions about why certain things happen in the Bible. During Bible sharing every morning, I get to see how other people read the bible from their context. This is a very good lesson for me because I believe that you can't do mission by yourself.

Theology connects us to God, to each other, and to other religions. Each of us should understand Christian theology and theology of other religions. It has helped me understand God's plan for my life, what problems my country is facing, what my context is and how it is similar to other religions.

WELLINGTON BWALYA, ZAMBIA

Being a student in mission studies, I have learnt that in Auckland the community and the church have taken mission very seriously. They work hand-in-hand to alleviate homelessness and poverty and help disabled people without relying too much on the government.



TIM students in front of a carving outside Turangawaewae house in Ngaruawahia.

In Zambia the church and community expect the government to solve these problems yet this can be done collectively.

Auckland has different communities of people from countries like Fiji, Samoa, and Korea. Each of these communities and churches has put measures in place to achieve the mission within their own context.

Mission activities in Auckland include Housing First, which is a programme to find permanent sustainable accommodation for the homeless whilst helping them return to society.

The Auckland Methodist Mission's Merge Café provides cheap wholesome food for everyone including the needy. Merge Café uses a 'pay it forward' system which allows customers to pay for someone else's meal.

In Zambia, the church and the community don't do this as they are too busy focusing on which denomination and tribe one belongs to, or their doctrines and constitutions. This negatively affects the church's relevance to the community because it has confined itself to the pulpit.

FELAUAI OPETAIE, SAMOA

Sharing of Bible is significant for participants in the TIM programme. The Bible can be seen as the word of God and containing the mind of God. The Bible is also known to be a book of history and facts and acknowledges God as creator of everything.

Sharing the Bible can help us get advice and encouragement, and learn how to be an understanding person and open-minded leader

for our families, churches, and countries.

Biblical Studies lectures by Trinity College principal Rev Dr Nasili Vaka'uta showed us that the Bible can also be seen as a human response to God, as sacred scripture, as a series of metaphors, or as a theological lens for seeing life.

AGNES NTEZIRYAYO, RWANDAN REFUGEE LIVING IN THE UK

Times have changed and a lot of young people like myself feel that the church needs to understand what young people are going through on a daily basis. It is time for churches to learn to accept young people as they are. If not now, when?

Like Christ, older people need to be more understanding, however, they are too busy judging, pointing fingers, and focusing on what people are doing wrong (Matthew 21:28-32).

Perhaps they need to focus on the progressive things that young people do for the church. It is time to allow them to lead services and take charge. Accepting young people is actually a way of ministry!

What does a progressive church look like? Singing, rap music, dancing, art - all these are gifts from God that he has given to each and every one of us. Each individual has their own gift that they are capable of using to connect with God or to help others connect with God. The Church should be open to new ideas.

College Snippets

Semester Two begins on 24th July. Spaces are available in the following block courses:

MS511 TE AO WHAKAARI - HALLELUJAH AND HAKA BOOGIE!

Held 14-18 August. Cost \$400.

This paper explores the development of contemporary Maori music and dance as a tool for ministry and a mechanism for the expression of faith.

Students will learn the theoretical and practical application of Kapa Haka in a church context. They will examine the history of early Maori Methodist singers, orators and musicians of 1930s and their contribution to the Church.

Students will consider the place of Haka as a form of Maori expression, in modern day worship.

Trinity College encourages parishes to provide places in these courses to their young people. The College provides accommodation and meals to those from out of Auckland. To enrol for semester two or to receive information about the 2018 programme contact the academic registrar, ngrundy@trinitycollege.ac.nz

RE-THINKING GOD. Held 28 August-1 September. Cost \$400.

This paper reconsiders the basic theological tenets of Christianity, especially the Christian doctrine of Trinity, from a 21st century, multi-faith and multi-cultural perspective.

It gives students an opportunity to re-think the idea of God, and to re-examine the development of the theology of God, the Christ, and the Spirit.

What does it mean to believe in a God? Who really is this person called the Christ? What exactly is the Holy Spirit? What has God got to do with humans and earth? Questions such as these will be discussed and debated.



Mark Gibson (third from right) with the Eastern Rising team.

Church hits the airwaves

A Christchurch Methodist minister says community radio is an untapped resource for churches.

Rev Mark Gibson serves in east Christchurch and he started a monthly radio show last year through Canterbury's community access radio station on Plains FM. The show is called Eastern Rising and it was nominated for the New Zealand Radio Awards.

Mark came up with the idea for the show when he spoke with the station's manager Laura Gartner, after she gave a talk to Seaside Seniors, a regular initiative at New Brighton Union Church.

"Often in the media, eastern Christchurch is not portrayed in a particularly positive way, but those of us who are involved in the community are aware of the positive stories," he says.

Mark gathered a team of six people who met in a local cafe, before a session at Plains FM.

Eastern Rising's debut show in September last year featured the fifth Great Avon Otakaro River Walk, an initiative of the central South Island Synod's River of Life Project, which Mark helped organise.

Other Eastern Rising shows have covered greening the red zone, the eastern response to the Kaikoura earthquakes, the New Brighton Christmas Market and Parade, the Wainoni-Avonside Community Services Trust, the River of Flowers

service (on February 22), and a 'Winter is Coming' show featuring the New Brighton Blanket Bank.

The connection with Plains FM led to a public meeting called Eastern Conversations, which is a joint initiative between New Brighton Union and St George's and Iona Presbyterian Churches. The topic of the meeting was the Pink Ceiling: Sexuality and Leadership in Religion and Politics.

Mark says there are more opportunities and he is keen to explore the possibility of new mission initiatives on the airwaves.

He says community radio also offers the opportunity to prepare podcasts. People can listen to them online whenever they want, which is how younger people now connect.

"Even though it's been a community initiative, there are definitely some exciting possibilities around church shows. There is the real possibility to explore issues such as homelessness through theological reflection."

For the NZ Radio Awards, Eastern Rising was nominated in the best spoken or informational English language programme category.

To listen to Eastern Rising, either like the Eastern Rising page on Facebook or go to the Plains FM website plainsfm.org.nz, click on programmes and then select Eastern Rising.

Stop child labour through Fairtrade

World Day Against Child Labour was a reminder that our everyday actions can help build a fairer world, says the chief executive officer of Fairtrade Australia and New Zealand.

June 12 was World Day Against Child Labour and it presents us a chance to ask questions about our favourite brands, whether a cup of coffee, a bar of chocolate or a cotton t-shirt, says Molly Harriss Olson.

According to the United Nations, around 168 million children are caught up in child labour. More than half are exposed to the worst forms of exploitation, such as slavery, armed conflict, drug trafficking and prostitution.

Most children work illegally in the agriculture sector, where there are an estimated 98 million child labourers worldwide.

"The global supply chains for many products that we use every day - chocolate, coffee and cotton, electronics and footwear - are frequently opaque," Molly says.

"This makes it hard for consumers to understand the extent of their entanglement with child exploitation. Many of us may be supporting child labour without realising it."

The UK's 2015 Modern Slavery Act has had a positive impact on the UK's corporate



Molly Harriss Olson.

leadership. Australia is also looking into the establishment of a Modern Slavery Act.

Molly says this is an opportunity to drive transparency through our supply chains.

"Changing the law will demand more of our largest companies to transform supply chains, eliminate child exploitation and promote decent work."

"But each of us can also play an important role in eradicating

child labour. Each time we take a bite of Fairtrade chocolate, purchase a cup of Fairtrade coffee or take a step in Fairtrade footwear, we are taking a stand against child labour," Molly says.

Fairtrade Australia & New Zealand is an independent certification body and non-government organisation that licenses the use of the Fairtrade Mark on products that meet its rigorous social, economic and environmental standards.

This label signifies to consumers that farmers and workers across 75 developing countries are getting a better deal from trade. Today, more than 1.6 million people who produce coffee, tea, cocoa, cotton, gold and other products benefit from Fairtrade, which campaigns for as well as enables a fairer system of global trade.

Historical novel explores Wesley's world

By Hilaire Campbell

Hearts Set Free is the poignant title of NZ writer Elaine Blick's fifth book. Unlike her previous books, it is based less on her personal experience and more on English Methodist history.

Without giving too much away, Elaine says the story of Hearts Set Free begins with young couple Grant and Debra renovating an old cottage near Bristol. They find a packet of 18th century love letters behind a fireplace.

They are from Clara, who was married to a Bristol slave owner who had a plantation in Jamaica. After hearing Wesley preach a scorching sermon against slavery, Clara fears for her husband's eternal destiny and begs him to free his slaves.

Debra becomes so involved in Clara's life that she neglects her own marriage, with critical results.

"I was inspired to write Hearts Set Free after visiting the Wesley Chapel in Bristol and reading Wesley's leaflets calling for the abolition of slavery," Elaine says.

She explains that the seaport of Bristol was part of a triangular trade that shipped goods to Africa, slaves from Africa to Jamaica, and rum and sugar from Jamaica to England.

"Wesley's letters opened my eyes to a whole new world. This was also Jane Austen's world, where lords and ladies enjoyed sugar with their tea. When they became aware of its origins, many declined to use it," says Elaine.

What also sparked Elaine's story was a portrait of two beautiful girls, one black and one white, at the London home of Lord Mansfield, then Chief Justice of England.

One of the girls was his niece, the other the illegitimate daughter of his nephew by a slave. After Lord Mansfield adopted her she and his niece became very close.

"This got me thinking about race relations in the 18th century, so all my ideas came together in a strange way," Elaine says.

The Methodist connection is important in Elaine's books. Hearts Set Free describes how

many poor people never heard the Gospel because church seats had to be paid for. Some learned to read through Bible study groups.

Elaine says, it is about the struggle to gain equality.

"I have tried not to sermonize in my books but it's implied in the lives of characters and their response to circumstances. I also try to show how each generation is affected by the past, and how the Wesleyan movement for equality and faith has carried through to today."

Elaine chose the title for Hearts Set Free from one of Wesley's hymns - 'My chains fell off, my heart was free...'

"It's like the slave's cry of freedom," she says.

Elaine was born in England and came to NZ at a young age. She has an MA degree in English and taught in London for 26 years. She lives in a "Kiwi bach" at Clark's Beach near Pukekohe.

With only seagulls for company she says it's far removed from Clara's world, but perfect for writing. Elaine attends the nearest church, which happens to be Methodist. "This suits me just fine."

Elaine wrote her first book, Where the Bellbird Sings, in 2011. Her most recent book, First Names Only, is about unmarried mothers.

All of Elaine's books have happy endings. She says Hearts Set Free is open-ended because she has written a forthcoming companion book that tells the story of one of its characters.

Hearts Set Free can be purchased from Pegasus Elliot Mackenzie Press, Cambridge UK and Wheelers NZ. Cost NZ \$17.



Elaine Blick



METHODIST ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA

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

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

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

03 375 1468 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services

Handiscope part of Christchurch North's legacy of giving

By Carol Barron

Christchurch North Methodist Parish recently won an architectural award for its new church complex, but it is the activities that go on in those buildings that are most impressive.

The Parish was one of many Christchurch churches that had to rebuild after the Canterbury earthquakes. In May the new building won the 2017 Canterbury Public Architecture Award through the New Zealand Institute of Architects.

The new building has an open worship space, meeting rooms and a multi-purpose hall, and a variety of community groups use the facilities.

Christchurch North is a member of the Methodist Alliance and the parishioners provide a range of services to the community including an op shop, Musikool Kids (a programme of music and movement for preschoolers and their caregivers), a puzzle library, support to the Bishopdale Community Trust, and Handiscope.

Papanui Handiscope started in 1973 after community research and consultation with local doctors led to the decision to establish a programme of activities for disabled people. Hilda Widdup headed up a team of nine helpers

who provided a service to six members.

In 1974 the Papanui group joined the Coordinating Council for the Handicapped and became known as the Papanui Handiscope Centre.

The aim of Handiscope is help people who have become disabled through accident or illness to broaden the scope of their mind and body. Handiscope provides a safe, caring environment where adults with an intellectual or physical disability can learn new skills and try new activities.

In the 1970s Handiscope centres were established at the Somerfield, Papanui, Fendalton, Upper Riccarton and Shirley Methodist Churches and at the Woolston and St Albans Working Men's Clubs. Handiscope centres were also established in other suburbs of Christchurch as well as in Ashburton, Picton, Nelson, Greymouth and Hokitika.

Each Handiscope centre is autonomous, although the leadership meets bi-monthly to support and encourage one another. Members are referred to each centre by a doctor, health worker, or occupational therapist.

Handiscope is a completely voluntary organization and does not own any buildings.

Currently only four Handiscope centres still operate in

Christchurch. They are in Papanui, Hoon Hay, Hornby and Aranui.

When Handiscope was established it met a real need because there were no other support groups like the Stroke Clubs or Arthritis NZ that operate today. With the establishment of specialist support groups, the demand for Handiscope has decreased. The four groups still in operation meet the needs of people with disabilities, who are often socially isolated.

In the 44 years Papanui Handiscope has been operating more than 1000 people have met for companionship and to learn crafts and take part in such activities as leatherwork, painting, and indoor bowls.

Members pay \$2.00 a week to cover costs of materials. Papanui Handiscope meets Wednesday mornings and each session starts off with a morning tea.

Volunteers provide the morning tea, teach crafts and organise other activities. Handiscope maintains a ratio of one helper to two members.

Currently Papanui Handiscope has 40 members and a volunteer staff of 19 with an additional morning tea roster of 20.

Members have a wide range of intellectual and physical abilities including some who are in wheelchairs. Maxi taxis bring 12



Christchurch North Methodist Parish's award-winning church building.

members each week and seven other members rely on volunteer drivers.

Pat Teague supervises Handiscope and says members achieve noticeable improvement in their mental and physical abilities, which is an inspiration to everyone and motivates many of the staff to continue to volunteer.

At Papanui Handiscope 10 volunteers have been active for more than 10 years, and one member has attended since it opened in 1973.

To volunteer or for more information contact Pat Teague on 03 351 8814 or pmteague36@gmail.com.

Fund bolsters Porirua community groups

The St David's Fund is administered by the Lower North Island Methodist Synod to assist community initiatives.

Its aim is to promote social and economic wellbeing for people in the wider Porirua area. Applications for grants are invited every two years.

The grants for 2016-2017 were formally announced in March. The successful applicants gave short presentations about the work of their groups to a gathering of Synod members in the Waitangirua Methodist Hall.

The organisations

represented offer a wide range of support to our community including budgeting advice, pre- and post-natal assistance, teaching gardening and cooking, teaching literacy and math, helping children with learning difficulties, and assisting young adults.



Recipients (from left): Helen Sears (Agape Budgeting Service), David Watt (Porirua Language Project), Sandra Scott (Pregnancy Help), Makerita Makapelu (Wesley Community Action), Chanel Partridge (Plunket), John Gibbs (Tawa Youth and Family Trust), Jane Weggery (Riding for the Disabled), and Ian Harris (Methodist Synod).

Colin Gibson hymn debuts at Dunedin ecumenical service

The inner-city churches of Dunedin came together on Sunday evening June 4th for an ecumenical Pentecost service at the Mornington Methodist Church, Dunedin.

Church leaders and members of their churches joined together in this service. Bishop Colin Campbell of the Catholic Diocese of Dunedin participated in the service as did clergy of other churches - Rev Dr Kerry Enright (Knox Presbyterian Church), Rev Michael Wallace (Anglican Church), Rev Dr Rod Mitchell (Methodist), Rev Dr Selwyn Yeoman (Church of Christ), and Rev Siosifa Pole (Methodist).

Other clergy attended the service but did not participate and the St Kilda Tongan Methodist Church choir sang to represent the Parish.

This was the first time for years that the Dunedin Methodist Parish has hosted an inner-city churches ecumenical service.

The theme for the service was 'Weaving the Unfinished Mat', and its focus was the churches coming together as different threads to weave a pattern that reflects the inclusive and unconditional nature of God's love.

This mat is unfinished because the weaving of this ecumenical relationship will continue in future generations. It means there will always be new theological threads and ministry practices that weave into the pattern to make this mat relevant in every generation and context.

Methodist lay preacher and Professor Emeritus Colin Gibson composed a hymn especially for this service.



Clergy from Dunedin's inner-city churches who gathered at Mornington Methodist Church for an ecumenical Pentecost Service

Weave the mat, the work unfinished

By Colin Gibson

1. Weave the mat, the work unfinished,
Weave the mat, the thread untied,
Weave the mat, its colour glowing,
Weave the mat and make it wide
*Set it shining in the Christ-light,
Old designs and new begun,
Till the weaving is completed,
All in Christ, and all in one.*
2. Weave the mat, kind hands of women,
Weave the mat, and make it strong;
Weave the mat, your voices joining,
Love your task, and love your song.
3. Join the weavers, old and young, come
Celebrate the weavers' skill;
Strand by strand the mat is woven,
There is room for others still.
4. Weave the mat rich communion,
Weave the mat, the Jesus dream;
Weave the mat, the work unfinished,
Working out its sacred theme.

The music for this new hymn is available from Colin Gibson.
Email colin.gibson22@vodafone.co.nz.

CWS visit to Gaza reveals hope amidst misery



DSPR provides medical and psychosocial support to students in Gaza.

Entering Gaza is never easy. Getting a permit to visit this 51 km strip of land is the first obstacle.

There are no tourists and more than 1.8 million people are confined within borders that are controlled by Israel. At Erez Crossing, once a busy thoroughfare for workers going to Israel each day, surveillance is heavy and the military control is tight.

In May, Christian World Service's international programmes coordinator Trish Murray received a permit and walked the length of the caged thoroughfare into Gaza to meet

CWS partner the Department of Service to Palestinian Refugees (DSPR).

Three years after her last visit, Trish found DSPR had responded to the deep needs in the territory by expanding its assistance to some of the most vulnerable Palestinians.

With unemployment above 40 percent and 70 percent of households depending on food aid from the United Nations and other international agencies, the suffering is deepening. Women and children are most affected by poverty. About 23 percent of them live below the severe poverty line and another 38 percent of

households are under the poverty line.

Israel only allows Gaza to import limited building materials, which makes rebuilding after the devastating 2014 war extremely slow. Rolling blackouts can last more than 20 hours a day. The only power plant was shut down in April when the Palestinian Authority cut payments and Israel then cut the power it supplies to Gaza by 40 percent.

Hospitals and clinics are dependent on generators. Unable to process sewage, it is being pumped untreated into the sea. Around 50 percent of beaches are unsafe for swimming and the smell on the coast is often unpleasant.

"The people live in fear of another war. Visiting the health clinics, you can see the strain of the occupation in the faces of the mothers and the health records of the clinic. DSPR is an absolute life saver especially for mothers and children," says Trish.

Apart from last year's UN Security Council resolution jointly sponsored by New Zealand, there has been little international pressure to build a different future for Israel and Palestine.

The Palestinian leadership is politically divided, international diplomacy is focused on other parts of the region, and Israel continues to strangle the economy of Gaza.

The 50-day war in 2014 claimed the lives of more than 2,000 people and destroyed more than 20,000 homes.

DSPR director Dr Issa Tarazi says its three health clinics provided health care and psychosocial support to more than 25,000 people last year,

mostly women and children. They offer antenatal care, well-baby clinics, medical and dental care plus health education programmes. Many babies are malnourished and more suffer from anaemia.

DSPR also provides vocational training in carpentry, welding, aluminium work, electricity, secretarial studies and dressmaking.

June 5th marked 50 years since Israel occupied the West Bank including East Jerusalem and the Gaza Strip following the Six Day War.

DSPR Gaza is grateful for the support of donors to the Christmas Appeal and monthly givers who contribute to their work.

Give Syrian Refugees a Future



ACT Alliance/P. Jeffrey

They need food, education and healthcare. Please donate to the Syrian Appeal

www.cws.org.nz



Support vital for Syrian refugees

Stepping into a busy classroom in Lebanon, Christian World Service international programmes coordinator Trish Murray found Syrian refugee children intent on their studies.

At the Sabah Centre run by CWS partner the Department of Service to Palestinian Refugees (DSPR) she could immediately see signs of hope.

"Many of the children cannot remember a life without war, so it was a relief to find them relaxed and eager to learn," Trish says.

Two new students, who had just arrived from Iraq and Syria looked troubled, but their classmates assured Trish that they were taking care of them.

DSPR director Sylvia Haddad is herself a refugee. She has made children's education a priority. Each year, staff organise safe passage for a group of students to return to Syria to sit their Year nine and Year 12 exams.

Not all families are willing to risk sending their children back to a war zone. This year more than 300 students took the trip and now nervously await their results.

DSPR also sends books and resources to volunteer teachers running a school for year 10-12 students remaining in the badly damaged Yarmouk Camp in Damascus.

A programme for school dropouts is another DSPR project. Trish says the students were very attentive and are beginning to thrive in the smaller classes.

DSPR Lebanon employs Syrian teachers where possible and at the Dabayeh Centre has a child psychologist and special needs assistant to help them deal with the trauma.

Donations to the Syria Appeal fund work in Lebanon and Jordan. Matching funds from the New Zealand aid budget enabled DSPR Jordan to distribute 950 food parcels for 5,700 women and

children. DSPR also provides psychosocial support and runs workshops for women who want to set up their own businesses.

DSPR Jordan organizes free medical days for refugees using volunteer medical staff.

Trish attended a DSPR roundtable to discuss the programmes. Participants noted the increased volatility in the region with the new US president and were worried for the people.

Reliable funding to keep highly successful programmes was a major concern.

United Nations agencies say their appeals are only 18 percent funded are they are asking for urgent grants to meet the humanitarian needs of Syrian refugees. Without new funding, they will have to cut assistance to Syrian refugees already struggling to survive.

There are more than 1 million refugees in Lebanon, and 70 percent live below the national poverty line. Cutting the cash payments will mean families cannot pay for food, medicine and rent.

Without financial aid many will have to take their chances in Syria rather than resort to child labour, early marriages, sex work or other harmful activities.

CWS encourages those concerned to write to the Minister of Foreign Affairs, Gerry Brownlee, asking him to provide more assistance to Syrian refugees.

CWS is supporting the campaign to Double the Quota of refugees resettled in New Zealand. Last year the government announced that the current quota of 750 will be increased to 1,000 in 2018. New Zealand churches have been assisting refugees resettle some of the additional 600 Syrian refugees the government is accepting over three years.

Young People

By Filo Tu

YOUNG LEADERS LIVE LIKE A REFUGEE

It's a simple challenge really...but you have to sign up for the full deal. What's that? Five days of eating the same rations as a Syrian refugee.

Christian World Service (CWS) put out the challenge to Taiwi Young People at its TYC2017 Conference held earlier this year. Operation Refugee was held 16-20 June 2017 and it took the 40 Hour Famine to a whole new level, with a focus on refugees and displaced people, who have fled their homes in fear of their lives.

Michael-Walter Lemanu took up the challenge and encouraged others to use Operation Refugee as a means by which Christ could shine in the hearts of people in New Zealand communities.

Michael writes on his dedicated page: "The refugee crisis in Syria is unsettling and heart-breaking. Living in a small isolated country like NZ, we often don't truly appreciate the struggle and oppression that many of our global family experience as a daily reality.

"I am committed, both as a Christian and a human being to speaking up, supporting and standing alongside those

in Syria who are displaced by no doing of their own. I believe in the work of CWS in making this happen. Now is the time to act!"

Also taking up the challenge is mother of three, Siu-ki-holeva Williams-Lemi from Christchurch.

Siu writes on her page: "I chose to join this campaign because in a lot of ways I feel so helpless to all that is happening in the world! But I realise that every small bit counts in the bigger scheme of things and if I can help in any way possible then I will.

"I work for the Methodist Church of NZ as the Central South Island Children and Youth ministries coordinator. I am also a mother of three lil' rat bags I mean blessings :) and aspire to share love, peace and grace in all I do. Please support this cause, every little bit will help."

Definitely worth mention here is Susanne Spindler of Central South Island Synod, a past vice-president of The Methodist Church who has also taken up the challenge.

Sue writes to her followers: "For many



Those who participated in Operation Refugee had a small amount of rice, chickpeas, lentils, beans, salt, fish, flour and oil to eat over five days.

years now I have been a supporter of Christian World Service and the amazing work they do through their partner agencies all over the world. In recent times the plight of refugees has touched the hearts

of many people, including me, and I decided it was time I did something to try and help in some small way.

"I am looking forward to the challenge of living on simple refugee rations for 5 days and I hope this will help others to become more aware of the plight of refugees and the work being done to support them."

It is definitely a cause that has stirred up a lot of emotion for many of our young leaders within the Church. All of the funds are going towards the Department of Service to Palestinian Refugees (DSPR) for its work with Syrian refugees.

The aim is to provide DSPR with resources to help more refugees deal with the challenges they face each day.

Michael, Siu and Susanne are prime examples of those who are able to accept the call or the challenge to reach out beyond your own community: what do they say about you?

#REVIVAL #MethodistTYTANZ.

You can donate to Operation Refugee on the CWS website: cws.org.nz.

Kidz Korna!

WELCOME TO KIDZ KORNA JULY 2017!

Welcome to Kidz Korna. June was a month of celebrations!

It is the time of the year that we celebrate Pentecost. This is the exciting day when the Holy Spirit came to help the new Christians, and we know that the Holy Spirit is still with us today. The people at Wesley Methodist, Tauranga celebrated Pentecost Sunday and Matariki on the same day.

Beckenham Methodist Church in Christchurch celebrated the birthday of the Church (Pentecost), and the birthdays of three of their pre-school kidz. Everyone was surprised when a hidden birthday cake was found. Kapiti Uniting Church had a different kind of celebration when three young sisters were baptised. The girls' family comes from the island of Tuvalu.



Beckenham kidz sing Happy Birthday to the Church.

Happy Birthday to the Church

Beckenham Methodist Church is in the Heathcote River Loop, and the kidz there are called Loopy Church.

They celebrated the birthdays of three kidz during Pentecost week with a surprise hidden birthday cake. They put candles on the cake and sang 'Happy Birthday to the Church'.

They had hooters to toot as they left for their lessons. They will always remember that Pentecost is the exciting day when the Holy Spirit came to help the Christians and that the Holy Spirit still does that today.



Rev Cornelia Grant with Nicky, Merry, Teala and their mum Meleka Tausi.

Baptism Tuvalu style

Kapiti Uniting church at Raumati Beach heard the Lord's Prayer in Tuvaluan for the first time last month.

The occasion was the baptism of three sisters Nicky (6), Merry (4), and Teala (2). They are the daughters of Luli and Meleka Tausi who come from the tiny island nation of Tuvalu.

The girls' grandparents and other family members were on hand, and Rev Cornelia Grant asked the congregation to nurture the girls and encourage them in the faith.

Meleka ran a bakery in Tuvalu, and for morning tea she and the girls made a huge Black Forest cake!



Rev Leigh Sundberg reads to Tauranga kidz about Matariki.

Pentecost and Matariki

Tauranga kidz learned the story of the Seven Kites of Matariki. There are seven stars in the constellation that Maori call Matariki and Europeans call Pleiades.

According to the Matariki story, the seven stars are seven sisters who made kites. The youngest sister became upset when the wind blew her kite away.

Rev Leigh Sundberg told the Tauranga kidz that no-one can see the wind, only feel it. It's the same sort of thing that happened at Pentecost when the Holy Spirit came to empower Jesus' disciples.

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

Missionaries, Wives and Roses

By Ann Chapman
2012, Steele Roberts, 128 pages
Reviewer: Helen Laurenson

For some years, during their season a varied row of colourful rambling roses transformed the fence line along the old wool-scouring plant on the main highway between Hamilton and Auckland. When the main route was widened to create the Waikato expressway, the buildings were emptied and the roses mysteriously disappeared.

As the title suggests, this attractive book tells the story of early missionaries and others who served in Aotearoa (including two Maori), their wives, and one missionary vessel, the Active. It also tells the stories of the roses named after them, and in so doing it incidentally explains the 'strange case of the disappearing ramblers'.

Ann Chapman and her husband Lloyd established Trinity Farm, Otaki, in 1987. She has grown, researched and identified heritage roses and has taken an interest in the people after whom they are named.

Along with telling the stories of men and women who ventured here as early missionaries and settlers, this book tells us about Ken Nobbs, the grower who honoured those missionaries by naming roses he developed after some of them.

Upon returning to New Zealand from missionary service in the Sudan in 1973, Ken and his wife bought a neglected Te Kawhata site and developed a large garden, specialising in old roses. They called it 'The Rosary'.

Before his death in 1996, Ken had planted heritage roses on surrounding roadsides and also encouraged local Waikato enthusiasts to do likewise. Hence those rambling roses on

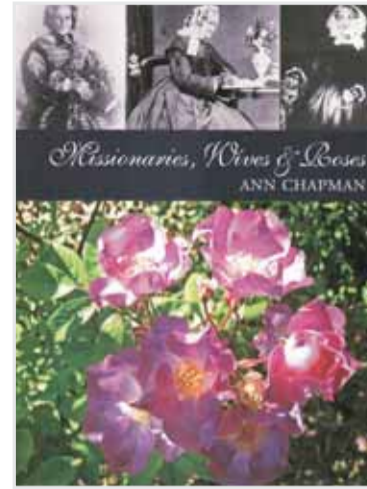
the wool scour's fence.

As the Waikato expressway proceeded in the early 21st century, Joanne and Norman Knight, then the owners of Kauri Creek nursery in Katikati, rescued those roses. They shared cuttings with the Chapmans at Trinity Farm in the hope that the varieties would not be lost and that their stories would be shared.

The missionaries and their wives after whom roses are named mainly served with the Church Missionary Society (CMS), which Ann describes in her introduction as an organisation of those who were "essentially laymen of the Anglican Church".

She notes incorrectly that "its sister organisation was the Wesleyan organization, the London Missionary Society", but this should have been the Wesleyan Missionary Society, for the LMS was a different organisation altogether.

This obvious error so early in the publication immediately roused questions about the level of research accorded to the four Methodist missionary wives included under the section 'The Wesleyan Women'. Of the four, one has no Wesleyan connections noted at all. She and her husband served with the CMS.



Lloyd Chapman, are an enjoyable dimension of this work, while the incorrect spelling of Maraetai as Maretai, and the repetition in full of Marsden's letter to Ruatara within five pages of its first appearing are minor editorial lapses.

Albeit a rather oddly assorted bouquet, anyone who enjoys old roses and appreciates the honour increasingly being accorded to the sacrifice and hard work of the wives and helpmeets of early missionaries, could well appreciate this book's colour and the fragrant remembrance of things past.

The New Zealand Project

By Max Harris
2017, Bridget Williams Books, 330 pages
Reviewer: John Thornley

This is a timely and important book, first, for our coming election in September, but then beyond.

It is a wonderful piece of writing by a youthful, idealistic and down-to-earth individual. The ideas and values discussed will last well beyond the 2017 election. Buy a copy for yourself, your children, and your grandchildren.

Chapters cover key issues for the future of New Zealand: globalisation, foreign affairs, economics, decolonisation and constitutions, social infrastructure (health, education and housing), justice, the politics of love, the environment, gender (masculinities and sexualities), people power (reviving democracy), and taking the New Zealand project forward (practical first steps).

Rather than attempting to cover all chapters, this review will introduce the author, by drawing on the introductory chapter, and then list key topics from the chapter on 'the politics of love' (Chapter 8).

Following graduation from Auckland University in 2010, Max worked as a clerk for Chief Justice Sian Elias at the Supreme Court. This was followed by an internship in Helen Clark's office at the United Nations Development Programme.

One Sunday morning, in his Harlem apartment, he experienced dizziness and a fall. He woke up in the Mt

Sinai Hospital and learned he had a serious heart condition, a life-threatening aortic aneurysm complicated by a connective tissue disorder.

He read online that the average life expectancy of those with the condition was 26.1 years. "I had just turned 26." Surrounded by family members, Max underwent an eight-hour operation at a hospital in Oxford. When he woke, he bowed his head to the nurses and cupped his hands together in instinctive gratitude.

Such an experience led Max into serious reflections on how he would spend his life. Writing of this book was one task he aimed to complete.

Max spent his early years in the UK and Indonesia before the family returned to Wellington in the 1990s. He learned some Maori kaupapa and tikanga in the classroom.

He writes "But what little kapa haka and Maoritanga I experienced at primary school spoke to my soul."

Out of all this came a threefold set of values - care,



community and creativity.

The chapter on 'Politics of Love' quotes novelist Iris Murdoch, who described love as rising from the "extremely difficult realisation...that something other than oneself is real".

The author is not airy-fairy, as the subheadings for Chapter 8 show his focus is on those living on society's margins: The treatment of beneficiaries, ACC, disability policy, the elderly, insecure work, measuring those in insecure work and a benefit for insecure workers, universal basic income, and making the case for unions.

He translates the values of care, compassion and creativity, into real and

practical solutions.

Max makes no mention of the bicultural journey by mainline NZ churches over recent decades. This is worthy of further study by scholars both inside and outside the Church. This reviewer intends to write to the author to encourage a wider investigation.

Portholes to the Past

By Lloyd Geering
2016, Steele Roberts, 136 pages
Reviewer: John Meredith

Lloyd Geering is undoubtedly New Zealand's best-known theologian, but here he writes in a different role - as observer of the past and social commentator.

Using the image of a sea voyage, Lloyd writes that recollecting how life was in the early 20th century is like looking through portholes at the vast and ever-changing ocean. He invites readers to join him as he shares memories of personal experience and reflects on New Zealand's cultural past.

Lloyd was born in Rangiora in 1918. That was the year World War I ended. He was just 21 when the World War II broke out in 1939.

His formative years were lived between two world wars, and he came to realise that his secondary schooling, with its cadet battalion and daily drill, was modelled on a military framework intended to prepare young men for the defence of their country.

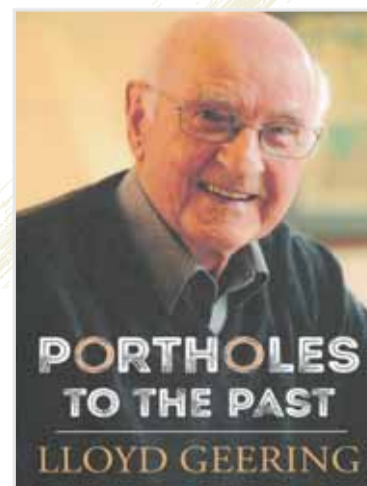
In his own case, rather than being shaped by the military, Lloyd says the Great Depression of the 1930s left him with an enduring sense of financial caution, which led him to eschew luxury. Aware of the rigours of unemployment among his own family Lloyd recognises how the Social Security legislation enacted by the Labour Government in 1938 gave citizens a new sense of security and self-esteem.

Commenting on social conditions, Lloyd refers to the way childhood illnesses, TB and the death of women in childbirth affected many families. Divorce and extra-marital sex were frowned on and unmarried mothers and their children experienced distinct financial and social disadvantages.

Women had limited opportunities for study and employment. The sexual orientation of gay and lesbian people was not understood and gay men were strictly penalised.

Mental illness was poorly understood, and there was a high level of racial prejudice. Churchgoing was associated with respectability and Sabbath restrictions inherited from the past restricted activities on Sundays. Yet by mid-century the churches were in decline.

Written in a very readable style and with a comprehensive index, this book may trigger memories for some and help others appreciate some of the great changes of the past century.



During the 20th century advances in science and technology together with knowledge that has countered prejudice have widened horizons in education and communication, created improvements in health care, and fostered the growth of personal freedom.

As Lloyd turns from looking through portholes at the past to the present, he sees a world where a rapidly expanding population underlies competition for economic resources. It is a world with global warming and growing Islamic fundamentalism and random terrorist attacks. The outlook may seem gloomy.

Despite this, the book ends on a hopeful note. While he has no porthole to the future Lloyd concludes it may not

be too much to hope that we may rediscover and reinvigorate the moral values of justice, truth and environmental guardianship.

Combined with the spiritual forces of faith, hope and love, these qualities may enable us to create a viable human future despite all the problems confronting us.

FROM THE ARCHIVES

By Jo Smith, Archivist, Christchurch Methodist Archives

Legal Deposit - What's that?

Many Methodist parishes, congregations, organisations and individuals work hard to produce publications that tell the story of the New Zealand Methodist Church. A number are given to the Methodist Archives in Christchurch for our reference collection of Methodist publications.

The Methodist Archives gratefully accepts donations of publications about the Methodist Church of New Zealand and its people, but urges authors and publishers not to forget their Legal Deposit requirements.

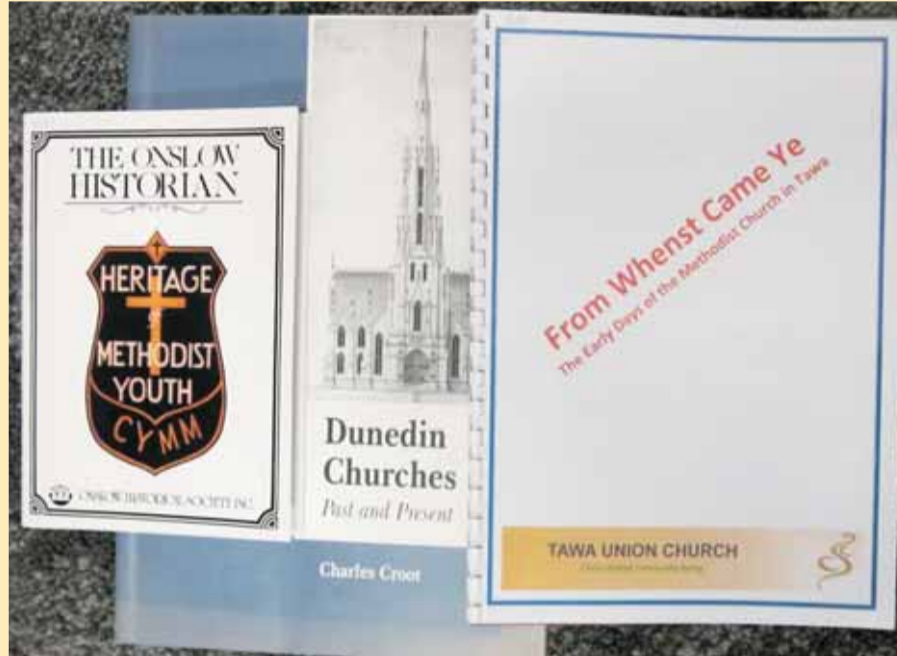
Some are unaware that by law, copies of these publications should also be placed in the National Library of New Zealand.

The National Library's website is natlib.govt.nz and the section that outlines your responsibilities is 'publishers and authors'.

On the site it explains that "Under legislation, all publishers in New Zealand must deposit their publications with the National Librarian. This enables the National Library of New Zealand to collect, preserve and make available the documentary heritage of New Zealand.

"If you publish something, you are a publisher, so Legal Deposit applies to you. That includes any person, group, or organisation that publishes material and makes it available, for sale or free of charge, to any section of the public.

"A publisher can be an individual, a club, church, incorporated society, record label, business, or other organisation.



Any individual or church that publishes a book, musical recording or film should file a copy with the National Library of NZ.

Producing publications doesn't need to be your primary purpose to count as a publisher.

"If you are paying someone to print publications for you, or using a print-on-demand or e-book, music, or film distribution platform, then you are the publisher and your publication is in scope for New Zealand Legal Deposit even if the company you are using is based overseas.

"Sheet music, published music, and

electronic sound and video recordings are subject to Legal Deposit."

Copies of publications are held in perpetuity and there are other advantages to making sure Legal Deposit requirements are followed. Researchers from anywhere in New Zealand can borrow copies through 'interloan'.

Other libraries or individuals can end up purchasing copies because they have been catalogued on New Zealand's national bibliography Publications New Zealand.

Electronic versions of publications are also required to be lodged under Legal Deposit, and this newspaper, Touchstone, is held by the National Library in electronic format within the National Digital Heritage Archive from 2009.

Legal Deposit in New Zealand began in 1903 and at that time was administered by the Parliamentary Library in Wellington. The New Zealand Legal Deposit Collection became an important national resource and was in demand by researchers.

In the 1930s, there was widespread discussion about having a national library for New Zealand which finally opened in 1965. In 1966 the Parliamentary Library became part of the New Zealand National Library.

Subsequently in 1985 the Parliamentary Library left the National Library to become part of the newly formed Parliamentary Service. It made service to Parliament its primary objective. (This information about the Parliamentary Library comes from a fact sheet on the history of the Parliamentary Library on Parliament's website: parliament.nz)

Today the National Library of New Zealand administers the Legal Deposit legislative requirements and can be contacted for more information.

Unsung Methodists

MARY HAMES - 1827-1919

By Donald Phillipps

LEAVING THE CRINOLINES BEHIND

Born near Ledbury, Herefordshire, Mary was the daughter of Richard Maddox, a shoemaker who later became an accountant or canal company clerk. Her mother was a devout Methodist and Mary grew up to be a thoroughgoing Wesleyan and a nonconformist with strongly held principles.

For example, she would not use sugar, since its production depended so much on the institution of slavery.

A skilled dressmaker, she married Charles Hames a Wesleyan schoolteacher in 1851. They emigrated to New Zealand on the Ironsides in 1864, accompanied by their four sons (aged one to 11). Two daughters were later born on their bush farm three miles inland from the head of Pahi River, in northeast Kaipara.

When the family set out on their 33-day journey on foot in winter mud on the bullock track from Riverhead, Mary Hames carried the infant son, while the five-year-old who had iron callipers on his legs and his older brothers struggled along carrying canvas bags.

The Hames family had come to



Charles and Mary Hames



Charles and Mary Hames' home in the Paparoa Valley, Kaipara.

New Zealand independently, but they became part of the nonconformist Albertland settlement. They were one of the relatively few families who actually took up their land.

That they made a success of it was largely due to the energy, resourcefulness and determination of Mary Hames. Her husband was rather frail, handicapped by deafness, and somewhat inept in business matters. None of the four boys also were exactly robust.

It was said of Mary that on the journey north to the property she 'simply stepped behind a bush, and cast off her crinolines - permanently.'

They built a wooden shack with an earth floor. She took her end of

the crosscut saw, and they cleared their land in a year. Mary made rough porridge and bread, their staple diet for many months. Prayers before and after meals were longer than the time it took to eat them.

A wick in a jar of unsalted butter brought lamplight for the evening lessons that both parents gave the children.

Periodically Mary returned to Auckland to take up dressmaking or domestic work, and returned with provisions and tools. On one occasion the profit from her work there enabled her to buy a cow on the way home, a purchase that made a huge difference to the family's diet.

The farm was so isolated that

Charles was midwife when the first of the two daughters was born. When one of the boys broke his arm he simply re-set it himself. Whatever their difficulties or disasters, Mary Hames's comment was always, 'What a blessing it is no worse.'

It took the best part of 12 years for the farm to pay its way, but in the end they owned 1000 acres of rolling pastureland. Against her husband's opposition Mary made butter and cheese for sale, and as the herd grew, she joined in an attempt to export dairy produce direct to Australia.

After 12 years of hard toil there was grass to spare for horses, and at last the family could join in the life

of the community. For Mary and her family this was at the Wesleyan church at Paparoa, the nearest town.

The Paparoa society had begun in 1862, and when the Hames family joined it Charles, an accredited local preacher, became an essential part of the Methodist society. He shared all the services with another man.

Mary Hames cared for Charles when he became blind in old age and then, making her opinions very clear, moved to live with her daughters-in-law.

She was a woman of extraordinary tenacity, and it was her firm faith as much as anything that enabled her and her family to survive the hardships and privations of pioneering life.

Someone who knew the Paparoa area well at that time remarked that it was 'remarkable for the sobriety, intelligence, and religious habits of the residents.'

People like Mary Hames may be uncomfortable, but they are exemplars. Where would we be without such as her?



Young people renew their walk with God

By Lusia Taloafulu

The youth of Sinoti Samoa Itumalo Manukau held their annual rally last month under the theme "God of peace, make us bearers of your peace."

Manukau Itumalo consists of six Samoan Methodist parishes: Mangere Central, Mangere East, Manurewa Methodist, Papatoetoe Wesley, Papakura Crossroads and St Paul's Otara.

This annual event also coincided with a visit from their national youth liaison officers (NYLO). The visit and rally took place in Otara over the weekend of 17th-18th June.

The visit was led by NYLO and their support person Ruth Fa'afuata. The weekend was filled with fellowship, fun and laughter which reiterated the vision of Sinoti Samoa Tupulaga Ministry: God Renews Our Walk (GROW).

On Saturday morning NYLO Tumema Faioso led the opening devotions. This was followed by a round of introductions, which allowed the young people to get familiar with the NYLO and others from their district. They were asked to form a single line arranging themselves in alphabetical order of the village from which their parents come, all without talking to each other.

This helped with team building and communication without using words. After that everyone introduced themselves in the heavenly language of Samoa.

Then there was a round of name bingo, where each person had a questionnaire and went into a group to see who matches the question. The rule was you were only

allowed to use a person's name once on their sheet.

The first person to correctly fill out their form won a prize. This helped with getting to know people through such interesting questions as 'Who has size 12 feet?' and 'Who has visited three or more countries?'

Next was SOAP bible study, in which everyone receives a Scripture, lists their Observations, the way they can Apply it in everyday life and then give a Pese (song) or Prayer that ties in with the scripture.

After this was an activity called 'Two Extremes'. The young people arranged themselves on the scale of agree to disagree regarding five statements.

The final session was introduced through an ice breaker called 'The Selfie scavenger Hunt' in which pairs of people were required to take Selfies with what was listed on the sheet. This opened up a session on self-reflection and our relationships with God.

In groups they were asked to use the five senses to describe their relationship with God. One group combined all the senses and related their relationship with God using the analogy of family or aiga.

"Our relationship with God looks like unity just like a family, it feels like love that a family shares, it tastes like to'ona'i on Sunday (delicious and satisfying), it sounds like laughter when a family gathers together, and it tastes like Aunty or Mum's fa'alifutalo and fai'ai eleni, very irresistible.

Then followed an introduction of the Sinoti Samoa Youth Vision: God Renews Our Walk and the mission statement 'Return,

Revive, Reuse'. The young people of Manukau Itumalo were reminded to live and breathe GROW through their spiritual journey.

Sunday youth rally started with praise and worship led by the praise and worship band and representatives from each of the youth groups in the district. The theme 'God of peace, make us bearers of your peace' was prevalent throughout.

The worship included the induction of the district youth leaders Ronald Vatau of Manurewa Methodist and Janine Tuivaiti of Papatoetoe Wesley and different performances. It was such a heart-warming experience.

Mangere East portrayed the oppression that minority groups have suffered and how far they had to fight to gain the rights that they now have through peace movements.

Papatoetoe portrayed the terrorist attack in Manchester and a father's loss of his daughter and a similar experience of Horatio Spafford. This was a beautiful take on a tragic incident.

Mangere central's Stage Challenge style performance emphasised the modern day struggle of being at peace with one's self and God in a consumer driven world. They showed how materialistic and worldly needs have a strong hold on society and how to overcome it.

Papakura portrayed the struggles of young people and authority figures. We have to rely on our own strength and knowledge to realise that we are never truly alone for God is with us always.

Otara used praise and worship and dance to portray the joy of God's glory and how having his peace is a call for celebration.

Manurewa used an art class to portray what peace means to each individual, and how having peace in the midst of chaos is truly the reflection of God's peace.

Tumema Faioso also delivered an amazing message to the young people. She shared the story of her journey, and talked about the hardships and how God, like her father, protects and guides her throughout her life. She gave a tribute to her father's faith journey and how it has reinforced her faith.

GROW is working in her journey and God's peace is something that she strives to maintain. Her presentation was so genuine and heartfelt, and, needless to say, after her testimony there wasn't a dry eye in the place.

The weekend felt anointed with His holy presence and our cup overflowed with the blessings of sharing fellowship with the Tupulaga. The young people displayed an amazing amount of talent. They were to showcase their interpretation of God's peace and it was inspiring.

The stories and testimonies, the discussions and idea sharing, the praise and worship were all possible because God was with us granting His peace and blessing us with his love.

Our prayer is that God continues to renew our walk, by making us bearers of His peace and ambassadors of his love.

Peace be with you, love live in you, and blessings be upon you all.





I TAVI NI LOTU ME VEIVAKARARAMATAKI Cakacaka 2:1 - 11

I tavi bibi e kacivi kina na lotu, me vakararamataka na vuravura butobuto. Ke sega ni qarava rawa na I tavi oqo, ena druka ena veitavi tale e dodonu me qarava ka nuitaki kina mai vua na Kalou.

Yavalati vaka ca na vuravura, bula ni tamata, tubu vakalevu na I valavala ca rerevaki / vakadomobula, veivakamatei vakaveitalia. Vei mataqali tauvimate vakarevaki ka levu e sega ni kune rawa na kena I wali.

Lomalomaru, sega ni vakadeitaki koya rawa na tamata ena lotu kei na nona vakabauta. Yaco na Lotu me vaka ga e dua na i soqosoqo [social club], vakamuri tuvatuva, sega ni matata na nona i lakolako.

Oqo na gauna / vanua e dodonu me waqa ka raici vakavinaka kina na nona veivakararamataka na Lotu. "Oi kemudou na rarama kei vuravura. Na koro sa tara toka ena ulunivanua, sa sega ni tabonaki rawa [Maciu5:14].

Veivakayaloqataki ka solia na yalobolebole na dina ni vosa e tukuna ko Joni. "A sa cilava na butobuto na rarama, ia na butobuto sa sega ni kunea" [Joni1:5].

Sega ni dua na rarama tu vakataki koya na Lotu. Kalou na i vurevure ni rarama, cakacakataki ena kaukauwa ni Yalo Tabu. Vakadinadinataki na dina oqo ena I tuvatuva e muria na sovaraki ni Yalo Tabu.

1."... era sa tiko lomavata ko ira kecega ena dua na tikina" [v.1]. Matai ni ka bibi, sa i koya na noda lomavata. Sega ni vakacilavi rawa na rarama ke sega na lomavata ena loma ni lotu. Noda lomavata e katuba ni kena sovaraki na Yalo Tabu ena loma ni Lotu kei na noda bula yadua. Ena qai vakacaudreva na rarama me vakararamataka kina na vuravura. Gadrevi vakalevu sara na noda dau tiko loma vata ena loma ni lotu.

2."... e vaka na cagi vakacevaruru kaukauwa, a sa vakasinaita na vale taucoko era tiko kina" [v.2]. Vale e vakatakilakila ni lotu. Dodonu me liu na liwa ni cagi vakacevaruru ena loma ni lotu. Liwa na cagivakacevaruru ena keda maliwa, vanua eda veiqaravi kina. Me vakasinaita na loma ni lotu ena cagi vakacevaruru kaukauwa ni Yalo Tabu. Dolavi koya na lotu kina cakacaka ni veivakasavasavataki ni Yalo

Tabu. Ke sega ni vakasavasavataki, vakatakataki na lotu, ena sega ni rawa ni vakararamataka na vuravura.

3."A sa rairai vei ira na ka e vaka na veiyameyame ni bukawaqa ... sa tiko yadua vei ira vakaadua" [v.3]. A ra sa vakasinaita kecega ena Yalo Tabu, ara sa vakatekivu me vosataka na vosa tani eso ..." [v.4]. Ni katakata, savasava na lotu, sa qai tarai na bula ni tamata yadua ena loma ni lotu. Kaukauwa ni Yalo Tabu e yavalata na tamata yadua me vosataka na vosa tani eso ka tukuni kina na cakacaka veivakurabuitaki ni Kalou.

Vakaduavatataki ena sovaraki ni Yalo Tabu na vakasesei kei na sega ni veikilai vosa ena tara vale mai Pepeli. Pepeli: duidui vosa, sega ni ra veikilaitaka kena i balebale"... tou lako sobu ka vakasesea na nodra vosa, mera kakua kina ni veikilaki vosa" [Vakatekivu 11:7].

Penitiko: Duivosavosa, kilai vinaka, dua ga na kena i balebale. "ia ka vakaevi oqo ni da sa rogoca koi keda kecega ena noda vosa eda a sucu kaya? ... eda sa rogoci ira ni ra sa tukuna ena noda vosa na nona

cakacaka e veivakurabuitaki na Kalou" [2:8, 11].

Vakatakilakila ni nona tiko na Yalo Tabu na kena tukunikataki na cakacaka veivakurabuitaki ni Kalou. Ni sa vakasinaita na lotu ena cagi vakacevaruru, tarai na tamata ena bukawaqa ni Yalo Tabu. Eda sa na duavata ena kena vakadinadinataki na cakacaka veivakurabuitaki ni Kalou.

Ena mudu na veivakacacani, veiraici sobu, veivakaduiduitaki, vakayaco lomana, vakau vosa, kakase, veisisivotaki.

Ena takali vakadua na butobuto ka cila mai na rarama ni nona cakacaka veivakurabuitaki na Kalou. Uto ni nona veivakararamataka na lotu na kena tukuni, bulataki na nona cakacaka veivakurabuitaki na Kalou.

Meda masulaka me liwava tawamudu na cagivakacevaruru ni Yalo Tabu na loma ni Wasewase ko Viti kei Rotuma, ka tarai keda na lewena na bukawaqa ni nona veivakaukawataki, ka meda i dewadewa ni nona veivakararamataka.

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

Tusi Faitau: Esoto 14: 13-22

(Sauniga Rev Falaniko Mann-Taito)

(Matua 15) "Fai atu ia i le fanauga a Isaraelu, ia latou o atu pea ia..."
O le olaga lava ia e aga'i pea i luma.

Afai tatou te talanoa i le taimi, e le mafai e le uati ona alu i luma ma toe ta'avili i tua. E le mafai fo'i e le tele o mea na faia e le Atua mai Lana foafoaga ona aga'i atu ina afu, a ua toe liua e aveva ma pepe meamea.

O lona uiga, o le olaga lava ia e tatau ona aga'i pea i luma. E le tatau ona solomuli pe tumau i se mea e tasi. O lea lava o lo'o tatou va'aia i le soifuaga ma mea o lo'o tutupu ai, le fa'amaoniga o lea lagona.

O foluaga anamua, sa faitau i masina o alu se malaga, gasolosolo mai ai ua faitau i vaiaso, soso mai ua faitau i aso. O tupulaga i nei ona po, ua faitau i itula ma minute. Sa leai fo'i se tasi sa manatu i le masina, a'o lea ua feofeoa'i ai tagata i aso nei ma soli i o latou vae.

Ua le gata i nei mea e pei ona ta'ua, a'o le anoanoa'i o suiga o lo'o tatou va'aia ma maitauina pea, ma o le upu moni, o le isi lima tausaga i le lumana'i, ua i ai fo'i ni suiga fou o le a tatou va'aia – E mautinoa, **O le olaga, e aga'i pea i luma.**

O le toe ta'uta'u e Isaraelu o Aikupito, o le fa'aailoga lea o le ola toe fia fo'i i tua i le mea sa i ai. Ua sola le mana'o sa i ai ona o le pala'ai. Ua mou le naunau atu i le fia i ai, ona o le fefe, aua fai o Aikupito o lo'o tu'u mai i o latou tua, a'o le sami ulaula lea o lo'o fa'alava mai i o latou luma. Le ala lea o le toe fia fo'i o le Isaraelu. Ua sili i le Isaraelu le nofo pologa, ua sili i 'ai latou le fai ma tagata esea, ma ua tupu ai se lagona o le toe fia fo'i.

Alaga Mose – **"Isaraelu, 'aua le popole, 'aua le fefe, 'aua le palaa'ai, a ia outou laulaututu ma va'ai atu i le olataga mai ia Ieova o le a faia e ia mo outou i le aso nei, aua o Aikupito lea tou te va'ava'ai atu i ai, tatou te le toe iloa lava e fa'avavau"**.

E le fou i le Isaraelu lea lagona, leaga o le fa'amoemoe maualuga lea o le Atua na na aumaia ai i latou mai le mea sa pologa ai. E le gata o se Nu'u ua fa'apelepeleina i Lona finagalo, ae e na te tausii ma puipui i 'ai latou.

O le agaga maualuga, 'aua ne'i aveva faigata o le olaga

e tula'i mai, tatou te solomuli ai. 'Aua le aveva fa'afatiatama'i o le olaga e tautevateva ai, tainane o faigata ma tige e o'o mai tatou te fa'avaivai ai ma tau taofia ai lou soifua ofoina ma le soifua fa'aaogaina mo le Atua.

'Aua le savavali ma fo'i i tua, a ia tatou savavali pea i luma mo le Atua. O le upu moni, afai tatou te le manumalo i faigata ma lona o'o mai, o le a aveva fo'i i tatou e fai ma pologa a na faigata.

La le Perofeta o Mose – **O le a tau Ieova ma outou, a'e fa'alologo outou.** O foliga o le Atua alofa, o le Atua lavea'i, o le Atua auai, o le Atua e na te malutiaina le soifua ma le ola o ona lava tagata.

Pa'ia e, o le Sinoti, o lea ua tatou savalia nei le Vaitau o le Penetekoso, aemaise o le afio ifo o le Agaga Pa'ia e auai ma musuia lana fanau. A'o le Agaga o lo'o fa'atonufoalauina la tatou malaga fai i lea tausaga ma lea tausaga. Le Agaga lava lea sa auai ia Isaraelu, sa fa'atonutonu ma fai ma ta'iala i lo latou i ai i le togavao, e ui ina e le'i va'aia e ona lava tagata.

E o'o lava fo'i i tagata o le feagaiga fou, ua aveva lava lea malosi lilo ma fa'atonutonu i le aufaigaluega, lea fo'i na poloa'i ai Iesu i lona auso'o – **Aua tou te tu'ua Ierusalem, se'ia maua le Agaga.**

Pa'ia e, o le Sinoti ma le au fuaitau, o la le Atua ia Mose – **Fai atu ia i le fanauga a Isaraelu, ina latou o atu pea ia-** Ia mautinoa, o le olaga e aga'i pea i luma, ae le'o le alu i luma ma toe fo'i i tua.

O lea ua tatou savalia le 6 o masina o la tatou malaga o lena tausaga. Fa'amalo le folau. Malo le galulue, fa'afetai le fa'atoatoa, aemaise o lou tou alolofa moni i le Atua.

Lea ua ma'ea atu nisi o fonotaga fa'a le tausaga sa alo i ai nisi o komiti filifilia a le tatou Sinoti, o lo'o ta'oto fo'i le fa'amoemoe i nisi o komiti eseese, tainane o le Fonotaga Fa'aletausaga a le Sinoti Samoa i lena masina o lo'o lumana'i mai, fa'apea le alo atu o le Aoga Aso Sa ma le Aulalavou aua a latou su'ega o le 2017.

Ua le gata i lea, a'o tiute ma faiva-alofia'ao i totonu o aiga, fa'alapotopotoga, falefaigaluega ma so'o se Ekalesia o lo'o fa'atino ai le auunaga a le tagata i le Atua.

E le fesiligia fo'i le lu'itauina o i tatou i mea tutupu a'o tatou i ai i la tatou folauga faia pea, a'o luitau ia e saga tapena ai la tatou malaga fa'a le fa'atuatua i so'o se ogasami soua, a'o se avanoa lelei fo'i lea e toe afua ai se isi taeao fou, tainane o ni avanoa e toe fafau ai mafutaga a Ekalesia, aiga, tainane o le tagata ma le Atua a'o aga'i atu i le lumana'i.

Le Atua lea na manatu Isaraelu latou te le'o malaga fa'atasi, le ala lea o le taumuimui ma le faifaifai. Ua mou atu le fia ola sa'oloto, ua sola le fia maua o se mapusaga mai le ola pologa, a ua pulea e le pala'ai ma le ola femoumoua'i. O le ititi lava lea o le soifua fa'atuatua i le Atua.

Pa'ia e, o le Sinoti ma le au fuaitau, **tatou savavali pea i le lumana'i**, aua o lo'o 'au le Atua ma i tatou. Ne'i ma'alili ma maluluina lo tatou fa'atuatua, ona amata lea ona tau tepa i tua le va'ai, ne'i aveva mea e tutupu mai i totonu o Ekalesia ma aiga ma so'o se fa'alapotopotoga o lo'o tatou auai, e tau fa'avaivai ma tautevateva ai le galue, a'o le fa'amanatu a le Atua ia Mose – **Mose, fai atu ia i le fanauga a Isaraelu, ia latou o atu pea ia.**

Pa'ia e, o le Sinoti, 'Aua lava tatou te masalosalo i mea o lo'o tapenaina e le Atua mo oe ma a'u i lea aso ma lea aso. A ia fa'amalolosi ma savavali pea i luma ma so tatou talitonuga, o lo'o i ai le Atua fa'atasi ma i tatou.

Pese a se tasi o auuna iloga o le Tala Lelei:
Savali pea i luma, savali pea i luma

E ifo vanu 'ae mauga, a'o le taunu'uga o le ola.

O a lava tige, 'aua lava le fa'avaivai

Savali pea i luma, o Iesu ua lata mai.

Matua: "Fai atu ia i le fanauga a Isaraelu, ia latou o atu pea ia..." Amene

Polokalama Ma'a e Ngaahi Famili

Na'e lava lelei 'a e 'uluaki polokalama kemi 'a e Siaola ma'ae ngaahi famili. Ko e taumu'a foki 'a e polokalama ke tokoni'i 'a e ngaahi famili ke toe lelei ange 'a hono tokangaekina e ngaahi fiema'u 'a e tapa kotoa 'o e famili.

I he lolotonga 'a e kemii na'e fakalele ai 'a e ngaahi polokalama ki he anga 'o e tauhi fanauu pea 'ikai ko ia pee ka ko e

matu'a foki. Ko e kemi 'aho 'e tolu ko 'enii na'e fakahoko ia he fai'anga kemi 'o e Siasii 'oku 'iloa ko Camp Morley 'a ia 'oku tu'u 'i Clark Beach.

'Oku fiefia foki 'ae kautaha Siaola ke ngaue fakataha pea moe ngaahi famili 'o 'etau ngaahi Siasi, pea 'oku houna'ia 'aupito 'ae kau ngaue ihe poupuu lahi moe lotu huufia kuo fai 'e he 'etau kau taki lotu

ke lava lelei ai 'ae ngaue ni.

Na'e fakahoko 'ae tanaki tu'unga 'oe ngaahi famili 'ihe Counties Manukau Police Hub koe 'uhi koe ngaue fakataha 'ae Siaola pea moe Potungau Polisi.

Na'e poupuu lahi mai 'ae ngaahi taki 'oe Polisi 'aia ko Detective Inspector Gary Lendrum, Detective Inspector Faa Va'aelu, Inspector Willie Fanene pea mo Acting

Inspector Colin Higson kihe ngaue ni ke fengau'e'aki moe tau ngaahi famili ke toe lelei ange 'ae nofo. Na'e tataki lelei pe 'ehe Faifekau Sea Tevita Finau pea moe Faifekau Pule 'oe Potungau Pukekohe Viliami Finau 'ae tanaki tu'unga 'oe fiafi pea na'e fiefia kotoa 'ae ngaahi famili pea moe kau ngaue oe Siaola moe Polisi foki.



Koe taki eni oe Counties Manukau Police Detective Inspector Gary Lendrum pea moe Rev Tevita Finau mo famili a Ana mo Matangi Takau.



Koe 'ataa eni 'ae kau taki 'oe Polisi i Counties Manukau pea mo Waitakere fakataha pea moe Faifekau Sea Tevita Finau pea mo e Faifekau Pule oe Potungau Pukekohe Viliami Finau.



Ko e ni'ihina he fanau na'a nau kau atu ki he taha 'o e ngaahi polokalama famili lelei.



Koe famili eni a Tevita mo Seini Fetuani.



Ko e Potungau 'a Tangata 'a Dominion 'i he 'enau taliui.

Taliui e Kuata 'o e Potungau 'a Tangata

By 'Ikilifi Pope

Kuo hoko eni 'a e Kuata Sune ko e kuata ia 'a e Potungau 'a Tangataa kae tu'uma'u pee 'a e Potungau 'a Fafine he Kuata Sepitema.

I he ngaahi Vahengau Ngauee na'a nau meimei tofuhia kotoa he Taliui.

'Oku 'ikai foki ko ha fa'ifa'itaki eni ki he katoanga taliui 'a e Potungau 'a Fafine ka ko e fakahounga'i 'a e 'ofa 'a e 'Otua 'oku fai ma'a nautoluu. Pea 'ikai ko ia pe foki ka ko e

fakamanatu honau ui mei 'Eiki ki he 'ene ngauee.

Ko e ongo fai'anga lotu 'e ua na'e haa mai 'enau mateuteu ki he tali uii neongo na'e teuteu lelei kotoa pee 'a e ngaahi taliuii.

Ko e Potungau 'a Tangata ko ia 'a Dominion pea pehee foki ki he Siasi 'o Ellerslie.

Na'e 'ikai ngata pee 'i he mateuteu 'a 'enau ngaahi hivaa ka na'e toe kau foki ai 'a honau ngaahi teunga faka'ofa'ofaa.



Ko 'Alapasita Tupou 'oku ne fakakahoa 'a e memipa fuoloa taha 'i St. Johns Parish ko Neville Metcalf.

Kole Fakamolemole

'Oku 'oatu heni 'a e kole fakamolemole ki he finemui ko 'Alapasita Tupou mei he potungau talavou 'a St. John Parish pea pehe ki hono family koe'uhi ko e fehalaaki 'o e fakahingoa na'e haa atu he ongoongo ki ho'o mou katoanga.

Kapau na'e hoko 'a e fehalaaki ko 'enii ke mamahi ai ha laumalie 'oku ou fakafofonga atu 'a e kole fakamolemole mei he pepa ni.

F A K A L O T O F A L E ' I A

Kuo ne tau 'a e tau lelei pea lava'i 'a e Fakapuepue: Rev Mele Foeata Tu'ipulotu

Ikilifi Pope

"Tokua 'oku tala 'a e 'ulungaanga 'o e tangataa he 'aho 'oku mate ai", matamata 'e mo'oni 'a e lau ko 'enii he me'afaka'eiki 'o e faifekau ni, Mele Foeata Tu'ipulotu. 'I he poo Tusite, 20 'o Sune na'e 'apoo ai 'a e faifekau ni he 'api siasi 'o Moia-mei-he-'Eiki 'i Ellerslie.

Na'e tefua ai e kau faifekau tokolahi pea ko e malanga 'o e 'apoo na'e fakahoko ia 'e he palesiteni 'o e Siasii, Rev Prince Devanadan. Pea 'i he ngaahi manatu meliee na'a nau lave ai ko Foeata ko e faifekau anga fakalongolongo pea na'a ne tokanga ki he fai mateaki 'a hono fatongiaa.

Na'e tefua ai 'a e kau faifekau



Ko Rev Mele Foeata Tu'ipulotu.

tokolahi 'o kau ai e pule 'o e kolisi Tohitapu, Nasili Vaka'uta pea mo 'ene kau ngaue. Pea 'ikai ko ia pe ka ko e kau faifekau tokolahi 'aupito mei he ngaahi matakali.

'I he pongipongi Pulelulu 21 'o Sune ai pe na'e fakahoko hono malanga fakamavae 'i Ellerslie



Ko e ni'ihni eni 'o e kau faifekau na'a nau me'a 'i he malanga'i e faka'eiki 'o Foeata Tu'ipulotu. Mei to'ohema: Tevita Finau (faifekausea), Prince Devanadan (palesiteni), Rex Nathan (tokoni palesiteni malolo), Setaita Veikune (talekita), Lillo Fakava (faifekau mei Tonga), Sui Teo (faifekausea Sinoti Samoa).

pee 'e he faifekau sea, Rev Tevita Finau.

Ko 'ene potu folofolaa, Saame 105:5. Na'a ne fakamamafa he fakakaukau ko e ho'ata 'i he mo'ui 'a e faifekau 'a e 'Otua lahi, ma'oni'oni,

falalanga 'ene tauhi pea mo 'ofa foki. 'I he 'ene fakama'opo'opp na'a ne pehee ai ko Foeata na'e 'ikai ke ngata pe 'ene malanga he tu'unga malanga pe ko falelotu ka na'a ne toe a'u atu ki he kakai na'a nau fiema'u 'a e tokonii.

Hangee ko e ngaahi manatu meliee na'a ne ngaue ma'ae kulupu 'o e kau faingata'a'iaa pea tokoni ki he Potungae 'a Fafine 'a e Vahengangaue pea mo e lautohi faka-Sapate. 'I he ngaahi fakakaukau ko iaa 'oku haa ai 'a e lahi mo e faka'ofa 'o e 'Otuaa.

Ko e malanga fakamavae ko 'enii na'e me'a ai 'a e talekita 'o e va'a e Pasifiki, Setaita Kinahoi Veikune, palesiteni maloloo, Rex Nathan, pule e kolisi, Nasili Vaka'uta pea mo e kau faifekau Haamoa mo Tonga foki 'a ia na'a nau maheni mo ngaue fakataha mo Foeata.

Ko Foeata ko e 'ofefine ia 'o e faifekau malooloo ko Sione Tu'ipulotu (pekia) mo Sisilia (kei mo'ui pe).

Vakai ki he Kuohili ke Talanga'i 'a e Kaha'u

Ke 'aliaki ha ngaahi founa fo'ou ke matua'i 'a e holo 'a e kau memipa 'o e siasi, ke fai tatau pe palanisi hono tokangaekina 'a tangata mo fafine (gender) mo e tilema 'o e Kalisitiane 'i he hihifo 'o Papua Niukini he ngaahi kaveinga na'e talanga'i he kaunisolo 'o e kau taki lotu Metotisi 'o e Pasifiki 'a ia na'e fakahoko 'i Me 'o e ta'u ni 'i Tonga.

Ko e kaunisolo ko 'enii 'oku 'iloa ia ko e Methodist Consultative Council of the Pacific (MCCP) 'a ia 'oku kau ki ai 'a Siasi Metotisi 'o Tonga, Fisi, Ha'amoa, Papua Niu Kini, Solomone mo 'Aositelelia.

Ko e kaveinga 'o 'enau fakataha ko eni na'e fakahoko 'i Tonga ko e "Tukufakaholo 'o Uesile: Lotu Metotisi 'o 'Ousenian 'i he 'aho ni".

Na'e fili 'a e kaveinga ko 'enii ke faka'ai'ai'aki 'a e ngaahi siasi Metotisi ke nau kau atu he fekumi ki honau tupu'anga faka-Ueisiliana koe'uhi ke ma'u ha ngaahi founa fo'ou ke solova'aki 'a e ngaahi palopalema 'oku fetaulaki mo e Siasii 'i he 'aho ni.

Na'e fakafongonga atu ki he fakatahaa 'a e Siasi Metotisi 'o Nu'u Sila ni 'e he tokoni palesiteni, Viv Whimster pea mo e sekelitali lahi, Rev David Bush. Na'e fakaha 'e David Bush na'e kongia 'e ua 'a e taumu'a 'o e kaunisolo 'a ia ko e langa hake ke toe vaofia ange e feohi 'a e kau taki lotu 'o e Pasifiki pea mo talanga'i 'a e ngaahi palopalema 'oku fehanganangai mo e siasi 'i he 'aho ni.

Ko e fakataha ni na'e fakaava ia 'e he pilinisi kalauni, Tupouto'a. Ko e ngaahi fakataha'anga na'e fai ia 'i he ngaahi kolisi kehekehe 'e tolu 'a e Siasii 'i Tonga. Na'e pehe foki 'e David Bush na'e fakaholomamata 'aupito 'a e ngaahi talitalii mei he kamata pee 'a e fakatahaa ki he 'ene 'osi.

Fakatatau ki he fakamatala 'a David Bush kuo nau mei tofuhia kotoa pee he a'usia 'a e holo 'a e kau memipa 'o e Siasii tukukehe pe 'a e Siasi Fakatahataha 'o Papua Niu Kini. Kaekehe, ko e konifelenisi ni foki ko e faingamalie ia ke nau toe siofi ai 'a e ngaahi fo'unga fo'ou na'e e'a hake he taimi 'o e kau 'uluaki Metotisi 'o tokoni'i 'a e ngaahi palopalema na'e fetaulaki mo e Siasii 'i he 'aho ko iaa.

Pea ko e fakakaukau ke ngaue'aki 'a e ngaahi me'a pehee ki he ngaahi 'isiuu 'oku fetaulaki mo e Siasii 'i he 'aho ni.

Na'e haa mahino mai foki ko e ngaahi siasi Metotisi pe Ueisiliana 'o e Pasifikii 'oku kei fakalelei'aki ia 'a e ngaahi akenga motu'a mei he mahino 'oku lele ai 'a e ngaahi siasi Metotisi 'o mamani pea kau ai foki mo Nu'u Sila ni.

Neongo kuo haa mahino 'a e ngaahi liliu kuo hoko 'i he sosaietii 'oku te'eki pee ke



Ko e pilinisi kalauni, Tupouto'a mo e kau taki 'o e ngaahi siasi Metotisi 'o e Pasifiki.

lava ia ke fakahoko 'i he Siasii.

Kaekehe ko e taha foki he ngaahi 'uhinga na'e ola lelei ai e ngaue 'a Sione Uesile ko e fakafelave'i ia mo e ngaahi liliu na'e hoko 'i he sosaietii 'o hono taimii. Kuopau ke tau fai 'a e me'a tatau kae lava ke solova e ngaahi palopalema 'oku tau fetaulaki mo iaa.

Ko e liliuu foki 'oku 'ikai ko ha me'a ia 'oku mafana ki ai 'a e tokotaha kotoa pe. Kae malie e 'aliaki ia 'a e siasi 'e taha 'a ia na'a ne ngaue'aki 'a e ngaahi fakakaukau motu'a 'o e tukufakaholoo ke hulu'i'aki ha founa fo'ou ki he kaha'uu. Ko e taha e fakataataa na'e ngaue'aki 'e ha taukei teolosia mei Ha'amoa 'a ia na'a ne pehee ko e ofiofi ko ee ki he fa'ahi ta'u toutai na'e teuteu leva 'e he kau toutai 'enau naunau fangotaa.

Ko e ngaahi katoa toutai na'e 'a'u 'o laku 'a e me'a motu'aa mo 'ikai ke toe 'aongaa kae fakanaunau fo'ou 'o teuteu ki he taimi toutai. Ko e fakakaukau ia na'e 'uhinga ki ai 'a e konifelenisi ni.

Ko e taha 'o e ngaahi 'isiuu 'oku fetaulaki mo e ngaahi siasi 'o e Pasifikii ko e kehekehe ko ia hono tokangaekina e hou'eiki fafine. 'Oku tokolahi 'a e kakai fefine 'o e ngaahi siasi 'oku 70% ka 'oku 'ikai ofiofi ki ai 'a e kakai fefine ia kuo fakanofa faifekau.

'Oku 'ikai ke ngata aii ka 'oku kau ai mo hono taa mo e ngaohi kovia 'o e kakai fefine. 'I he taimi tatau pee ko Nu'u Sila ni mo 'Aositelelia 'oku na ngaue lahi ki he 'isiuu 'o e kehekehe 'a ha'a tangata mo fafine ka 'oku kei faingata'a ia ki he ngaahi fonua kehe 'o e Pasifikii ke nau fai pehee, ko e fakamatala ia 'a David Bush.

Ko e konifelenisi ka hoko 'a e ngaahi siasi 'o e Pasifiki 'e fakahoko ia ki Fisi he 2019.



Ko e ni'ihni eni 'o e ngaai potungae talavou na'a nau fakame'ite he ngaahi talitalii.



Ko e tokoni palesiteni 'o e siasi Metotisi 'o Nu'u Sila ni, Viv.



Ko Viv Wemster, tokoni palesiteni pea mo David Bush, sekelitali mo e ni'ihni 'o e kau fakafongonga ki he konifeleni 'i Tonga.