

TOUCHSTONE

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



Enter God's gates with thanksgiving

Methodist President Tovia Aumua knocks on the locked door to begin the dedication ceremony of the Chapel Street Centre.

The words from Psalm 100 "Enter God's gates with thanksgiving and enter his court with praise" greeted President Tovia Aumua when he gave the traditional knock on the locked door to begin the dedication service for Christchurch North Methodist Parish's new Chapel Street Centre.

The Parish's building committee convenor Richard Chalken recited the Psalm to Tovia, who led a party of Methodist Connexional and Synod leaders into the church. The Christchurch North Methodist Church was demolished following the Christchurch earthquakes, and the Chapel Street Centre is the first fully new building complex the Methodist Church has completed since the quakes.

Christchurch North presbyter Rev Neti Petaia says the design of the new building - which includes a worship space, large foyer, deck, hall, lounge/meeting

room and kitchen - is the result of lots of discussion and work by the Parish, Dalman Architects and builders Arrow International.

"To begin the process members of the parish met in small groups to discuss the type of church we want to be and how that would be reflected in the design of the building. Then we worked with the architects to come up with the design," Neti says.

"Our discussions told us that we wanted the church to be open and welcoming to the community. For this reason the church has large windows all around so that when we worship the community can see us."

The worship space has chairs and a moveable stage for the altar so that it can be reconfigured for different purposes. It has a sophisticated data system with two projectors and televisions in the foyer and hall, which allow the proceedings to be screened throughout the complex.

The kitchen has been designed to cater for two different groups at the same time, with two servery windows and hot water taps.

The dedication service took place on Saturday January 30th.

Among those who attended were Te Taha Maori tumuaki Rev Diana Tana, Sinoti Samoa superintendent Rev Sui Teo, and a choir from Otara Samoan Methodist Parish, which Neti attended when he entered ministry training.

Once Tovia entered the church at the beginning of the service he was given the keys to the new building, which he left on the communion table.

Methodist services started in Papanui in 1851. The service remembered the efforts of previous generations with gratitude, gave thanks for the present, and made a commitment to the future. A number of the Parish's previous presbyters attended the service.

Afterwards the crowd of about 350 enjoyed afternoon tea and then returned to the worship centre to share greetings from many people around the country and thank those involved in the rebuild.

This was followed by a dinner with entertainment by the Otara Samoan choir and local artists.

While the dedication service was formal, the next day's worship service centred on the



The Chapel Street Centre was designed with lots of input from the congregation.

children who are an essential part of the congregation. Children played in the band and participated in the service which featured a blessing of backpacks for the coming school year.

On Saturday February 13th, the Parish held an open day to introduce the Chapel Street Centre to the local community. Neti says the parish served tea and refreshments from 10:00a.m. to 3:00 p.m., and the complex was busy virtually the entire time.

Parish secretary Sue Davidson says the buildings are well used by community groups.

"The parish has its own activities such as Musikool Kids

on Friday mornings, Women's Fellowship, a men's group, and a choir. Community groups that use the hall and meeting room include badminton, indoor bowls, ballet, and dance," Sue says.

"Lots of groups have contacted us to use the space. If the building was twice as big we could probably still fill it every day."

As a fundraiser the Parish has produced a commemorative tea towel (\$15) and a first day cover envelope (\$5). Orders to Christchurch North Methodist Parish, 68 Harewood Road, Christchurch 8053, chchnorthmeth@xtra.co.nz.

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Wesley College's latest ERO report says both students and teachers have lifted their game.

Wesley College boosts academic performance

By Sophie Parish

In 2011 the Education Review Office (ERO) decided to work more closely with Wesley College to improve its overall performance.

Much has changed over the past four years and at the end of 2015 Wesley College was given a stellar report from the ERO. The report highlighted the improved academic support and achievement as well as an increase in vocational studies, which suit many of the students enrolled at the college.

Wesley College principal Steve Hargreaves took on this challenge when he accepted the leadership role in 2014.

"We have done a whole review and we now offer an extended range of subjects and options for the students. We have formed two pathways for our students and a better selection of courses.

"Among the new courses are construction and sport leadership. We are working alongside external educational providers like Manukau Institute of Technology and Waikato Institute of Technology that have modular courses in plumbing, electrical and carpentry," Steve says.

Wesley students also now have more access to academic mentoring.

The latest ERO review says teachers have improved their practices and students are more ready to learn.

It states that the school has "A strong sense of collective enterprise and shared ownership among teaching staff for developments in curriculum, and teaching and learning has become evident,

particularly during 2015...Students are responding well to the increased clarity about expectations." Wesley College students also showed a marked improvement in their pass rates for National Certificate of Educational Achievement (NCEA) in 2015.

The majority of students at Wesley College live in hostels on the campus. Better communication between hostel and teaching staff about students' academic and pastoral needs was also noted in the latest ERO report.

"Some of the students have come from tough situations, and we do our best to help them catch up. The whole reason we are all here is to see the students succeed," Steve says.

Wesley College has a strong Methodist heritage and the daily chapel service provides students and staff a time to reflect on themes such as gratitude, thoughtfulness, and giving.

Steve says the services lift school spirit and help students focus on positive practices.

"Our staff's commitment over the past two years has placed Wesley College in good standing. We have rearranged our priorities and this has met with great success," Steve says.

Another goal of the College over the past two years was to create a positive co-ed environment. "I am thrilled with the amount of interest and the enrolment of girls in Wesley College this year. We know this means parents see Wesley College is the best place for their sons and daughters to further their education," Steve concludes.



Tongan Methodist Churches in Auckland have held Toko suicide prevention workshops.

Tongan Churches open up about suicide

The aftermath of a spike in youth suicides in 2011 is still evident in grieving Tongan families and friends today.

The Tongan Methodist community is not immune to this, as it too has had its share of suicides over the years.

In February 2015, a 12 year old non Methodist Tongan boy took his life, leaving his community shaken, regardless of their religious affiliations. This sad loss was a wake-up call to all Tongans to make more effort to find ways and means of saving young lives.

Last year, Vahefonua Tonga superintendent Rev Tevita Finau, and Vahefonua Tonga treasurer Paula Taumoepeau invited the Toko Collaboration Group to deliver a youth suicide prevention programme to six of its Tongan churches in Auckland on Friday evenings in June and July. The congregations were Glenn Innes, Ponsonby, Lotofale'ia, Manurewa, Dominion Rd and Onehunga.

The Toko Group also gave a suicide prevention presentation to more than 336 youth at the Tongan Methodist Youth Camp in Ngaruawahia in July 2015.

The aim of all of these workshops was to increase people's awareness of the statistics and risk factors of suicide, the warning signs as well as how to protect against and prevent suicides. These aspects were delivered by the Toko Group's clinical psychologist Pauline Tuponiua-Taufa.

The focus on God as a source of hope and help in addition to help from government agencies is a key feature of the Toko programme. It takes a holistic

approach to strengthen families and their spiritual connection to God.

Youth leaders and stewards of each congregation were empowered by the Toko Group to host their church's workshops and facilitate group discussions. This boosted the youths' self-confidence and leadership skills and enabled the Stewards and parent leaders to work closely with everyone to support the programme.

NZ Methodist Vahefonua Tonga youth representative 'Alisi Tatafu is also a member of the Toko Collaboration Group. 'Alisi was instrumental in smoothing the planning process between the Toko Group and the Tongan Methodist churches.

She co-hosted the workshops with the different youth leaders at each congregation. 'Alisi gave the Toko message through interactive activities, which proved to be very popular, especially her star clap which parents and youth alike enjoyed performing.

The suicide prevention workshops were very successful with two more Tongan Methodist churches (the Northcote and New Lynn congregations) participating in August 2015.

Suicide is preventable and people are now aware of the importance of talking about the issue as a first step in helping someone get professional help.

There is still more work to be done to help our young people live but the Tongan Methodists have made a promising start to their journey of helping their youth and families unite in Christ and to choose life which remains precious to our Father in heaven.

KNOX – ST COLUMBA PRESBYTERIAN CHURCH has a vacancy for a Minister to join our Ministry team

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Fijians reeling from Cyclone Winston

Christian World Service has launched an immediate appeal for Fiji in the wake of Cyclone Winston. The category five storm flattened homes, crops and villages on February 20-22.

As Touchstone went to print, Fijian churches, the government and non-governmental organisations were still assessing how best to respond but the recovery will be a long term one.

"This storm is in our neighbourhood. Fijians need our support to survive before new crops grow and to build back better so they can withstand more intense weather patterns. If you can, please give to this appeal so local people get the help they need," says CWS national director Pauline McKay.

With communications down, it was difficult for CWS to make immediate contact with partners in Fiji. In recognition of the vital role they play as first responders, and their deep knowledge of the community, CWS works through local groups.

One of CWS's Fijian partners is Social Empowerment Education and Programme (SEEP) and director Chantelle Khan says they are expecting to help with food, shelter, and livelihoods as well as social work to support youth groups and children.

Sirino Rakabi of the Ecumenical Centre for Research, Education and Advocacy says the People's Community Network is undertaking an assessment of people living in the informal settlements.

In response to early reports of the impending disaster, the Methodist Church in Fiji opened its buildings as evacuation centres and MCF president Rev Tevita Bainivanua directed ministers to report on damage in their communities. The Methodist Church like other organisations is planning the next step in an effort to restore homes, crops and livelihoods.

Donations to the Fiji Cyclone Appeal can be sent to CWS, PO Box 22652, Christchurch 8041 or on line at: cws.org.nz. Touchstone, March 2016



Local boys unload government supplied tools for the clean up on Koro Island, badly flattened by Cyclone Winston.



Fijians are dusting themselves off from impact of Cyclone Winston but the consequences will be long term.

TPPA - PROS AND CONS

Political parties and the New Zealand public are divided on their support for the Trans Pacific Partnership Agreement, which would lower tariffs and boost free trade among 12 Pacific Rim nations. The TPPA is the product of seven years of negotiations and another six countries have indicated their interest in joining if it is ratified. TPPA faces an uncertain future and Touchstone has asked a proponent and an opponent to the agreement to summarise their views on it.

TPPA helps world's poor and the environment

By Brian Chamberlin

I do not believe that the Methodist Church has taken a balanced view on the TPPA. In my view many New Zealanders will gain much more than they will lose from the agreement.

Many Maori, for example, stand to make great gains through their farming enterprises. Maori investment in horticulture and meat is substantial, and much progress has been made in these sectors.

More importantly, Methodists who seek justice for people in poorer countries need to look at the big picture as well as how it may affect us.

Vietnam has a population of 90 million people in a country about the same size as New Zealand. Most of the people in Vietnam are much poorer than the average Kiwi.

It is estimated that the TPPA will grow their economy by 10 percent. Many more people in the poorer countries will make gains from this agreement. Do we want to stop this happening?

New Zealand has been forced to participate in the TPPA because of the failure of the World Trade Organisation (WTO) to build on the extremely successful Uruguay Round agreement.

The main reason for this is that the wealthy countries - in particular rice farmers in Japan and the dairy industries in North America and the European Union - have not been prepared to make the concessions necessary to bring the poorer countries on board.

The current collapse in world dairy prices is a direct result of the Europeans rejecting quotas and exporting surpluses, while at the same time receiving environmental payments and protection from outside competition in their domestic markets.

The protectionist policies implemented by the European Union, the United States and Japan have been of great cost to poorer countries.

I understand that some New Zealanders are worried about increased costs for medicines as a result of the TPPA. The gains

made in the other areas give plenty of room for Government to compensate us for this if it happens. It has already agreed to pay such compensation. It would be stupid not to.

Climate change is also used as an argument against trade. Opponents imply that shipping produce uses fossil fuels, which contributes to climate change.

An extreme example cited is that flowers exported from Kenya on regular airline services to Europe advance global warming because of the fuel used to get them there. But much less fuel is used to transport the flowers than it takes to produce them in northern hemisphere glass houses.

It is much kinder on the environment to grow crops in suitable climate zones in season than it is for individual countries to try and be self-sufficient in everything.

The arguments for and against liberal trade haven't changed much over the years. Trade unions are mostly against liberalisation. They prefer to protect the existing industries, even if they are uneconomic. I don't blame them for this. It is their job to protect their members, many of whom come from industries that were previously protected from competition.

Demonstrations in New Zealand will not stop our government ratifying the TPPA. The real worry is that the TPPA will not be ratified by the United States, and perhaps Japan.

As a lifelong Methodist, it grieves me to see the decline of our church in rural areas. Our church's consistent opposition to trade liberalisation does not help our cause. I am not aware of any effort to consult with our farming members on trade issues. We need to have a much more open and informed discussion than we have had until now.

Brian Chamberlin is a former president of Federated Farmers and has represented New Zealand on several international trade organisations. In 1991 he was temporary Counsellor (Agriculture) at the New Zealand High Commission in London, where he worked to retain New Zealand's access for butter and sheep meat to the European market.

TPPA = Taking People's Power Away

By Bryan Bruce

You can't be pro fairness and also pro the Trans Pacific Partnership Agreement. For a start the whole process wasn't and isn't fair.

It was negotiated in secret. In itself that's not surprising as business deals are often ring-fenced by confidentiality. What is shameful is that more than 600 executives from the world's largest corporations got access to the document as it was being negotiated and were allowed to brief the trade ministers on a regular basis.

At the same time, our own Members of Parliament - the people's representatives - were denied any such access.

Moreover, now that the TPPA has been signed no one can change it. The government has the numbers to ratify it, so nothing we can say or do during the Select Committee hearings can influence the outcome of this secretly negotiated document. How is any of that process fair and democratic?

And you will win no prizes for guessing that, as a result of this dodgy process, what the TPPA proposes to do isn't fair either. It is much more than a simple trade deal. It is an investment deal that allows corporations to reach across our border and challenge our environment, employment and health laws.

If a giant corporation thinks any law changes we pass in the future will reduce its profit margins it will be able to sue us in an overseas tribunal under what is called the Investor-State Dispute Settlement (ISDS) provisions.

Sound fair? Well it isn't. Not only are these provisions a direct assault on our sovereign right to make our own laws, the Disputes Settlement Tribunals that hear such legal challenges are not real courts at all. They are made up of three highly paid lawyers: one acts for the investor, one acts for the country being sued, and the third acts as a

mediating judge.

What is disturbing is that these individuals can swap seats every time there is a new hearing. Their decision is final and there is no appeal.

How is any of that fair? It isn't. And in October of last year the United Nations Human Rights Commission (UNHRC) said as much in its assessment of the adverse impact free trade agreements such as the TPPA have on human rights. Their report states: "The regulatory function of many States and their ability to legislate in the public interest have been put at risk" as a result of ISDS provisions in free trade agreements.

What the UNHRC is referring to is the fact that giant multinational mining and tobacco companies bully poor countries over their health, labour and environment laws by threatening to bankrupt them in an ISDS court for allegedly restricting their profits. This is called a 'chilling effect'. Poor nations back down on legislative changes because they cannot afford to fight a law suit brought by a financially powerful multinational.

Also while "free" trade may sound fair it isn't. Yes it means fewer tariffs and regulations but it also means that corporations gain greater control over our laws and our lives. The increased extension of patents on new medicines, for example, will mean the poor in our country will suffer. Some will die waiting for up to 25 years for a cheaper generic to be released.

No. You cannot be pro fairness and also be pro TPPA.

Bryan Bruce is an award-winning documentary maker and author. Bryan is best known for his work on 'The Investigator' documentary series, and documentaries that examine inequality in NZ including 'Inside Child Poverty' and 'Mind The Gap'. He has also written the book Jesus: The Cold Case.

On dignity in death

Prolonging the dying process for a person close to death is not merciful, kind or loving. It speaks of our discomfort and even denial of the truth of our mortality.

Sooner or later each of us will die as the generations before us have, as will our children and our children's children. There must be legal scope, legal space or discretion for a physician to

enable a dying person take some control at the end.

I agree with the Rev Dave Mullen (Touchstone February 2016) that a progressive and secular society such as ours should move firmly and rapidly towards permitting physician assisted dying.

Amy Hindley, Nelson

Reflections on physician assisted dying

To the editor

Your coverage in February Touchstone on 'assisted death' legislation was useful. Thanks.

In particular I really appreciated Dave Mullin's argument. It was a down to earth in favour of careful legislative response. The ICBC's last paragraph about strong support structures for people if such legislation passes was also very pertinent.

I want to support Dave's comments with some reflections.

1. Passing such legislation would enable some dignity for those suffering a terminal illness. The sufferer would have some choice in the hard, often grim journey. That means being able to say yes or no to when one dies.

There is ample evidence that when given this choice people often decide 'No, not this week, thanks'. But being able to choose adds freedom and dignity to their journey.

2. It is true that pain might be manageable with drugs so that people can hold to a reasonable quality of life. But is it as simple as that? Often

the drugs give relief at the cost of creative interaction with people and life, and a quality of life is still not possible.

3. Science has stretched life expectancy. Humans have taken responsibility for our longevity. That's good, and it raises hopes. Why then do we resist enabling humans to take responsibility for their ending? One is a consequence of the other - life and death are not two things but a continuum. Birth to death, is one existence.

4. I cannot offer a solution on how to legislate for this. But I do note that as a society we give worth to persons making sense of and using their lives wisely, and I ask, 'Why do we back off offering an equal freedom of choice about death?'

5. It seems to me the New Testament invites us to join a thoughtful, compassionate journey. Truth is the quality of our living and journeying into our futures. It was painful for Jesus and painful for Peter and Paul. It will likely be risky and painful for us, and we will never get it entirely right. But don't stop the faith journey.

Russell Rigby, Auckland

Sacred Trinity should not be mocked

To the editor,

I am totally shocked that a supposedly Christian paper would publish the cartoon by Jim on page four of the February edition of Touchstone.

It should be retracted and forgiveness asked of our Holy God for denigrating the Trinity in such a way. God is holy and not to be mocked.

Do we need cartoons in Touchstone at all? Think of what they are designed to do. Popular

culture is not out to glorify God.

God does not need to be ridiculed or brought down to this level. When you stand before Him one day would you offer it to Him to read?

Remember: Our Father who art in Heaven hallowed be Thy name. Thy Kingdom come on earth as it is in Heaven. For Thine is the kingdom, the power and the glory for ever. Amen.

Ella Render, Pokero

Activist wants peaceful dialogue for West Papua

To the editor,

It was great to see the lead article on West Papua in February Touchstone.

Not so great is the mayhem continuing in West Papua through the occupying Indonesian military and police, trained in part by New Zealand. Since 1961 between 150,000 and 500,000 West Papuans have been killed in the conflict with Indonesia.

This tragedy will be personalised when the head of the Baptist churches in West Papua Rev Socrates Yoman tours New Zealand in May.

Socrates is a long-time activist for self-determination in West Papua, and he is adamant that the key to the conflict in Papua is to have a peaceful dialogue mediated by a neutral third party.

"Genuine harmony must come from the heart

and not from the barrel of a gun," he says.

Socrates will be in this country May 7-22 and his countrywide visit is designed to include the Week of Prayer for Christian Unity (May 8-15).

Look out for Socrates in a location near you!

Socrates's visit is supported by Anglican Archbishop Philip Richardson, Catholic Cardinal John Dew, Methodist President elect Prince Devanandan and other church and community groups.

For further information email: westpapuaactionauckland@gmail.com or westpapuaactioncanterbury@gmail.com.

Brian Turner, Waikuku Beach

Conversation between God and God's people

To the editor,

I was pleased to read in the February issue of Touchstone the article on the May 6th-8th Napier conference, organised by the Progressive Spirituality NZ network.

The conference will feature Robin Meyers as keynote speaker.

As a starter for Robin Meyers' writings, here's a paragraph on biblical literacy for the 21st century, taken from his 2010 book *Spiritual Defiance*: "Not a word of the Bible is written to any of us, rendering the mantra 'the Bible says!' nonsense. The Bible said, and now we say. Our posture is one of overhearing what Kierkegaard thought of as a 'conversation' between God and God's people. The preacher's task is to listen first, and then to make a report, not just on what God was up to, but on what God might still be up to."

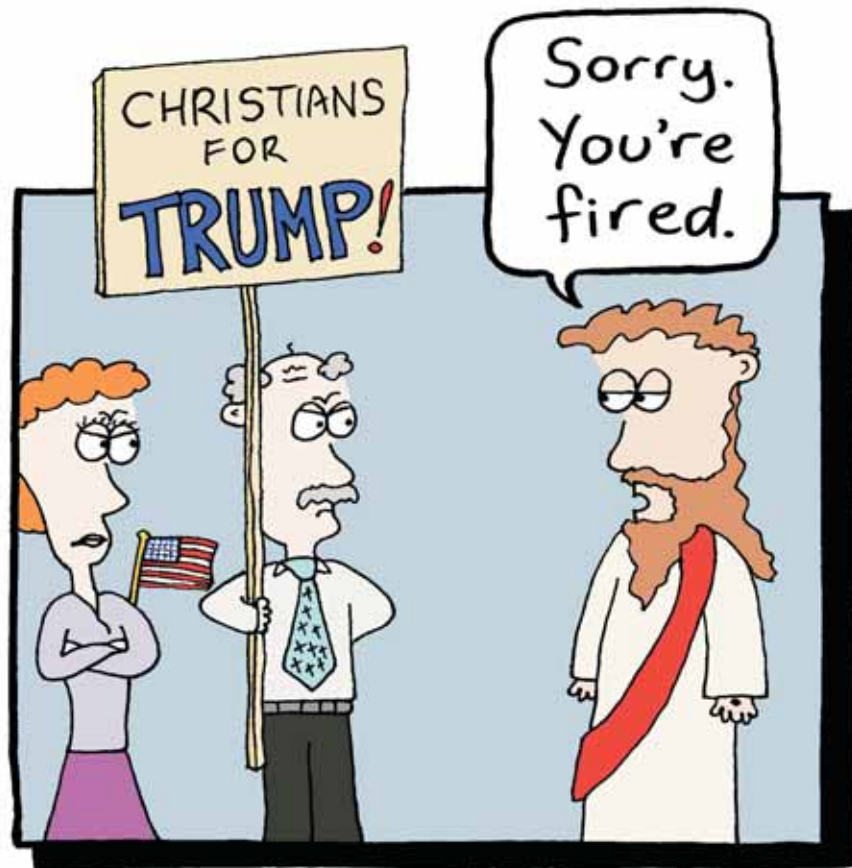
Early bird registrations for the conference close on 27 March. The cost is \$90. More information is available on the Progressive Spirituality NZ website.

Via the Internet, I recently received a talk by California-based author Jim Barkla, which gives a lucid account of the history of progressive Christianity.

Jim gives Kiwis a mention in the context of his discussion of a faith for the 21st century, with this assertion: "Hymn writers in New Zealand came up with beautiful new tunes with successful lyrics that reflected progressive theology."

Those who want to read the full 3500-word article can contact me for a copy: johngill@inspire.net.nz.

John Thornley, Palmerston North



The Ageing Experience By Jan Fogg

Healing versus curing

What to do when a friend comes to you with a troubling diagnosis? Or indeed if you have such a diagnosis yourself?

As we become older at some point we will receive news we would rather not have. Whether it is a difficult diagnosis for ourselves, or for a loved one - how do we cope?

A top priority is to let go of this news and send it out, if you like, into the wider group of family and friends who love us. We may be inclined to think, 'I can't tell them', or 'It might not be as bad as the doctor says', or 'They have got enough to deal with already', or 'They are too busy to be burdened by this'.

But aside from the relief that unburdening yourself can bring, sharing the news can be a gift to your partner or wider family.

When a diagnosis is terminal, at some point it will bring about the end of this life. Dealing with this loss is significant, and when a partner or wider family has the opportunity to walk this journey alongside you and to offer help and strength, it can help them begin to adjust to the major loss which will be there at the end.

We put high emphasis on helping others but it is a real grace to be able to receive help ourselves; unless we are open to receive, the other person cannot give so easily.

For example, as older people let us learn to trust that our adult children will be open to an opportunity for an adult relationship with us at a time

such as this.

To face loss requires a lot of work. It may be especially difficult when there has been a break in the relationship. If, for whatever reason, two people have been through a split in their relationship, offering and receiving support and care can help bring about a degree of reconciliation that is hard to achieve simply with words.

Let's keep in mind the importance of 'healing', as compared to 'curing'. In our science-focused world we search for cures. We are mortal beings, however, and while we might cure an organ system in terminal illness we cannot cure the whole being.

Searching for 'cures' can take a lot of energy. It may be distracting and open up the dying process to a lot of unhelpful input.

On the other hand, healing can and does take place no matter the prognosis. Healing is about our attitude and healthy connections with our own self, with others around us, with the natural world, and with the Divine.

When all those interconnections are strong, our spirit is whole, full and at peace. This is healing.

It is surely the kind of healing we most seek and hope for when we are close to death. This is healing that will allow dying with dignity and acceptance. Both family and friends can be part of a healing that brings peace.

CONVERSATION WITH THE CONNEXION

Lent - time to declutter, serve others

We are now in the season of Lent but it seems just yesterday that it was Christmas and the beginning of a new year. Things are moving quickly, so it is timely that we now take time to pause, reflect and take stock of our lives, our faith journeys and just where we are headed.

In talking with some of our young people, their focus during the Lenten period tends to be on abstinence, on putting to one side matters in their lives that they would find difficult to do without.

Mostly 'doing without' revolves around fasting, doing without particular foods, drink, or activities that we enjoy. E-fasting was a suggestion from some of our young people - that is, going without Facebook or any of the social media sites and activities, maybe not for all of Lent, but perhaps one day a week.

Whilst it provided cause for jokes and

much laughter, social media is one aspect of our lives that is becoming much more prominent. It is used by people of all ages in all walks of life. How many of us do not have a mobile? How many of us don't have a Facebook page?

It is the time spent on social media that perhaps we might set aside in order to do something else that is more important.

Recently at Hui Poari, we were guided in our thinking about the Lenten period by a few simple pointers beginning with a reflection on Joel 2 (12-14) where we are urged to humble ourselves before God and he will receive us with grace and compassion.

1. Simplicity. Humble yourself before God, unencumbered by material possessions.

2. Fasting and repentance. Cleanse the body and spirit seeking clarity and strength of resolve.

3. Prayer. Use this time of reflection and meditation to grow closer to God.

Clutter in our lives that distracts us from God and finding our own way in our life's journey must be reduced. Moving away from the busyness, we provide space for something else to happen and we are encouraged to take deliberate time for prayer and reflection.

Service to and for others was highlighted as a way of doing Christ's mission. The simple act of sending handwritten cards or letters to those we may not have had much contact with in recent times, especially our older family members, is really appreciated and a simple task to do.

This year, as the Presidential Team, we come together in solidarity with the people of Christchurch as we recall the events there five years ago when families and communities suffered unbelievable



President
Rev Tovia Aumua



Vice President
Bella Ngaha

devastation and loss.

Our own Methodist whanau have shown great fortitude and resilience but we must never forget the losses, hurt and grief that followed the earthquakes.

We are also mindful of those of our Pacific brothers and sisters who are now coming to terms with the aftermath of the devastation caused by Cyclone Winston. We urge you all, our brothers and sisters in Christ to reach out to those in need and to give comfort to all we can wherever we can, whenever we can and in whatever way we can.

On Methodist leadership - A reply to Eric Laurenson

By David Poultney, Faith & Order convenor

I read Eric Laurenson's opinion piece 'Methodist Church Marginalising Lay Leaders' in February's Touchstone with some interest and with some measure of agreement. However I feel I need to make some sort of response in that it touches on the work of Faith and Order.

Faith and Order put forward at Conference the idea that the presbyter in the presidential team be acknowledged as an episcopal minister through a laying on of hands in the induction service. This is in accordance with how bishops are consecrated in churches which have maintained the episcopate.

This step is at the heart of how Irish Anglicans and Methodists have moved towards a mutual recognition of their presbyteral and episcopal ministries.

Our dialogue with New Zealand Anglicans has been modelled on the Irish experience for a few years now, with the approval of Conference.

Clearly there is yet much work to be done before this comes again to Conference and what might work in Ireland - however commendable - might yet be unworkable here. We are a different society with its own history, culture and sensitivities.

Putting that aside, Eric wrote about giving the presbyter in the presidential team "the status of a bishop." I don't think we mentioned the word status once and talk of this I think chimes with deeply held Methodist sensitivities going back to our estrangement from Anglicanism and our beginning as a distinctive church.

Somewhere in the Methodist psyche there is an image of a bishop as a rather grand, pompous figure fond of 'the baubles of office'. This is the remains of the process by which Methodists and Anglicans caricatured each other as they became estranged.

No doubt some bishops are like this, however my own experience of working and debating with both Anglican and Catholic bishops has been of modest and grounded people.

Also we didn't use the word 'bishop'. A president, or a presbyter vice president, would be an episcopal minister. This would simply be one facet of her or his role and I can't imagine we would refer to it particularly often.

Eric notes that Methodists some time ago rejected the introduction of bishops as being at odds with our model of elected leadership. I was of the understanding that in our earlier conversations about church union we were of a mind to introduce bishops.

Certainly the WCC in its reflections on ministry encourages churches such as ours to

give thought to introducing bishops, not as a guarantee of right order or right belief but as a sign of continuity and of being in a shared life, or communion, with others.

We would note that, worldwide, most Methodist churches have bishops. This has come about in three ways: firstly, in some cases Methodists have entered into union and the new church has had episcopal ministry; secondly as a result of the vigour and success of American Methodism; and finally more and more churches, which like us trace our roots to British Methodism, have chosen to introduce the title of bishop for their national and sometimes regional leaders.

At this point in time non-episcopal Methodism is rare outside Britain and Australasia.

Eric talks about early Methodism's sense of the radical equality of all people under God and who would disagree? However, early Methodism was often far from democratic or consensual.

John Wesley was no advocate of democratic process. We perhaps read our history through the lenses with which we read and interpret our world and church now.

Faith and Order has been tasked with giving some thought and reflection to leadership and this seems an opportune time to do so. How we think about and enact leadership is a reflection of our theologies and our cultures, and in a diverse church like ours there are multiple models of leadership.

In regard to the presidential team we always give a great deal of thought and care to who we nominate and support for these roles. It is part of our tradition that the president or presidential team exercises the authority of Conference when Conference is not meeting.

The corporate episcopate (ministry of oversight) of Conference is personally expressed. This needs to be part of our conversation and reflection about leadership.

As for Eric's concerns about the difficulties facing a lay candidate for the presidency, I fully concur. Undoubtedly a two year presidential team has made this harder. It has also effectively made the pool of available presbyters smaller. It is not a healthy or equitable situation if we find that we always have a male presbyter as president and a lay woman, or indeed a deacon, as vice president.

There are undoubtedly sound reasons for moving to a two year presidential term and for a two year Conference cycle. However, in our conversations about trying out Conference on alternate years we need to be aware that this will in subtle ways change us and how we practice, enact and embody leadership.

EASTER REFLECTION

Good news for all creation

By Emily Colgan, Trinity College
For most of Christian history, the Earth and its other-than-human community has primarily been understood as the stage upon which the drama of human salvation has been played out.

Earth's presence in the biblical text - and in the subsequent theologies drawn from such texts - has been largely passed over and ignored.

Today, however, our increasing awareness of ecological degradation and the on-going effects of climate change have seen an urgent re-visioning of Earth's place in the Christian tradition.

It is with this context in mind that I reflect on the Easter narrative. I want to suggest that by reading with the Earth in mind, the story of Jesus' death and resurrection can be seen as being grounded firmly - even profoundly - in the materiality of Earth.

I focus on Matthew's Passion narrative, exploring the Earth's presence in this text, and its participation in the Easter event.

Matthew's Passion narrative opens with the story of an unnamed woman pouring a very expensive perfume (myron) over Jesus' head, (Matt 26:27). The myron - extracts of Earth's elements - signals from the start of this narrative an intimate connection between the Earth and Jesus, as he prepares to face death.

The unnamed woman and Earth's elements provide an act of comfort and healing, which mark the beginning of Jesus' journey towards the cross.

As the journey proceeds, Jesus is depicted at the Last Supper breaking bread (another extract of Earth's elements), which he identifies with his body: "Take, eat; this is my body," (26:26).

Carlos Bravo envisions Jesus saying: "What is happening to the bread... is going to happen to me. I will be both broken and given in order to give life."

Jesus' identification with bread, Elaine Wainwright suggests, shatters the traditional boundaries between the human and other-than-human. As Jesus suffers violence and death, so also the other-than-human know and experience violence and death at the hands of humanity.

This shared experience is poignantly felt at the moment of Jesus' death as we read that "darkness came over the whole land" and the Earth shook, splitting rocks apart (27:45, 51). It is as if Earth mourns with Jesus, echoing the cry "My God, my God, why have you abandoned me?"



(27:46). It is the cry of all who suffer - human and other-than-human alike.

After this dramatic climax, we learn of Joseph of Arimathea, who takes Jesus' body, wraps it in a clean linen cloth - yet another Earth element - and lays it in a tomb, hewn in the rock (27:59).

Just as Jesus was wrapped in cloth and held by his mother at birth, so in death he is wrapped in cloth and held in the womb of the Earth for three days and nights.

But the Earth's participation does not end with Jesus' death. As the text unfolds, another 'great earthquake' accompanies the removal of the stone sealing Jesus' tomb, revealing an empty space. As witness to the resurrection, the Earth cannot stay silent.

This is, as James Jones writes, a "seismic response from the earth's heart". Power is present in this scene, the power of Earth and the power of the heavenly, of the cosmos.

Finally, the angel that appears at the moment of the earthquake announces to the women gathered at the tomb that Jesus has "gone ahead" into Galilee (28:7). As Elisabeth Schüssler Fiorenza writes, "Jesus is going ahead - not going away".

The empty tomb, Elisabeth argues, "does not signify absence but presence: it announces the Resurrected One's presence on the road ahead". As the Earth is present with Jesus, so Jesus is present with the Earth.

Jesus goes ahead into the world - into a transformative way of life that testifies to the power of resurrection on Earth. Matthew's gospel depicts an extraordinary interconnectedness between Jesus and the Earth, affirming that God is with us - the entire Earth community. And this is indeed good news for all creation.

Dr Emily Colgan is lecturer in theological studies at Trinity Methodist Theological College.

Some alternatives to high-cost funerals

By John Roberts

A Radio NZ Insight programme broadcast on 25 October last year pointed out that funerals can cost up to \$40,000 and a few a good deal more than that. The average cost is about \$12,000.

The programme said that with the ageing of the baby boomer generation the funeral industry is set to grow in worth from \$200 million to \$400 million.

Many funerals have increasingly become hi-tech. There are all manner of sophisticated procedures used to prepare the body of the deceased for viewing. This adds to cost.

Many elderly people have little more than their national superannuation to live on. They are ill equipped to meet the cost of an expensive funeral.

Members of some cultural groups go into debt to meet the cost of an elaborate funeral that they feel their loved one deserves.

I recently became aware of a family with an elderly member who had been moved into palliative care. He had been living alone in sheltered housing for many years on a social welfare benefit, and had little or no money to his name.

The man's daughter and his siblings will have to carry the cost of the funeral. All have limited means. They want to keep the cost of the funeral down, yet have a dignified and celebratory funeral service. There will be a WINZ grant but still additional cost for the family to meet.

Do we have to accept the high cost of traditional funerals? In fact, there are alternatives to high cost funerals.

The family referred to have opted for a family-and-friends package with Christchurch Crematorium Funeral Services at a cost of \$3,750. This includes transfer of the deceased into crematorium care,

preparing and lodging all documentation including death registration, a death notice in the newspaper, provision of a cremation casket, and use of the chapel for a funeral service that the family members themselves will organise.

Low cost funeral options are advertised in community newspapers in the Wellington area with Purely Cremations, Affordable Funerals, and Simplicity Funerals. Prices range from \$3,195 to \$6,365.

The one that most interested me was Affordable Funeral Services. They work with locally owned funeral homes to provide special funeral packages for families who need to keep costs to a minimum.

In the Wellington area they offer a full funeral service at a local venue or church followed by cremation for \$4,400 or burial for \$5,950.

DIY funerals are another possibility. With that option you have to do everything yourself, however, and that can be quite stressful at a time of loss of a loved one.

Research the options that are available in your particular locality.

I have heard some people say they will leave the cost of their funeral to be carried by their children. That is not for me. Putting money aside for funeral costs or prepaying are options. In either case, no-one else has to pick up the cost.

So what about my funeral when the time comes? I am all for a simple funeral and am likely to go for one of the lower cost options.

We can opt for simplicity and less expensive arrangements. This can make life easier for all concerned at the time of death.

Rev John Roberts is a former president of the Methodist Church of NZ.

Applause for Methodist support to multi faith education

By David Hines, Secular Education Network

It was good to see the Methodist conference support teaching about other religions in state primary schools.

Individual Christians and members of other religions have been suggesting this for years, but for our whole church to take this step, and to seek a consensus with other churches and non-Christian religions is a milestone.

It would seem to have a real chance of success because individual members of other religions in the Secular Education Network that I belong to would support it.

Some of non-religious members of the Network could support it as well. Even though they don't have a religion themselves, some of them want their children to learn about world religions in a neutral, non-evangelistic setting.

As a member of the Network (as well as a Methodist lay preacher) I was grateful to be invited to speak to Conference but I was disappointed that the first of the three recommendations from the Auckland Synod was not adopted.

This asked Conference to withdraw its support from the Churches Education Commission (CEC), the major organisation running Bible in Schools classes. CEC's lessons are far from neutral.

This issue is likely to be raised when the discussion with other religions goes ahead. I am co-leader of the Secular Education Network's human rights appeal team (HRAT), and the members of HRAT from non-Christian religions all want Bible in Schools to be removed.

Members from these religions bring other perspectives. One is a Muslim leader who joined our team following the Charlie Hebdo killings in January 2015. At that time, the president of the Federation of

Islamic Associations of NZ was calling for education about world religions in schools to combat the prejudice that Muslim people face because of media reports.

A group of Buddhists insists that teaching about non-religious beliefs should also be part of these lessons. One pointed out that Buddhists don't believe in God either.

So the discussions that Methodist Conference is initiating could open wider issues.

And perhaps the Methodist Church might consider cooperating with our human rights appeal team on some issues.

We have four goals:

- 1) To have one-sided religious classes made illegal,
- 2) To have the neutrality of education about religions and non-religious views and issues guaranteed, when it takes place in social studies and other subjects,
- 3) To have secondary schools as well as primary schools made secular and free of all kinds of evangelism, and
- 4) To have a complaints procedure within the Ministry of Education to deal with any religious bias.

A coalition of religious groups might support us on some of these issues.

They could also benefit from the fact that we have already won the right to take a case to Human Rights Review Tribunal. An independent campaign might take years to reach the same point.

I hope the church and individual Methodists might also contribute to our costs. So far we have been campaigning as a group of individuals, but we're now at a point where we need to hire lawyers to represent us.

Our contribution website has just been set up at the Give a Little website. To donate go to givealittle.co.nz and search for tanyajacob.

HONEST TO GOD

By Ian Harris

Where is that elusive cat?

A black cat in a dark room has sparked an amusing set of images on questions of faith and reason in the modern world.

As the saying goes, philosophy is looking for a black cat in a dark room. Metaphysics is looking in a dark room for a black cat that isn't there and shouting 'I've found it!' Science, however, is looking in a dark room for a black cat using a flashlight.

Ah science, we are meant to conclude, is the shining path to enlightenment, the hope of misguided humanity. It is rational, methodical, and our only chance of finding that black cat.

But the room is still dark. Maybe that elusive cat isn't there to be found after all. Maybe - and this is what I think - it's the wrong search in the wrong place. So much of the

argument about science and religion, on both sides of the debate, is misconceived or obsolete.

An atheist misconception is that we have never found a shred of evidence for God, let alone one who prevents disasters, wars, disease and misery.

But what if God is not a being at all? True, the churches have built their rituals on the conviction that 'God' has to refer to someone or something real, active, existing, and unique or else the whole doctrinal edifice will totter and fall. But leading-edge Christian thinkers left that notion behind years ago.

There's clearly a problem of interpretation, and it lies with that word 'real'. Trying to prove God is real in a physical sense is a waste of time. So is trying to disprove it. For ideas of God don't depend on that physical world.

They are generated in the world of human thought - the same world that gives rise to language and the creativity of the novelist, dramatist, composer, and artist. Is that thought-world not real?

In short, the physical world does not encompass the whole of what we know to be real. Many things that are real in human experience can never be subjected to mathematical formulae, laboratory testing or microscopic analysis - whether you love your husband or wife, for example, your response to a movie or concerto, a war or a disaster.

Those responses flow from

your thought-world and the values you live by, not science. Would anyone argue they are not real?

That is the order of reality to which God-talk belongs. As English novelist Iris Murdoch neatly sums up: "God does not and cannot exist" (i.e., as a separate, objective being). "But what led us to conceive of him does exist and is constantly experienced and pictured. What we need is a theology that can continue without God," (again, as a separate, objective being).

In other words, God happens (or not, as the case may be) in our heads. And when God happens in our heads, that experience becomes part of our subjective reality.

Hence God is best conceived these days as a presence that becomes real in the lives of those who are conscious of it, nurture it, and then live it out in their daily lives. When that happens, God (or

Godness) is real in the world through them but it is not the reality of cosmology or physics.

Such an understanding offers Christians, humanists and atheists (at least those who are not hamstrung by their respective fundamentalisms) an opportunity to seek common ground on questions of life, meaning and purpose.

It would shift the conversation out of the world of the physical sciences and into the human thought-world, which is where religion and the arts belong. The question is not whether God exists, but how the idea of God functions in that thought-world.

There, as Sir Lloyd Geering reminds us, God symbolically embodies the supreme values that people feel bound to respond to in their actions. In Christianity, the highest value is love.

God functions as a poetic symbol for the awe-inspiring mystery of life. The apostle Paul captures this in the phrase "in God we live and move and have our being" - again, Presence. God is in us, in our neighbours, even in our enemies.

God is also the supreme symbol of connection between ourselves and all humanity, all planetary life, the universe itself. As such, God provides a pivotal reference point for our whole experience of life.

Reality of that order is a world away from - and infinitely vaster than - the search for that elusive black cat.



Ian Harris

Touchstone worth sharing

To the editor,

I have just spent a pleasant time doing a thorough read of the February Touchstone. My habit is to do an initial skim then put the paper aside for later.

This is not recommended as the intention to return later doesn't always happen but this time it did. What I want to share is that I felt involved with, and as a Methodist proud of, every article.

Trinity College is doing such worthwhile things as it continues the tradition of expanding our historical roots, harnessing the skills of our venerated music and history experts, and employing a new woman lecturer who will delve into contemporary theology.

The graphic message presented by Blue Barry is brilliant in its simplicity and depth.

Our Connexional involvement in local, national and international issues is heartening.

Each of our reflection columns contains a message of substance (despite one contributor forgetting that camels are not recorded in Matthew's nativity but that has nothing to do with the message).

Contributions reflecting on our recent (D. Roberts) and more distant history (D. Phillipps) are entertaining and important; film and book reviews are informative and tempting.

Children and youth are well catered for, and as for the good fun and all age educational value of our original puzzle, Bible Challenge - there is no need to say more!

Letters and opinion pieces show healthy debate, whatever side you are on. Touchstone encourages the discussion.

(Personally I agree that the laity are likely to be marginalised by some current proposals regarding

administration. I consider the Inter Church Bioethics Council submission on assisted dying insensitive and fundamentally wrong. And I agree our Church gives mere lip service to the bill of human rights over discrimination in relation to Pasifika Methodists, GLBT people, and the disabled.)

I read every English word of this issue, and it warms me to the soul that we include other languages.

Apart from bouquets all round, the point I want to make is we can be proud of our newspaper, its editor and staff. Touchstone is worth sharing.

I happen to spend a lot of time sitting in doctors' surgeries and hospital waiting rooms. In most the magazine supply is appalling. May I suggest that others in this position slip a spare copy of Touchstone into their bags to leave among the tatty stack.

Most hospitals have a chapel or quiet room where Touchstone would be particularly welcome. This could be formalised with the approval of a chaplain and become a monthly task for someone in your congregation.

Rosalie Sugrue, Paraparaumu

Editor's reply: Thanks very much Rosalie. Along with news from around the Connexion, Touchstone aims to provide a forum for the exchange of ideas.

We do send copies of Touchstone to many hospitals around New Zealand and would be happy to add others to our mailing list. Send the postal details for any hospital chaplain or doctor who would like to receive the newspaper to me or our circulation manager, Karen Isaacs. Our contact details are at the bottom of Page 4.

One man's superstition is another man's truth

To the editor,

The article by Ian Harris 'Astrology, Superstition and Religion' in your February edition has prompted me to make a few comments.

Ian is being rather selective in his definitions of religion. Among the definitions of religion in the Oxford Dictionary is "The belief in and worship of a superhuman controlling power, especially a personal God or gods." Among WordNet's definitions are: "[A] strong belief in a supernatural power or powers that control human destiny".

These definitions are close to Lloyd Geering's definition of superstition which Ian quotes, "a belief or practice for which there is no longer any rational basis because it has survived from the cultural context where it could be deemed reasonable".

Ian says those who believe in astrology are superstitious because they "give credence to the notion that lumps of rock whirling through space are swaying their personal lives in some way".

I think that Ian would recognise that the moon and, to a lesser extent, the sun influence the tides and weather and hence, our personal lives. There is also anecdotal evidence that the moon has an effect on some people's mental state. Consider the origin of the word, 'lunatic'.

Further down he writes,

monotheism focuses belief on "single all powerful and all-knowing God". What is the difference between this and believing in the effects caused by whirling lumps of rock? At least we can see most of the rocks with the naked eye and observe their effects.

The difference is, of course, faith. Some have faith in their God and others in horoscopes which are pretty anodyne these days. Their 'advice' can be a useful guide to behaviour, as can the Bible or the I Ching.

I do recognise that, as Ian writes, religions evolve over time. We have only to look at the savage and warlike God of the Old Testament worshipped by a savage and warlike people, and the change to the loving God of the New Testament and the present day worshipped by people who at least try to be loving.

Could it be that there is some truth in the words of Jethro Tull (the 1970s pop group not the inventor of the seed drill): "In the beginning, man created God and in his image created he him".

I make no apologies for mentioning pop culture and Chinese fortune telling. Enlightenment can sometimes be found in the most unlikely places.

Whatever the 'truth' we should have tolerance for the beliefs of others and not condemn them as 'superstitions'.

John Northcott, Warkworth

Church funds secure Victory

When Nelson's Victory Community Health Centre had a funding shortfall at the end of last year, it reached out to their supporters and the story was picked up by the local daily newspaper.

The Victory Centre provides free health care and social services and other educational and health programmes to low income people in Nelson.

It requires an annual budget of \$320,000 to carry out its work but last year changes to government funding procedures left it with a \$60,000 deficit.

Fortunately for the Victory Centre it has maintained strong ties with St John's in the City Methodist Church, which helped launch the Centre nearly 40 years ago.

With St John's help, an urgent application was made to the Methodist Church's Green Gables Trust and the result was a donation of \$50,000 for the Victory Centre.

St John's parishioner Brian Kendrick says Rev Wallace Chapman helped set up the Victory Centre in the 1980s.

"Wallace Chapman walked the streets and knocked on the doors of the poor in Nelson to find out for himself just how desperate the situation was," Brian says.

"As a direct result of his concern for the health and welfare of 'his' people he initiated a concept of community-centred help. It eventually became the highly successful and well respected Victory Community Health Centre."



Members of St John's in the City celebrate with Victory Centre staff.

Brian says the Victory Centre has widened the scope of its work and now serves the largest community of high deprivation in the top of the South Island. It plays a vital role helping refugees resettle in Nelson.

The Green Gables Trust was set up after the sale of the joint Methodist-Presbyterian owned Green Gables Rest Home. The Trust provides funding for social services in the Methodist Church's Nelson-Marlborough-West Coast Synod.

Christchurch Methodist Mission director Jill Hawkey met with Victory Centre director Kindra Douglas to arrange the grant which secured the Centre's budget for this financial year.

Victory Centre will be now build up a reserve fund to meet the inevitable emergencies that arise from time to time.

For more information about the services offered by Victory Community Centre visit its website.

PUBLIC ISSUES NETWORK

Rental housing and child poverty

By Betsan Martin, Public Issues Network coordinator

The Residential Tenancies Amendment Bill intends to ensure warm, dry and easy to heat houses for New Zealanders. It sets insulation standards and specifies fire alarms in all rental housing.

In January policy analysts, social justice activists and NGOs poured over the bill to decide what to say in submissions about it.

It is amazing how many documents need to be read to prepare a submission guided by good analysis. In this case it includes the Regulatory Impact Statement, the Ministry of Business and Innovation paper, research by Otago University and others, and a cost-benefit analysis.

One problem with the Bill is that it sets a standard for insulation to a 1978 level. This specifies a thickness of 70 mm, which is half of current insulation standard of 120 mm. Why not set a current standard for all rental houses and provide time for property owners to bring their houses up to the standards through a phase in policy such as Warm Up NZ?

The average cost of repairing a house to the standards proposed, is \$1811 per house (although this could range from \$30 to \$11,000 per house). This does not seem so onerous to a property owner, and about 85 percent of landlords accept the need for these improvements.

Social justice and public health advocates have called for stronger more comprehensive standards that cover safety and warmth. It is well known that cold, damp houses affect the health and education of children and warrant of fitness standards have been shown to reduce the burden of disease and injury.

Public Health researchers have designed a 'warrant of fitness' as a stronger standard than that proposed for all rental houses by this bill.

A warrant of fitness would require more steps be taken to make houses warm, dry and safe. A warrant of fitness would specify that all houses be free of vermin and have ventilation, safety catches on windows, secure storage for medicines, a safe hot water system, and a functioning sewage system.

Remarkably, the average cost of bringing houses up to a warrant of fitness standard is \$2640, only

about \$800 more than the cost to meet the low standards in the current bill.

To the Government's credit, all state houses have been brought up to a warrant of fitness standard but what about the rest of the country's housing stock?

Housing is one of the main causes of poverty in NZ. In 2015, around half of all New Zealanders lived in rented accommodation. In the last five years the median weekly rent across New Zealand rose 20 percent, from \$340 to \$420. This is considerably above consumer price inflation.

The most vulnerable people are more likely to be low-income people living in rental properties and are more exposed to health risks.

Overall, 44 percent of children in the most deprived areas of New Zealand live in overcrowded conditions. About 50 percent of Pacifica children and 25 percent of Maori children live in overcrowded housing conditions, compared to just 5.0 percent of European children.

Children's Commissioner Dr Russell Wills made a very strong presentation at the Select Committee on the responsibility of the government to regulate proper standards of safety and warmth in all houses.

One of the points consistently made at the Select Committee is that renters are reluctant to complain for fear of being given notice to vacate.

The bill does give better provisions for tenants to seek compliance, and landlords will have stronger penalties for non-compliance with a fine up to \$2000.

As some submissions noted, if the cost of repairs is above \$2000, then it would be better to pay the fine. In the Public Issues submission we recommended a penalty of \$5000.

Last year the Ministry of Business and Innovation only investigated two breaches of tenancy standards, so auditing and enforcement will need to increase.

As I prepared for the Select Committee and reflected on the low standards in this bill, it became clear that it is orientated to the interests of property owners.

The worry is that doing the minimum softens the edge of our social consciences and blurs the overall failure to develop strong public policies to stop poverty and ensure all citizens share the wealth of our society.

Personalising the Easter story

As the drama of Easter is variously interpreted by musicians, artists and wordsmiths, so we are called to interpret what it means for us, individually and 'Down-Under'. We don't have to believe alike; Christians are only commanded to love alike, like Jesus loved God and neighbour.

One way make Easter personal is to personalise the stories and imagine how it may have been for someone who was there. Joanna is one of the women who travelled with the disciples and supported them. She is only mentioned by Luke.

Joanna: All I know is when I went to the tomb He wasn't there. It had been so terrible, our beloved teacher betrayed and treated with atrocious cruelty. The men couldn't bear it but we women stayed. As women we know pain and how it is to be helpless. It's harder for men because they

feel they must do something.

It was some comfort to know He had a decent tomb and burial cloths. I made it my business to thank Joseph. The others were overawed with him being a member of the council.

Coming from the court of Herod I know how to address men of rank. I was pleased that my funds had lasted sufficiently to buy the spices and perfumes that should accompany a noble burial.

We women were worrying about how we would move the stone but when we arrived the stone was rolled away. Had the body had been stolen?

We entered and yes the tomb was empty. It's hard to describe what happened, none of us can recall it accurately. It was unreal, a vision I suppose, light, angels, or perhaps men in dazzling garments.

Whatever it was we were so scared we

flung ourselves to the ground. No one got a good look, but one thing we agree on was the voices. We all heard the same message, "Why do you seek the living among the dead?"

Some thought they heard more words but I'm not sure. I'm not even sure the voice came through the sound, it was more something I felt. The light vanished and so did we. We ran all the way back to the disciples. They didn't believe us. But then Peter decided to check for himself and he saw the folded linen.

Later Mary encountered Him in the garden. She told us she was crying so much she could hardly see, and I wonder if she heard a voice in the way I did.

I don't know what happened and I don't know where He is. But He doesn't seem far away. He feels particularly near when I am in a garden. The new growth of the

ROSALIE SUGRUE REFLECTS ON JOANNA

spring reminds me there is always hope, despite winter life goes on. All flowers wither and vanish then months later they reappear as beautiful as ever.

It is autumn now and in this garden trees are turning red and gold. Leaves are covering the ground in soft drifts of colour. The colour won't last but for now it is stunning.

The fallen leaves are the colours of crusty bread and wine. I drink it in and store the memory. I remember the things He taught us. His words nourish my soul.

I know His work is continuing. The Apostles are spreading the word and groups of believers are quietly meeting in many places. Leaves are like His words, they fall and nourish the earth. Soon they will fade and vanish but their goodness is not wasted. Goodness is never wasted.

From church to beloved community



At the recent Church of England General Assembly delegates were given a gloomy prediction: church attendance would continue to fall over the next 30 years.

According to the Guardian newspaper, the Church of England's financial chief John Spence, predicted that current attendance of 18 per 1,000 regularly attending church would fall to 10 per 1,000. It is unlikely the Church of England will see a net growth in church membership over the next 30 years.

Church congregations are aging and younger people increasingly reject organised religion in the UK. This pattern, I suspect is also true in other countries such as New Zealand.

The Guardian reports that this decline has occurred despite the Church of

England's emphasis on evangelism and its £72 million renewal and reform programmes.

Somewhere along the way the church has lost its way, forgotten its roots and given in to the cultural conventions of the day.

I have been involved in the ministry of the Church for more than 60 years. As I look back on my work, I wonder what has led to the growing irrelevance of the church.

As Archbishop Desmond Tutu recently observed, "When was the last time you thought of going to church as dangerous? Once we challenged the status quo: now we mostly defend it."

My ministry has taken me on a journey around the world. Now in 'retirement', whatever that means, I find myself looking for the community and the vision I once found in the church.

As Robin Meyers points out in his book *The Underground Church*: "The church of Jesus Christ in the Western world

is in terrible shape. Mainline churches are dying on the vine. Cathedrals in Europe have become museums. A whole generation has written off the church as hypocritical and obsolete."

The church of my early ministry was going places. It played a leading role in the civil rights movement and shaped the way we stood up for the rights of Afro-Americans.

On one my first nights after I arrived in Aotearoa New Zealand, my colleague George Armstrong took me to meet the people at Bastion Point. We challenged nuclear warships in the Peace Squadron, marched with Maori for recognition of the Treaty of Waitangi, and protested against apartheid in South Africa.

Worship was something that strengthened our faith community for the struggle to make God's world a place where everyone was respected and valued.

But now in Christchurch, five years after the devastating February 2011 earthquake the Anglican Cathedral remains

CONNECTIONS

By Jim Stuart

broken and desolate in the heart of the city - a powerful symbol of the demise of Christianity.

While I don't pretend to have the answers to the crisis the church faces today, I am clear that withdrawing into irrelevance, obsolescence, and building maintenance is not the answer. The church must wake up and very intentionally seek renewal and transformation.

Robin Meyers proposes that the church transform itself into an "underground church", a movement of the Spirit, not an organisation that seeks to perpetuate itself, convert disciples to a certain belief system or make cosmic promises based on human calculations.

He urges Christians to rediscover the covenant tradition. He suggests that in place of the church something new is evolving which he calls the Beloved Community. At my age it seems as good an idea as any to give shape to a faith that takes us forward into the future.

Shake off your 'noticeboredom'

By Peter MacKenzie
UCANZ executive officer

I wonder if your church is noticebored. This is a state of mind that exists at the organisational level where people in the church are generally not interested in anything new.

There is a pervading apathy about the activities of the wider church, an intense focus on local needs, and a feeling that the local church is isolated and alone.

What are the symptoms of noticeboredom? One obvious clue is that the physical notices pinned up in the church foyer are out of date - often by years. There are faded pictures of missionaries who have been home for years, reports of events that are now historical memories, and rosters that list several now deceased members.

Another symptom of

noticeboredom is at the beginning or end of the church service where someone stands up and reads the already written notices out in a monotone of disinterest. That is often highlighted by the occasional time when a passionate person makes a plea for involvement in an activity of their interest.

Yet another symptom is a rubbish bin (file #13) full of unopened envelopes of promotions, agendas and minutes. Opportunities for people to experience something new are not even placed before them; instead they are buried in a corresponding wilderness.

It is a vicious cycle. When church notices are boring, there is little motivation to listen, assimilate the information or act on it. People tune out and the message is lost.

Today we are faced with more and more information - and with more and more opportunities to tune out.

So what can be practically done for the noticebored?

Filter. Sort out what's not needed and get rid of it. But you need to make sure that the filters are maintained otherwise none of the good stuff gets through. Only advertise events that you know are useful, well organised and uplifting.

File. Put things in the right place for the right people. Set up specific noticeboards for target audiences and label them as such. Tell people "this is a notice specifically for..."

Familiarise. Make sure that people can connect with whatever the notice is about. Make it a family matter that becomes personal by sharing personal experiences.

Fan. Find someone who is a passionate and keen fan of what the notice is about and have them speak to it. It will be their spark that sets a fire in someone else's heart.

Factualise. Here I was desperate for another F word but the point is to make sure that the information comes with the full details of time, place, who's invited, etc.

Follow up. Take the notice and put it into the hands of people that you think really should see it. A general invitation is never as effective as a specific request.

Finally, remember that notices are conveyed within a context of non-verbal communication. When a church is noticebored the message is often lost. And take special note of any UCANZ notices - they are really important!



Pacific nations in eye of climate change storm

By Cory Miller

Climate change is upon us and many of our Pacific neighbours are in the eye of this storm.

This was the take-home message at a climate change conference hosted at Victoria University in Wellington last month.

Called 'In the Eye of the Storm' the three-day gathering saw a number of speakers and guests with backgrounds in science, politics and the media discuss the implications of changing weather patterns and temperatures on the people of the Pacific.

Among those in attendance was the Methodist Church Public Issues Network co-ordinator, Rev Dr Betsan Martin.

Betsan went to see what lessons she could bring back to the Church as it looks to transition towards creating its own low carbon pathways.

Given the large contingent of Pacific peoples within the Methodist Church, Betsan says it offered a chance to "drill into the issues of importance" to the community.

Many of those at the conference spoke of how the Pacific was one of the most

vulnerable areas to rising sea levels, super storms and extreme weather events.

But beyond the Pacific community, Betsan says "climate change is a significant public issue" for all.

Director of Australian National University Climate Change Institute Dr Will Steffen illustrated this point well in his talk, she says.

"Will emphasised the globe is a living evolving system and explained that we should not be managing this system but ourselves and what we do within it.

"He also showed just how tenuous a climate that is suitable to human existence could be. There is only a narrow band of temperatures compatible for our existence."

Betsan says already those in the Pacific were beginning to feel the impact of global warming and the rising sea levels on their lives.

Low-lying countries like Kiribati, Tuvalu and Tokelau are among those who are facing a complete loss of land in the near future.

"When these people have to relocate, what happens to their sense of nation-hood?" Betsan asks.



Those attending the conference heard that human life on earth is only possible in a narrow global temperature band.

"Are they still sovereign? Do they still have jurisdiction over the exclusive economic zone of their islands? These questions really dramatize what people are facing."

Despite these challenges Betsan says many of those present showed a determination to keep fighting and an imagination to find alternative solutions.

She uses the Republic of Kiribati president Anote Tong gave an account of going to Saudi Arabia for advice on creating a floating island.

"This shows the breadth of imagination of the Pacific people."

Another campaign effort also stood out for Betsan. 350 is a group of young people who are active in a number of climate campaigns, projects and actions through in more than 100 countries.

Betsan says some of its members were recently in Europe for the climate talks in Paris and they have embarked on a pilgrimage, emphasising prayer and peace.

"It was quite a dramatic action that included this spiritual dimension."

Having seen and heard from many of those involved in the climate change arena, Betsan hopes to have the church host a similar conference later in the year.

She also hopes the ideas from the conference will help activate support for a number of parishes to transition to low carbon ways of working.



Sierra Leone student Christiana is in school thanks to the efforts of Georgia Cassidy.

Christmas in Himalayas for African girls' schooling

By Cory Miller

A young Kiwi woman has spent her Christmas holidays trekking in the wintry conditions of the Himalayas to help girls in Sierra Leone get an education.

On Christmas Eve 2015 Georgia Cassidy set off on a 12-day sponsored trek to Everest Base Camp with the hopes of raising \$2250 to send seven girls in the African nation to school for another year.

The young Aucklander has surpassed her goal by almost \$1080 to raise \$3325 - enough to send around 10 girls to school.

The money Georgia has raised will go to the non-profit, One Girl, and its educational scholarship programmes.

One Girl programmes help young girls like Sierra Leone teen, Christiana, who was able to stop working and learned to read and write.

"When I wasn't in school I had to help my mother to sell fruit like pineapples, bananas, and things like canes," Christiana told One Girl.

"People use canes to discipline children and sometimes when people wanted to buy them they would test it on me. It would hurt a lot but I had to let them do it so they would buy it. That's how we made our living."

UNICEF's 2013 Country Status report on Sierra Leone shows that girls from the poorest households in the nation are most disadvantaged in education.

It says in 2010 more than 90 per cent of rich urban boys were enrolled, whereas 40

per cent of poor rural girls aged six to 14 years and 65 per cent of those aged 15 to 17 were out of school.

Georgia is on an exchange at Hong Kong's City University with the support of a New Zealand Prime Minister's scholarship. She says the trek was her way of helping girls, like those in Sierra Leone, who don't have access to the same educational opportunities she has.

"I like the symbolism that I'm climbing for the opportunities that many don't have," she says. "Given that I would not be where I am without the help of others, I can think of no greater way to give back."

She says the hike to Everest base, along with her Australian trekking buddy and a local Sherpa was a "success in many dimensions".

Georgia trekked for several hours each day, climbing altitudes that made her heart race and being in an environment so cold that her water bottle froze.

"The coldest night we had was -18C outside, and it was about -10C in the small rooms we stayed in. After 5pm there wasn't anywhere you'd want to be other than in range of the furnace in the tea house common room defrosting your fingers."

Georgia says the food she enjoyed in Nepal was the third highlight of the trip, behind the scenery and the people.

"It was 12 days of wonder, experience and occasional breathlessness."

Methodist social services alliance taking shape

By Hilaire Campbell

The Methodist Church's proposed national social services alliance will soon be a reality.

The alliance will give Methodist Missions in the main cities collective bargaining power with the government while leaving them free to provide social services to communities in their own way.

Successive governments have said they want to work with nationwide organisations to deliver social services, and this suits Methodist Mission Aotearoa. Accordingly, the 2015 Conference passed a resolution supporting the establishment of a formal Alliance open to all Methodist Church groups involved in social service work.

Conference also appointed a group to help set it up and convenor Peter Glesnor says its first meeting in January was encouraging.

As well as people from the wider church it included the Samoan, Tongan and Taha Maori sectors of the Church, plus the larger and smaller Methodist Missions.

"We tried to be as representative as possible of all groups. We confirmed the need to engage strongly with all social service groups as well as strengthen links between social service work and the rest of the church."

Peter says the changing face of social work has added urgency to this task.

The Alliance will also strengthen the existing collaboration with missions and other groups and will recognize the value of volunteers.

The team's commitment to Church principles and biculturalism is crucial to the success of the Alliance Peter says.

"Our work will create more opportunities and strengthen ties between local Missions. It isn't about turning inwards and not facing the community."

The Alliance will establish a code of conduct, and Peter believes this will be a great strength.

"Everyone who joins the Alliance will

sign up to a set of principles making them mutually accountable. It will clarify how we work with each other and with our clients. Basically it's a commitment to best practice standards."

Some groups have expressed a fear of coercion but Peter emphasises that joining the Alliance is entirely voluntary.

Peter explains that the Alliance model is based on the Star Alliance that Air NZ is part of.

"It's about sharing resources and taking advantage of the bigger size of a much larger group. Nothing we are doing is happening just because the government wants it to," says Peter.

To this end the wider church has been invited to help participate in developing the code of conduct. The Alliance working group aims to present it as a functional document at this year's Conference.

"We have got some homework to do but the process should be fairly straightforward," says Peter.

In the meantime Missions are looking to be more cooperative. For example, three of them are currently working to support very vulnerable young people and this will become a shared piece of work.

The Missions have a long and honourable history and one of the aims of the Alliance is to build their expertise into newly emerging agencies such as the migrant and Korean communities.

"There's nothing really radical about a formal Alliance. It won't stop people doing what they want to do. However, there will be more intentional accountability."

As always, Methodist Missions will be directly accountable to Conference.

Peter says Church groups will get more support and many are positive about joining. How many sign up to the Alliance depends on an invitation issued this month to the Church synods, but Peter believes that many groups will see the Alliance as a more efficient way of working with gains for all.

Korean ministers at home in Kiwi congregations

The Methodist Church reflects the growing multicultural makeup of New Zealand. While the growing number of people from the Pacific Islands who now call Aotearoa and Te Hahi Weteriana home is well-known, the story of Korean Methodists is less so. Most Koreans in New Zealand worship in congregations affiliated with the Korean Methodist Church but there are now four Korean ministers who serve in English-speaking parishes in the MCNZ. David Hill tells their stories:

Rev Martin Oh



Martin was the first Korean-born minister to join the MCNZ and he says he was inspired by Te Hahi's inclusiveness, while attending Conference. Martin was ordained into the Korean Methodist

Church 19 years ago. He served for five and a half years in a small parish in South Korea before answering the call to serve his church

in Auckland in 1997. He came with his wife, three-year-old daughter and one-year-old son to embark on a new life.

He says the experience of ministering to a Korean congregation in Auckland was different to being in Korea.

"When I was in ministry in Korea I was almost always in church for early morning prayer meetings at 5:00am, seven days a week.

"When I came to New Zealand most of the congregation had lived here for five or six years, so they had adapted to the new culture."

He compromised and went with a

6:00am prayer meeting, Monday to Friday.

After attending Te Hahi's Conference as a representative of the Korean Methodist Church, Martin decided he wanted to learn more about it and the culture of his adopted country.

"I was surprised by their diversity. It was a 'wow' point, a turning point. I liked the New Zealand Methodist Church," Martin recalls.

"In Korean Methodism, people must have the same perspective of being a Christian, so if people had a different view it was like a heresy. In New Zealand people can express different points of view and be

respected."

Martin spent three years at Trinity College in Auckland before being appointed to Alexandra Clyde Lauder Union Parish in Central Otago, where he spent eight years.

He is currently stationed at the Richmond-Stoke Methodist Church near Nelson.

Martin says language and culture have not been barriers in his ministry.

"At Alexandra, I explained where I came from and where I am now. They accepted me and encouraged me to explore further. My English wasn't very good to start with but apart from that I didn't have any issues."

Rev Joohong Kim



Growing up in the shadow of war helped prepare Rev Joohong Kim for ministry in east Christchurch.

Joohong was born nine years after the Korean War and grew up hearing stories of conflict, amid the resulting poverty.

He says along with the rest of Korean society, Korean Christianity experienced some difficult times.

"There was the period of Japanese colonial rule which only ended after World

War II, then the Korean War of the 1950s and the poverty which followed."

Joohong says many Korean Christians were persecuted during the Japanese occupation and Korean War and some were martyred.

"In times of poverty, the Korean churches played a significant role in awakening the society from hopelessness.

"New Zealand society is very lucky in not having a nasty history and not being touched by warfare in the same way. When we were hit by the earthquakes there were systems to help people, but in war there were no systems there."

While he comes from a Buddhist

background, Joohong was baptised at age 17 and attended a Pentecostal church in Korea for six years, before becoming a lay person in the Presbyterian Church.

He served in the United States army in South Korea for two-and-a-half years, and studied engineering in the USA.

Joohong came to New Zealand 16 years ago. He served as a lay person in both the Upper Riccarton Methodist Parish and the Korean Methodist Church in Christchurch, before he candidated for ministry in Te Hahi.

He is in his first appointment with Shirley Methodist Church in east Christchurch where he has served for eight years. He is also chaplain to the MCNZ's current

presidential team.

"It was a challenge but now I feel quite comfortable. In times of disaster, it is a matter of relationships and how we support each other. We lost the church building in the earthquake, but the relationships are more important."

He believes there is "integrity of faith" in Te Hahi.

"Korean culture has quite a mix of different cultures and religious traditions, including folk, Buddhism and Confucianism. I don't think Christianity has permeated as deeply into their lives. Comparatively, the people here try to keep to the values in their lives."

Rev David Ahn



David Ahn believes New Zealand Methodism has much to teach its Korean counterpart.

David has been part of the dialogue between Te Hahi and the Korean Methodist Church in New Zealand.

"I hope there will be more of an exchange of ideas. The Korean church has

real potential but it is a much newer church and the New Zealand church has a good system and a good faith, so we can share more to develop our Methodism."

After 11 years with the Korean Methodist Church in New Zealand, David was accepted into full Connexion with Te Hahi in 2014. He now serves in the Motueka Union Parish.

David says members of the local Motueka parish have helped to ensure he uses the right Kiwi phrases and expressions in his sermons.

"Even though I have studied English, it

is not good, so I am always very happy to learn more."

While there are similarities between Methodism in Korea and New Zealand, there are also local cultural differences. The local culture also permeates into the Korean Methodist Church in New Zealand, David says.

"I like the open-minded, multi-cultural society that we have here. In Pakeha congregations as a presbyter I have felt a different spiritual relevance.

"In a Korean church there is sometimes

crying and sometimes laughing. But in a Pakeha church it seems to be very intellectual - both heart and mind."

David has been married to Susan Ahn for 25 years and the couple has raised their four children in New Zealand to become "Korean Kiwis".

"I think I'm becoming half and half and in my thinking that is double happiness. With two cultures, sometimes I enjoy Korean food, people and culture, and sometimes I enjoy European food, people and culture."

A place to call Home

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



Rev Hui Young Han



Hui Young Han considers herself a "Kowi", that is a Korean Kiwi.

She has been in New Zealand 15 years and is a probationer minister serving in the Morrinsville Methodist Parish.

"I am proud of being a Korean and honour my ethnic roots, and the values and customs of my home country. At the same time, I enjoy learning the lifestyle of Pakeha and Maori and how they see the world."

Before she came to Aotearoa, Hui Young was a youth pastor in a Korean Methodist church. She later served as a youth pastor in the Korean Methodist Church in Takapuna.

"The initial difference that I found hard was the liturgy of worship in New Zealand. I couldn't emotionally engage with the traditional Euro-centric services.

"The other challenge that I'm still working on is how well I can exercise Biblical leadership despite the language differences and different culture-based mind-sets."

Being a woman has presented additional challenges. Hui Young says Korean society is still largely "a patriarchal and hierarchical society and women are the bottom".

"Since I became a youth pastor at

the age of 20, many people have doubted the genuineness of my sense of calling. Even some church leaders advised me to be a pastor's wife or a spiritual director simply because I am not a male.

"Being a full-time minister in a Korean family is another challenge. Meeting all the cultural expectations of what a Korean mum and wife should be sometimes makes it difficult to focus on being the minister I have always dreamed of.

"One day, I told my husband: 'I need a wife'. But he and I know that it is a transitional period for us to learn how to help each other for a mutual growth."

Her English-speaking appointment at Morrinsville has presented its challenges, including the generation gap with the elderly congregation as well as language and cultural differences.

"Thankfully, my congregation understands how difficult it would be to prepare and preach a sermon in a second language."

Hui Young considers herself a missionary in a foreign land, following in the footsteps of those who introduced Christianity to her country.

"About 200 years ago Europeans came to Korea and introduced us to the Gospel. I think now it is our turn to bless them with our own spiritual journey in the Gospel. Then one day, I dream, many New Zealand born, Pakeha will rise for their calling among the Methodists and fulfil the will of God for their nation."

Korean Methodists bridge two cultures

By Paul Titus

The Methodist Church of Korea has had a presence in New Zealand for more than 20 years and is in dialogue to establish closer ties with the Methodist Church of New Zealand.

Today there are 13 Korean Methodist congregations in Aotearoa, nine in Auckland and one each in Hamilton, Wellington, Whangarei, and Christchurch.

The congregations in New Zealand are part of the South Pacific District Synod of the Seoul-South Methodist Conference. The Seoul-South Conference is the largest of the 10 Conferences that make up the Methodist Church in Korea.

Most Korean Methodist congregations here worship in churches that belong to the Methodist Church of NZ although the Kwanglim Methodist congregation in Murrays Bay, Northshore has its own property.

Rev David Ahn is now stationed at Motueka Uniting Parish on behalf of the Methodist Church of NZ. Prior to this he served as a minister in a Korean Methodist Church congregation in Dunedin for four years and Auckland for seven years.

Before coming to New Zealand, David was stationed at a Methodist Congregation in a village near the demilitarised zone between South and North Korea for 10 years.

He says ministering to Korean congregations in New Zealand is more difficult than working with congregations in South Korea.

"It is good for the Korean ministers' family to be here because New Zealand has a good

education system. But the people in the Korean congregations are tough-minded migrants who are very busy and do not have lots of time for community work," David says.

"Most Koreans in New Zealand are self-employed business people. Some are international students.

"They do not have the big family networks here that they have in Korea. They are on their own so they must work hard and they can get dispirited or disappointed if things go wrong."

David says the first Korean Methodist congregation in New Zealand initially worshipped at the Aotea Chapel in the Auckland CBD. They later shifted to Takapuna where they have built up a solid relationship with the local Methodist Church.

"The two congregations in Takapuna have a long-term friendship and share combined services on Easter and Christmas and other occasions," David says.

"The Korean Methodist Churches also have good relations with the Auckland Synod.

"The Auckland Synod has held services for peace on the Korean Peninsula and the Korean Congregations take part in the Synod's other events and projects, such as fundraising for Mission & Ecumenical mission work in the Solomon Islands and for Christchurch after the earthquakes."

Korean ministers also attend the Methodist Church of NZ's annual Conference.

Methodism in Korea was influenced strongly by the Methodist missionaries from the US, and therefore the Korean



Presbyters from Korean Methodist congregations in New Zealand attended Methodist Church of NZ Conference 2015.

Methodist Church has an episcopal system.

The Bishop of the Seoul-South Conference regularly visits New Zealand and former president and vice president Rex Nathan and Jan Tasker visited Bishop Jun Taek Lim in Korea in 2013.

In 1955 the Methodist Church was the first Korean Church to ordain women. David says married and unmarried women now serve as elders, presbyters, and synod superintendents in the Korean Methodist Church though none has served as bishop.

(He also notes that South Korea's current president Park Geun-hye is a woman.)

David says about 25 percent

of South Koreans are Christians while the majority are Buddhist and Confucian. Prior to the Korean War, North Korea had a strong Christian movement but now the only churches there are puppets controlled by the government.

"Like any society Korea has conservative and liberal elements. The churches tend to be conservative. Although the Methodist Church is more neutral than other churches, I would say that about 80 percent of Korean Methodists are conservative on social, political and religious issues though on some issues the liberals are influential."

A dialogue has been going on since the General Assembly of

World Methodist Council held in Korea in 2006 to bring about closer relations between the New Zealand congregations of the Korean Methodist Church and the MCNZ. The dialogue group has agreed that the Seoul-South Conference would be the representative group to discuss issues related to the two countries' churches.

A model may be achieved that would allow Korean congregations and presbyters to have some sort of dual membership with both national churches.

MCNZ president Rev Tovia Aumua and general secretary Rev David Bush will visit Korea in April to further this dialogue.

New Knox principal pushes 21st century mission

By Sophie Parish

Theologian, author, educator and Touchstone film reviewer Rev Dr Steve Taylor and his family felt the calling to return home to New Zealand late last year from South Australia.

Steve has taken on the role of principal at the Presbyterian Church's Knox Centre for Ministry and Leadership in Dunedin.

Over the past year Steve has also been working on his latest book 'Built for Change' due out in April this year.

Steve and his family are settling in well and enjoying Kiwi life once again. Since 2010 he has served at the Uniting Church's theological college in Adelaide, first as director of missiology and later as principal.

Now Steve not only serves as principal at the Knox Centre, he also lectures in theology and mission.

"I enjoy engaging with students. The way the Knox Centre trains ministers is unique. We put the students in the field for an internship at a church so students can gain practical hands on experience," he says.

"They spend the other 30 percent of their time in the classroom and working on assignments relating to growing ministry skills."

There are very few Pakeha

Europeans at the Knox Centre, which Steve says is indicative of our multi-cultural communities. One goal Steve is working on at the Knox Centre this year is to make ministry training available throughout New Zealand through online courses.

He would like to see more missionaries trained in pastoral roles and ministry as they are often sent into places where those abilities are needed. Historically New Zealand's early history was missionary, Steve says. An approach focused on mission can inspire and challenge people.

Quoting John Wesley, 'The world is my parish therefore God is already in the world', Steve asks how do we recognize and participate in a modern way compared to the colonial missions of the past.

In his new book Steve explores how churches Down Under are adapting to the 21st century.

He says, like everywhere else in the world churches in NZ and Australia face unprecedented change but he has noticed an overabundance of American literature about how to respond to that change. He felt a real need to explore what is happening in contemporary churches and theology as they relate to Australasian culture and church life.



Steve Taylor (right) and Presbyterian Otago and Southland Synod moderator Rev Rose Luxford at his induction as Knox principal.

His new book tries to answer the question 'How do churches respond as Christians today?'

Steve says Built for Change includes seven stories of change within non-profit organisations in Australia and New Zealand, and a reflection on calling, prayer life and change processes.

Steve recounts one awe-inspiring moment he had while visiting a struggling rural church which was facing closure. The lay

women at the church decided to change it into a café. Instead of having a Sunday service they decided to offer free cups of tea and coffee to their community instead.

"This was well received by the mayor and the community. The church began offering Sunday hospitality rather than traditional Sunday worship. In an ordinary everyday idea they have found a way to offer the life of the church

to their community," Steve says.

He hopes the stories in Built for Change will help to inspire lay people and give a road map for church leaders to move ahead and change church life.

It challenges theologians, academics and people from all walks of life and faith to explore Jesus as an innovator. "The book is a leading inwards as well as outwards," he says.

Reflections on water and justice

Abu Falah and Yabrud are small villages situated in the hills of the West Bank where water is in short supply. Like many others in this disputed land, villagers have struggled to find enough to drink and they often have to buy water from a mobile water tank in summer.

The Jerusalem Water Undertaking supplies water for the villages through old pipes that are too small to meet demand. Christian World Service partner the Department of Service to Palestinian Refugees West Bank is upgrading their supply systems.

A 24 hour 'musicathon' organised jointly by St John's in the City and St Andrew's in the Terrace in Wellington is a major contributor to this project that will improve nearly 6,000 villagers' health and wellbeing.

"All people have a right to decent water and this project will mean many more have better access. Because of the political situation, water supply is a hard issue and negotiations with the Israeli administration can take years," says CWS international programmes coordinator Trish Murray.

The United Nations has

designated World Water Day as a time to reflect on water related issues. Celebrated on March 22, this year's theme focuses on water and jobs. CWS encourages parishes to reflect on the importance of water for their communities and others who are experiencing severe shortages.

Water in the West Bank and Gaza is one of the drivers of the Israel Palestine conflict. Deep wells on the Israeli side divert much of the water from a shared underground aquifer. Gaza has not been able to repair water and sanitation infrastructure damaged in three wars, and this leaves more than 90 percent of Gaza's water unfit for drinking.

Gazans have to purchase water and they are vulnerable to waterborne diseases.

A similar situation in the West Bank gives control over water supply to Mekorot, Israel's national water company, which operates 40 wells. Access to water is often controlled by the Israeli administration which prohibits access to some Palestinian wells and decides if new wells can be built and at what depth.

According to Palestinian economist Hind Khoury writing



Access to fresh water is difficult in the West Bank and Gaza.

as part of the Ecumenical Water Network's Seven Weeks for Water, Israeli settlers have quality housing, lawns and swimming pools at a higher standard than those living in Israel proper while the taps in Palestinian towns frequently run dry.

Israelis on average consume 183 litres of water per day while

Palestinians consume 73 litres, well below the World Health Organisation basic human requirement of 100 litres.

During the seven weeks of Lent, the Ecumenical Water Network offers reflections on water justice. This year they come from the Middle East.

In the first reflection Bishop

Younan of the Evangelical Lutheran Church in Jordan and the Holy Land writes 'the river of the water of life' may seem abstract but for Palestinians it is not. "The residents of Bethlehem are often without water for 10 to 21 days."

Water is not a luxury but a necessity.

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Photo: Fiji Government

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Kiwi women help Filipino coastal communities

Methodist and Presbyterian women are reaching out to Filipinos in this year's Special Project.

The annual fundraising efforts see women's fellowship groups take up a wave of activity as such as sales tables, lunches, auctions and special offerings to help others.

Many take time to learn about the featured Christian World Service partner and the New Zealand organisation which benefit from funds they raise.

This year the overseas component will provide vital support for Developers Foundation in the Philippines. Based in the north of Aklan province, Developers Foundation works in eight villages that are rebuilding after the 2013 Typhoon Haiyan, which devastated virtually of homes.

Along with homes and crops, the typhoon destroyed fishing gear, tools and livelihoods.

The NZ women's Special Project will help families buy tools and fishing equipment, set up small businesses, supply seed and farm animals, and help villagers prepare for the next disaster.

"Typhoon Haiyan destroyed livelihoods and made struggling people poorer," said Tet Naraval from Developers.

Tet says two years after the typhoon people are only just making ends meet.

Developers is working with local government and communities to make long term plans to improve community livelihoods and prepare for future storms.

They run workshops in which the whole community decided on their priorities. One common priority is to make sure everyone has enough to eat, so livestock breeding and commercial vegetable production are common to the plans.

The Philippines is vulnerable to disaster. It experiences about 20 typhoons a year. With climate change, these are expected to be more intense and devastating. One way to better protect the coastal communities according to Developers is to replant mangrove trees.



More than two years after Typhoon Haiyan, poor families depend on the fish they catch for survival.

"We are so glad Methodist and Presbyterian women are raising funds for these communities who are continuing to strengthen their communities after the typhoon. Without their help, this work would take years," says CWS international programmes coordinator Trish Murray.

In the first two stages, CWS funded corrugated iron roofing for 3,000 households, and helped Developers repair or rebuild six community schools.

El Nino is producing hotter weather and a decrease in rainfall in Aklan, making life more difficult. Red tides are also contaminating much of their coastal waters, killing fish and making shellfish harmful to eat.

Stationary fishing has not been affected and is the main source of income for the families.

CWS encourages support for local fundraising efforts. People can support mangrove replanting through the Gifted programme at www.gift.org.nz.

Young People

By Filo Tu

3 STEPS YOU NEED TO KNOW

Isn't it funny when adverts tell us all the right steps to get a nicely sculpted body? Or when they tell you that you can achieve a leaner, firmer body just by taking these minimal non-pressurized steps.

Well, I'm here to tell you that these types of adverts are all wrong. In fact, you only need three easy steps: Step In, Step Up, Step Out.

While everyone else was enjoying Valentine's weekend, youth leaders from around the country gathered for the annual Sinoti Samoa Leadership Training event. Hosted at Te Ao Marama Kings Kids facilities in Mangere, Auckland, the 2016 gathering took a look how to inspire, equip and motivate the youth leaders of 2016 as it prepared for its programmes up and down the country.

The newly appointed national youth liaison officers (NYLOs) Tumema Faioso (Hastings) and

Lusia Taloafulu Feagaiga (Otago) bolted through an excruciatingly intense programme that pulled at the head and heart strings of every participant.

Sinoti Samoa superintendent Rev Suiva'aia Te'o opened the programme on Friday evening. It was all about stepping in with a focus on purpose, call and vision. More than 35 leaders were present and each was called to reflect on their purpose in life, discern their purpose as leaders, and consider their purpose for this year.

The draft vision for Sinoti Samoa's Youth Ministry is G.R.O.W, an acronym that tells the young people that God Renews Our Walk. The underlying slogan for mission is: Return, Revive, Reuse based on Paul's letter to the church in Colossae (Col 2: 6-7).

Guest speaker Lynley Tai (Manurewa) to the gathering what it meant to be called into

leadership, especially God's hand in the process before, during and after #PraiseHim.

On Saturday the NYLOs provided the young leaders a leadership toolbox. Their workshop focused on the realities of being leaders and the challenges ahead. They noted that leaders cannot implement their roles with just one tool; they need as many tools as they can acquire.

Tumema and Lusia provided tools with details on when they are appropriate, and how to use them. The leadership toolbox included: 'Big Shoulders', a 'Positive Attitude', a 'God-centred Heart', a 'Servant Heart', and 'Authority and Responsibility'.

After a good amount of physical exercise (or should I say a gym workout?) the gathering took in the sights of St. Paul's Otago for the Induction Service of the Office Bearers of Sinoti Samoa for the next three years including the NYLOs.

It's always the last day that things begin to heat up, and with the guest appearance of Filo Tu (yes me!) it was always going to be the case. With the theme of stepping out the youth leaders were set the task of identifying Biblical references regarding people who have stepped out in faith and implemented God's work even in the direst of situations.

Another task was set for the artists to paint a picture of what stepping out into their realities looked like and there were a number of stairways to heaven!

The most awe-inspiring

moment had to be the speeches and the vocal challenges. To hear that this group of young people actually took things on board was a small miracle but to hear them challenge each other with words and works was priceless.

For me, it was seeing them GROW, that's what spoke to me #SquadGoals.



Kidz Korna!

WELCOME TO KIDZ KORNA MARCH 2016!

First of all a big 'Thank You' to the children at Baring Square Methodist Church in Ashburton for telling us about their Christmas celebrations in last month's Kidz Korna.

This month we hear from the children at St John's Methodist Church in Hamilton East who had a special service to celebrate the beginning of the new school year.

I am still waiting to hear from other churches about what their children are doing. It is good to share your ideas with others.



Education Sunday - Sapate Ako

Education Sunday (Sapate Ako) is the day Tongan churches focus on students and the start of the school year. At Hamilton East the students invited all the adults who are studying to join them for Education Sunday photo.



10 Minute Easter Activity Book

For your Bookshelf



By Bethan James with illustrations by Heather Stuart 2013, Bible Reading Fellowship, 48 pages

This is an activity book that also tells the Easter story and more. It begins with the events in the temple and then follows Jesus and his friends at the Last Supper. It describes the betrayal, denial, the crucifixion and resurrection. It ends with Paul being shipwrecked (this is where the 'more' fits in!).

This is a very comprehensive story with activities included.

The pictures are bright and the activities varied.

This is a book that will fill many hours over the Easter period either at home or in Church.

Kids Word Search

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

ALIVE, BETRAY, CROSS, DENIAL, DISCIPLES, EASTER, FRIENDS, GARDEN, JESUS, JUDAS, MORNING, PETER, PRAYING, SUPPER, TEMPLE,

Answers to last month's quiz
1) 40 days 2) Sunday 3) Spring 4) Ash Wednesday
5) Sorry! This is a trick question as there are no Sunday's counted in the 40 days of Lent! Full marks if you said that, otherwise Palm Sunday. 6) Easter Day

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

The Conversion of the Maori - Years of Religious and Social Change, 1814-1842

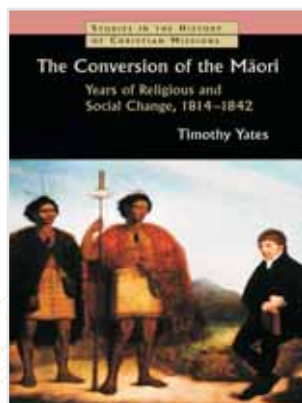
This little book gives a careful and systematic overview of early Protestant and Marist Catholic missionary activity among Maori in early contact New Zealand.

Its focus spans the launch of the CMS mission at Rangihoua in 1814, through the widespread embracing of Christianity by Maori in the 1830s to the early years of British colonial administration after 1840.

The author is a British minister and scholar of missions who has been affiliated with the University of Uppsala in Sweden, University of Durham, Derby Cathedral, and the Reformed Presbyterian Seminary in Taiwan.

Yates begins with a helpful survey of Maori society and religion of the time. Five chapters cover the Church Missionary Society missions from Marsden to Selwyn, and two more cover the Treaty of Waitangi and Maori indigenous agency. It concludes with a detailed analysis of Maori 'conversion'.

This final chapter I found most helpful. It gives a useful and up-to-date overview of the New Zealand historiographical debate about the nature of Maori embracing of Christianity. It puts this into world-wide missiological context by discussing



it with reference to the theories and perspectives of missiologists and Africanist anthropologist scholars.

The author has tried with some success to be ecumenical, giving the Wesleyan mission two useful chapters, one on 'Methodist Beginnings and Destruction at Whangaroa', and the other on, 'Methodist Mission Re-established' (in the Hokianga). There is also a chapter on Bishop Pompallier's Marists.

Yates' narrative and analysis is principally grounded in primary and early published missionary sources but he is also up to date with modern New Zealand historical scholarship.

His treatment of missionary controversies and modern debate is sympathetic and measured though it is seldom innovative or conclusive as he avoids taking sides.

He is careful to mention interpretations that are hostile to missions, while he emphasises the role of Maori indigenous agents - teachers, catechists and martyrs - in accounting for the almost total religious change in New Zealand after the mid-1830s.

By Timothy Yates
2013, William B. Eerdmans, 176 pages
Reviewer: Gary Clover

Yates gives a well written, readable and accessible introductory survey to Maori conversion, which includes 10 pages of maps and illustrations, an appendix on the controversy surrounding Marsden and his role in New South Wales, a comprehensive bibliography.

Inevitably for a book written from afar, the publication is marred by a few errors. For example, Whaingaroa is wrongly placed at the Waikato river mouth, and Waitangi and Whangaroa are misplaced on the North Island map.

On page 124 "Nereopa" instead of Kereopa is one of the two Tokaanu martyrs, and "Wiremu Pantene" is printed instead of "Wiremu Patene" on page 111. Though correctly cited as "Whiteley", in the text he is consistently referred to as "Whitely" (e.g., page 59). And some Christian chiefs, like Simon Peter Matangi, are not identified at all.

But these are minor quibbles. Overall, Yate shows an impressive grasp of the New Zealand material, whether from original sources, from microfilm records, or from obscure secondary sources such as Murray Gittos's privately published biography of William White.

He has a thorough, up-to-date grasp of his subject. Overall an impressive and useful addition to the secondary studies of the topic for New Zealand historians.

Making a Real Difference - Christian Movers and Shakers

A real difference, the author argues, is one that transforms character and society with lasting effect.

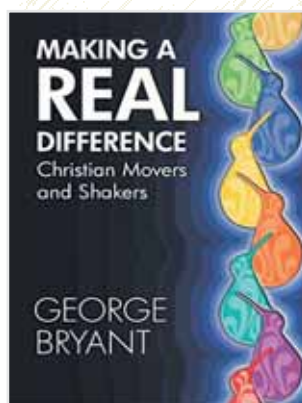
Here he focuses specifically on New Zealanders who, seeing a need, are motivated by their Christian faith to respond in practical ways.

They bring hope to people on the edge of despair as they seek to overcome indifference, injustice, disadvantage and prejudice in ways that contribute to the health and wellbeing of society.

The writer states that the difference any of us may make may be small or great depending on how inspired we are, on our talents and skills, and the opportunities that come our way.

The book contains stories of 22 people who, in the author's view, have made and continue to make a real difference by their wholehearted commitment and genuine compassion. Some of these are people who are well known, others have received little or no publicity.

There is Melanie Hillier who, aware of hunger and



homelessness, set about providing food for hungry children. Mel and her team of volunteers moved on to teach children practical home skills and self-care. They have helped children and young people break through the cycle of poverty, achieve worthwhile goals and build self-esteem.

There is Henare O'Keefe who has been actively involved in family violence prevention, mentors at-risk parents and children, helps prisoners reintegrate into the community and encourages various forms of self help for those trapped by poverty.

There is Theresa Christie who has assisted her local community to obtain the facilities it needs for child care and healthy recreation for families.

There is Keith Stanton. Successful in business, Keith has established two trusts that provide support for people in need.

A major focus of the trusts is on projects that provide water for communities in Africa and Asia. They have established mini dairy farms for deserted and widowed

women in Tanzania who have children to support but no other income, and have built a school in Tanzania. Along with financial support Keith provides hands-on help and advice.

There are doctors Cheryl and Malcolm Bollen, who provide quality medical care for poor and underprivileged people. They do so without thought of the financial recompense they might earn elsewhere. They also provide holiday camps for needy children and a clinic offering free medical help and counselling for teenagers.

In one way or another, the people whose stories are told here challenge the cultural divides of old and young, rich and poor, law-abiding and law-offending.

They span the occupational and educational spectrum, they lead by example, and they are creative and committed. As George Bryant says, they are getting on with making a difference without fuss and they do so without any desire for acknowledgement or reward.

Readers may not share the theological perspectives of all the people in the book but there is no doubt these people make a real difference. Their stories are an inspiration and an encouragement to consider what we may do to make a difference in our own situation and circumstances.

By George Bryant
2015, Daystar Books, 189 pages
Reviewer: John Meredith

Laudato Si' - On Care For Our Common Home, An Encyclical Letter on Ecology and Climate

In 1891 Pope Leo XIII sent a letter to his bishops entitled Rerum Novarum. It called on employers to respect the rights of workers in the new industrial context.

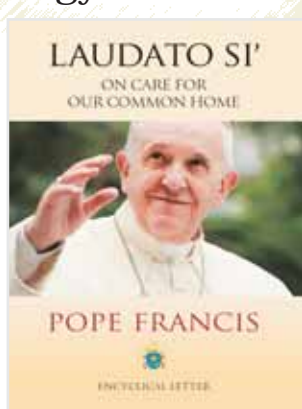
Since then successive popes have published encyclical letters on a variety of issues and a body of Catholic Social Teaching has evolved. It has addressed many subjects and offered a critique both of capitalism and socialism.

In the Catholic Church the bishop is not only pastor and administrator, but also teacher of the faith.

Laudato Si' is a remarkable document in which Pope Francis sets out a Catholic response to the environmental crisis and climate change. He draws on the teaching of scripture, tradition, his predecessors and also statements of Catholic Bishops' Conferences, including New Zealand.

In this he demonstrates that he wants to act collegially. He also engages with contemporary philosophy and science.

The Pope seeks to address every person about what is



happening. He insists that it is no longer possible to put humanity at the centre.

We share the planet with other forms of life. We can no longer act as if they do not matter or have no rights. This is our common home, not a home exclusively for humans.

He expresses support for those who work in this field of mission and calls for "a new dialogue about how we are shaping the future of our planet."

It is not surprising that a pope who draws inspiration from St. Francis should commend the way of the saint who speaks to us today. He offers insight regarding simplicity of life and freedom from rampant

materialism.

Pope Francis claims that St. Francis "shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace."

The first chapter claims that our common home is falling into serious disrepair and that "environmental deterioration

and human and ethical degradation are closely linked."

A major theme of the encyclical is that the first casualties of the exploitation and exhaustion of nature are the poor, who are robbed of fresh air, drinkable water, good soil and forests that provide sustenance.

The second chapter outlines the distinctive and creative contribution that the Christian Church can make. This is carefully developed and repays more than one reading.

Rejecting what he calls a "tyrannical anthropomorphism" the Pope sets before us a vision of universal communion in which we learn to live in humility with the natural world, with one another and with other life forms.

Subsequent chapters discuss human responsibility for the ecological crisis, propose for "an integral ecology" and provide suggestions for study and action.

He calls for a spirituality that does not neglect the environment that is God's gift and our ministry to defend. He sees urgent need for an education for ecological stewardship in which we hear the cries of the planet and respond to the needs of the impoverished.

By Pope Francis
2015, St Pauls Publications, 176 pages
Reviewer: Terry Wall

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Epworth
BOOKS

The United Conference, 1913 and the death of Captain Scott

METHODIST ARCHIVES

By Jo Smith, Archivist, Methodist Church of NZ Archives Christchurch

On 6 February, 1913 the first United Conference between the Wesleyan and Primitive Methodist churches in New Zealand was held in Wellington. It was an exciting time for all involved and the culmination of many years of discussion and negotiation.

But on 12 February 1913 the Dominion published the news of the death of Captain R F Scott and some of the Antarctic Expedition members. There was an intense interest in the Expedition and reports about it featured regularly in newspapers.

Once this was known "quite a gloom was cast over the Conference". By a standing vote, the assembled representatives of the Methodist Church expressed their profound sympathy with the relatives of those who had died.

Immediately after this, the Conference agreed to hold a memorial service in the Wellington Town Hall on Sunday evening (16 February) at 8.30 pm. Rev PW Fairclough was

chosen by President Rev Samuel Lawry to give the address.

The Wellington Town Hall had already been used by the members of the United Conference as a "neutral" space. The Town Hall was deliberately chosen as the location for the signing of the deed of union. Conference members of the newly-named Methodist Church of New Zealand formed a procession and marched the streets until they reached the Conference venue at Wesley Church in Taranaki Street.

About 2000 people attended the Captain Scott Memorial Service in the Town Hall. The full text of Rev Fairclough's address was later published in the Methodist Times.

"We meet under the shadow of a great world sorrow" he said. He went on to suggest reasons why the Antarctic Expedition took place. "The day of mental contentment is past - the awkward mind can endure no removable limitations to its knowledge. Intellectual curiosity is

a raging thirst. It must be satisfied".

The Methodist Church of New Zealand Archives in Christchurch has a lovely piece of memorabilia from this Memorial Service. It consists of a page printed with the words of hymns that were sung. 'O God! Our help', 'Eternal Father', 'Fierce Raged the Tempest' and 'Nearer, My God, to Thee!' were chosen. This hymn sheet would have been given to those at the service.

Our records in the Archives don't contain any information about whether any members of the British Antarctic Expeditions that stopped in New Zealand before heading to Antarctica, personally knew any of the ministers or lay attendees at the United Conference.

It is likely that Captain Scott had met Henry Holland, Mayor of Christchurch, who was at that Conference. Many memorial services to Scott and those who died were held throughout New Zealand.



The Captain Scott Memorial Service hymn sheet with Rev PW Fairclough.

Unsung Methodists

JOHN WEAR BURTON (1875-1970)

By Donald Phillipps

MAD ABOUT MISSION

We were talking the other day about epidiascopes. Some of you will recall those cumbersome contraptions. They were the precursor of the slide-projector and they opened a window on an otherwise unimaginable world.

In the hands of a skilled operator they could turn a dull recital of facts into a vivid description of real, though very different, people. As a boy I can recall the occasional visit of Arthur Scrivin, the General Secretary (1933-1952) for Overseas Missions of the Methodist Church of New Zealand, and of the time he talked about the villagers of Fiji.

Arthur was one of a succession of able men who directed the Church's overseas missions. It was, after all, an essential part of being Methodist to have an interest in what was going on beyond our shores.

Aotearoa/New Zealand began as a mission station in 1822 and it had that status for 30 years. When we became a semi-independent district we didn't lose sight of our South Pacific responsibilities.

Over the years we gave of our time and talents as we sent skilled missionaries, teachers, doctors and nurses to Tonga, Fiji, Samoa, Papua New Guinea and the Solomon Islands. Until the early 1920s we made our contribution via the New South Wales Conference but from 1922 we took full responsibility for the Solomon

Islands.

We never lost sight of the rest of the South Pacific world, however, nor they of us. Wesley College became a place where potential leaders from the Pacific nations received their education.

On this occasion let us pay tribute to one of the great leaders and administrators from the time when overseas mission was at the very heart of our prayers and our practical support.

John Wear Burton was born in North Yorkshire in 1875 and came to New Zealand with his family when he was eight. His parents were Robert and Maria, and Robert became a wheelwright in Masterton. John was apprenticed to his father but he was influenced by his family's missionary tradition and became a local preacher at age 17.

He received the standard two years theological education at Prince Albert College, and served his four-year probation as Paeroa and Darfield. While at College he attended the inaugural meeting of the Student Christian Movement in Melbourne, and joined its outreach, the Student Volunteer Movement.



John Wear Burton

With this sort of theological background, John acquired a reputation as a theological radical though he was cautious in his public utterances.

After one more year at Richmond (Christchurch) he transferred to the NSW Conference and spent the next eight years in the Indian Mission in Fiji. Prior to his departure in 1902 John had married Florence Mildred Hadfield.

In Fiji he was appalled by the indentured Indian labourers' living conditions on the sugar estates, and exposed the abuses in his most influential and controversial book, *Fiji Today* (London, 1910).

He returned to New Zealand and spent three years at New Plymouth before becoming Secretary for Overseas Missions for the Victorian and Tasmania Conference, a post he held from 1914-1924.

He then moved to Sydney and for more than 20 years he was the General Secretary for Overseas Missions.

John also found time to complete his Master's degree in 1925, and he was later awarded an honorary Doctorate in Divinity from the University of Toronto. He retired in 1945 but was then appointed President

General of the Methodist Church of Australasia from 1945-1948.

Burton had a natural organizing ability and a capacity for single-minded pursuit of aims. His astute recommendations often effected decisive changes in mission policy.

He regularly visited the stations in the Pacific and was an early advocate of devolution of authority. He was convinced of the need for better-qualified missionaries and introduced training programmes that included language study and anthropology.

He belonged to the social and humanitarian tradition, 'disdaining popular judgments and adhering to principles of justice and utterance of Christian conscience'. For 23 years he was editor of the *Missionary Review*.

His many published works dealt with the responsibility of colonial nations to their dependent territories and the role of the missions in assisting their peoples through years of rapid modernization.

The disastrous cyclone that has devastated so much of Fiji is a timely, and practical, reminder that we are linked in mission. That word may have many layers of meaning but one is, surely, that we belong to each other. Missions are no longer 'overseas'. With John Wesley we must affirm that the world is our mission.



'Fa'apaiana o Tofi o le Sinoti'

Sa fa'atumulia le falesa o le Matagaluega i Otara ina ua gagaifo le la i le afiafi o le Aso To'ona'i aso 13 o Fepuari 2016 ina ua fesilafa'i ai le Sinoti Samoa mo le sauniga o le fa'apaiana o le afioga i le Tama'ita'i Sea ma lona ofisa, tainane le nofo a Tausi Itumalo ma Ta'ita'i Tupulaga o le Sinoti.

O le Afioga i le Peresetene o le Ekalesia le susuga ia Tovia Aumua sa feagai ma le ta'ita'ina o le sauniga ma le fa'apaiana o tofiga. Na maitauina ma le agaga fa'afetaai le taupati mamao mai o nisi o le tatou

Sinoti mai le Itumalo Uelegitone, Hawkesbay, New Plymoth e lagolago ma molimauina lenei sauniga taua tele.

Ina ua mae'a le sauniga ona alo loa lea o le paia i le aufaigaluega, ae maise o le afioga i le Peresetene ma le faletua ma le Sinoti i le taumafataga o le afiafi na saunia ma tapenaina e le Itumalo Manukau. O le fetalaiga ia Malesala Alaelua sa fai ma fofoga o le Itumalo i lea po matagofie.

Mae'a loa le taligasua, ona alo loa lea o le afioga i le Sea ma le fetalaiga ia Muaimalae mo fa'aaloaloga aua le

Peresetene ma le paia i le aufaigaluega. O le fetalaiga ia Fiu na fa'aleoina le tofa i matua o le Sinoti aua le aufaigaluega ma le loaloa o le Sinoti. Na o'oo'o fa'aaloaloga maualuga a le afioga i le Sea ma lona ali'i tainane le paia i aiga-galua e tusa o lea aso ma ona fa'amoemoega.

Sa talifaitau Folasa Samoauatasi o se tasi o tama o le Sinoti mai le Itumalo a Hawkesbay e fa'aleo le agaga fa'afetai o le Peresetene, le paia i le aufaigaluega ma le Sinoti.

Sagai ane 'ai o le tai i lau afioga i le

Tama'ita'i Sea, tainane lou ofisa mamalu aua le ta'ita'ina o le tatou galuega.

Superintendent Rev Suiva'aia Te'o was formally inducted into her role as superintendent of Sinoti Samoa on the 13th Februray at the Otara Samoan Methodist Church. The service included the commissioning of Sinoti Samoa secretary Itamua Mataiva Robinson, treasurer Saunoa Tulou, and the District Superintendents and NYLO Sinoti Samoa Youth Leaders.

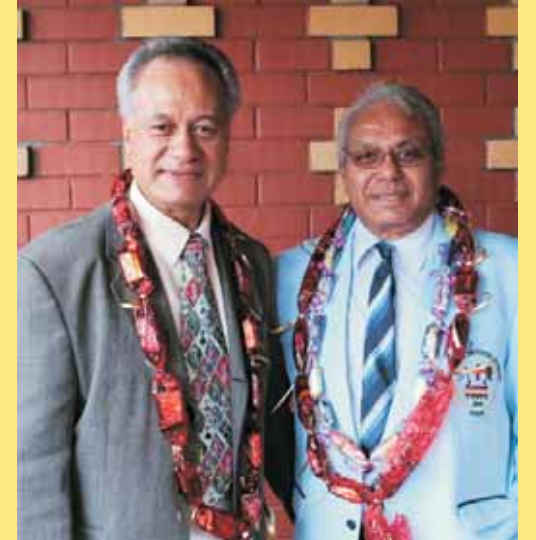
Soifua Paulo Ieli



Afioga i le Sea ma Muaimalae.



Saunoa & Tumema ma Tausi Itumalo Hawkesbay ma le faletua ma sui o le Itumalo.



Rev Faleatua Faleatua & Rev Faiva Alaelua.



Peresetene Tovia ma le Afioga i le Sea ma ta'ita'i o le Sinoti.



Fa'apaina o Tofi o le Sinoti.



Peresetene Tovia i le ta'ita'ina ole sauniga.

“E Mativa le ua Galue ma le Lima Vaivai - a o e Malosi e Mau'oa i Latou” Lazy hands make for poverty, but diligent hands bring wealth Faataoto/Proverbs 10: 4

By Paulo Ieli

O le taimi sa fitaituga ai Mose i le leoleoina o le lafu manu a lona aiga, na vala'auina ai o ia e le Atua e alu i Aikupito e lavea'i ia Isaraelu. Sa faigaluega Ruta o se teine faigaluega i le faato'aga, ae iloa atu ai e Poasa, ma na filifilia ai o ia e fai ma ana ava. O Peteru, Iakopo ma Ioane sa fagogota ae iloa atu ai i latou e Iesu, ona ia filifilia ai lea o latou e fai ma ona soo.

O le Atua na te valaauina tagata e to'aga e galulue na te faia ana feau ma ave iai ana faamanuiaga. E le'i valaauina lava e Iesu nisi e paie e faia ana galuega, poo nisi na o le nofonofo ma faatalitali ni manuia, ae leai se mea e fai. I le silafaga a le Atua, e leai ni tama'i galuega poo ni galuega e faatauva. E taua galuega uma.

Poo oe o le tagata e aoina lapisi ma ave e tia'i, poo oe o le pule sili o galuega e tutusa lava: "... o lenei e suesueina i auuuna tausi mea ina ia iloa ai le tagata ua faamaoni." Faato'a faaopoopoina atu ia te oe nisi mea se tele, pe a faamaonia lou faamaoni e galueaiina si mea itiiti oi ia te oe. Fai mai le Faataoto 10 f4: "E mativa le ua galue ma le lima vaivai, a o e malosi e mau'oa i latou."

O lona uiga, a e le to'aga ma filigaa e galue, ma fai fai pea i aso uma o lou olaga, e tasi lava le mea e te maua, o

le mativa. "Ua tu'inanau le loto o le paie, ae leai se mea e maua; a o le mana'o o e filiga i galuega, e matua ma'ona ia." Faataoto 13 f4. Ae fai mai foi le Faataoto 22 f29: "Ua e iloa le tagata ua faataalise i ana galuega? E tu o ia i luma o tupu, ae le tu i luma o tagatanuu."

O faamanuiaga e mulimuli mai i galuega, e pei ona mulimuli mai le seleselega i lou faato'aina ma galueaiina le fanua, ma fua mai. Sa vi'ia e le atunu'u se tasi o tamali'i i le mananaia o ana ta'avale, ma ona fale ma le anoanoa'i o lona tamaoiga, fa'auta i lana tala na fai i ia tagata. "Se anoanoa'i o ta'avale ma fale na le tatanu i lalo o fue ma le vao..." O le tamaoiga na maua ina ua laga i luga le fue, ta le vao ae toto ai talo, fa'i, koko ma isi mea toto lea na afua ai ona maua ta'avale, maua fale.

Fai mai le Teuteronomie 28 f8: "E pule le Alii ia manuia oe i ou fale saito, ma mea uma lava e tago iai ou lima; na te faamanuia foi ia te oe i le nuu ua foaiina mai e le Alii lou Atua ia te oe." E faamanuia le Atua i au miti ina ia manuia galuega e te fai.' Tasi lava o lea, e le fiafia le Atua i le tagata na o le moomoo ae le faia se galuega.

O Atamu ma Eva na faia e le Atua ma tuu i le Faato'aga i Etena e galulue ai. O tatou foi, e iai o tatou fanua ua tuuina mai e le Atua tatou te galulue ai. A le o lea foi, ua foaiina

mai e le Atua le potu ma taleni tatou te faia ai isi galuega, pei o galuega i kamupani, i matagaluega a le malo, i pisinisi. E anoanoa'i galuega i le lalolagi, saili iai se galuega e te galue ai. O tagata Saina na avane e Siamani na latou pulea Samoa i la tausaga ua mavae, ona o le le galulue o o tatou tagata. O le galue faato'aga a le Saina, e amata mai i le oso a'e o le la i le vaveao, fa'atoa a manava ina ua faliu le la i lona tauafiafi. O le ala aumai lea e galulue i faatoaga a Siamani sa iai i lo tatou atunu.

Fai mai le molimau a le Tusi Paia, e 6 aso na galue ai le Atua. Ua ta'u mai i lenei vaega o le penitala matamata tetele a leTusi Paia, o le Atua e le o se Atua paie, o le Atua galuega. Fai mai le Tusi Paia na lilifa le tofa ma tasi ai le fa'afitiga a le lagi, faia le tagata i le fa'atusa o le Atua. O i tatou na faia i le fa'atusa o le Atua galue. E le ose Atua e tele le lafolafola, lapopo'a upu o lafoga, tetele manatu ae le galue.

Paia e o le Sinoti Samoa, o le ola na aumai e le Atua, o le ola e galue ai. O le Atua lea tatou te tapua'i iai o le Atua galue. Talosia ia maua e tatou uma le agaga lea sa ia Mose, o le agaga galue, le loto galue o Ruta ma le soifua galue o Peteru e atia'e ai o tatou aiga, nu'u ma Matagaluega ma le tatou Sinoti.

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

VAKADURIA VINAKA NA NOMU VAKABAUTA ME TUDEI KA YACOVA NAI VAKATAOTIOTI

Au sa vakabula tale yani ena yaca talei ni Tamada, kei na Luvena kei na Yalotabu. Eda sa vavaca e dua na gauna bibi sara ena I vola ni vula ni Lotu Vakarisito e vuravura ena loma ni dua na yabaki, ni da mai donuya tiko na gauna ni Lede (Lent season) ni oti na nodrau veisoli kei na gauna ni Epefani (Epiphany season), na gauna eda raica lesu kina na nona veiqaravi e Vuravura na Karisito ka mai vakadavora vinaka tale kina na tamata ena nona sema vinaka tale vua na KALOU kei na nona vosa.

Mai na Epefani (epiphany) kina Lede (lent) na gauna eda nanuma lesu kina na nona mai soli bula na Karisito ena I tuvatuva levu ni KALOU na Tamada ena cakacaka ni Veivakatisaipelitaki ka yacova sara na Kauveilatani. Na rua na ka lelevu oqo ka da raica lesu ena gauna ni Epefane kei na Lede, sa mai vakataucokotaki kina na parofisai ka ra parofisai kina na Parofita, ka vola talega ko Mosese kei na Same I Tevita ena I Volatabu Makawa me baleta na Mesaia.

Ia sa mai cavuikalawa oti na Lede ka vakatekivu ena Vukelulu nai ka 10 ni siga ni Veveueri, ka cavuikalawavata na 40 na siga ni Lede me yacova yani na Sigatabu ni Tucake Tale.

Na lede ka tekivutaki ena Siga Vukelulu oqo ka vakatokai na Siga Vukelulu ni Dravusa, (Ash Wednesday) sa gauna eda dau lakovata mai kina na Lotu Vakarisito meda lolo ka vakananuma na noda Turaga kei na nona veiqaravi, ka solia na nona bula me yacova sara na mate, ka sa gauna talega ni noda lialiaci, ni da raica na noda malumalumu ka vakadavora vakavinaka tale na noda bula vakayalo me rawa ni da bulia vinaka kina na noda vakabauta ka vakadeitaka ni da raica tiko na vei ka e mai qarava ka cakava na Karisito.

Oqo e dua na gauna e dau lakovata mai kina e vuqa na Lotu Vakarisito ka vakabibi na Lotu Katolika mera lotu kina ka vakayagataka na dravusa ka kau mai ena drauniniu (palm leaves) era dau vakayagataka ena Sigatabu ni Curu Vakatu ni Jisu (Palm Sunday) me kaburaki ki na uludra se droinitaki na Kauveilatani ki na yadredra.

Na dravusa sa I vakaraitaki ni rua na ka, matai sa dusia na vakasama ni veivutuni (repentance) ni sorovaki tale na bula ki vua na KALOU, ka ciqomi vakavinaka tale na nona vosa ka bulataki yani ena vakabauta e vakavouitaki, ka kena I karua me kila na Tamata ni lako mai na kuvu ni soso, ka na yaco na gauna mena lesu tale ena kuvu ni soso, ka sa kena I balebale me kila na tamata ni na dua na gauna ena cava kina na bula, ka sa yaga me solia taucoko na nona bula vei Jisu Karisito o koya na sala, na dina kei na vuni bula ka na qai veituberi ka veidusimaki ena sala meda na muria ka sega ni yali vakadua ena tolo ni sala oqori na

nona veimaroroi, veitaqomaki, veivukei, veivakaukawataki kei na nona veiliutaki ka yacova yani na I vakataotioti.

Na 40 na siga ni Lede kei na lolo masu sa kau ga mai ena vakasama ni nona curuma ko Jisu na lolo vasagavulu na siga ka vasagavulu na bogi ni oti na nona papitaisotaki koya ko Joni ka sobu mai kina vua na Yalotabu me vaka na ruve, sa qai kauti koya na Yalotabu kina loma ni veikau me veretaki koya kina na tevoro.

Sai dusidusi levu na lolo vasagavulu na siga oqo nei Jisu ka dusia e dua nai vakarau meda vakadadamuria me vaka ka tukuna vei iratou na Tisaipeli, au sa vakadavora oti vei kemudou e dua nai vakarau mo dou dau muria.

E dua vei ira nai vakarau oqo na nona lolo vasagavulu na siga na Turaga ka sa yaga meda dau qarava talega ena noda vakavouia tikoga na noda bula ka vakasaqara tikoga na kaukauwa meda veiqaravi kina ena Matanitu, na Vanua kei na Lotu, ni sai koya tolutolu na vanua oqo sa lesi kina na Tamata me veiqaravi kina e Vuravura se veiqaravi duidui cava ga eda veiqaravi kina meda veiqaravi ni da maroroya vinaka tiko na noda vakabauta na KALOU.

Na Matanitu sa dusia na noda cakacaka, na noda buli keda meda lewe ni Vanua vinaka, kei na veiqaravi duidui tale eso eda veiqaravi kina ena Matanitu.

Na vanua sa dusia na noda bula vakaveiwekani, na noda veimaliwai vakamatatamata, na noda I tovo kei na noda I valavala ka ni solia na Vanua na Kalou kina dua na matatamata, sa solia vata na kena I tovo kei na kena I valavala me maroroi kina na noda veiwekani vinaka Ia na Lotu sa vakataucokotaki ka vakadeitaka na veiwekani ni dadedabe duru tolu oqo ni noda veiqaravi ka ni Lotu sa tu kina na KALOU NA TAMADA, KALOU NA LUVENA KEI NA KALOU NA YALOTABU, na lewetolu vakalou eratou sa duabau, ka sa tu talega kina koi keda na tamata eda vakabauta na KALOU ia na noda qaravi koya vakavinaka ga ena yalodina ni da bula ena vakarorogo kei na talairawarawa sa na I vurevure ni veivakaukawataki kei na nona veivakalougatataki kina noda bula me rawa meda dauniveiqaravi vinaka ena tolu na vanua lelevu oqori.

Kevaka e malumalumu ka sega ni taucoko na noda qarava vinaka na KALOU, ena sega ni taucoko talega na ka ena drodro sobu mai vei keda mai vua na KALOU.

E va na ka eda vulica ka raica ni vakaiyaragitaki koya kina na Turaga ena nona curuma na veivakatovolei ni tevoro. Nai matai na Papitaiso, nai karua na Lolo, nai katolu na Yalotabu kei na kena I kava na Vosa ni KALOU. Ni bera ni curuma na veivakatovolei na Turaga, a sa curuma rawa na papitaiso ka dusia tiko e rua na vakasama ni papitaiso.

Nai matai, sa vakatakila tiko vei keda na bibi ni papitaiso ena nona vakacurumi e dua na gone kina I Soqosoqo Lotu I Karisito.

Na kena I karua, sa dusia tiko na papitaiso na vakasama ni vakavou ni bula vei ira era sa soli bula oti. E sega ni dau caka vakarua na papitaiso ia sa dau vakavou ga na bula ena veigauna kece sara se ena veigauna eso me rawa ni da ciqomi tiko kina ka savasava tiko ena mata ni KALOU.

Sa dau tu ga na lotu vulavou ka dau vakayacori kina na I vakayakavi ni turaga, oqo sa gauna vinaka talega ni dau vakavou na bula. Sa tu talega na veimacawa bibi eso, na macawa ni veivakavou, na Sigatabu ni Veiyalayalati, na macawa ni veivakalotutaki kei na so tale na gauna e rawa ni vakavou tale kina na bula ia sa tu talega na ka e tukuna ko Jisu ka vola talega ko Paula, ni bera ni kala na matanisiga, dou veivuiyava ka veivosovosoti vakaimudou.

Sa kena I balebale sa tiki ni noda bula vakavuvale ena veisiga meda dau vakavouia na noda bula ni bera ni kala na matanisiga se bera ni cava e dua na siga meda sa veivuiyava, veivosovosoti ka veisereki me rawa ni da sereka kina na veivoso bibi, vosa muri, duidui e dau tubu, veicudruvi se vosa ni cudru, vosa ca, yalo ca, yalo kaukauwa, sega ni vakarorogo se sega na veirogorogoci se yalo cava tale e dau tubu ena noda bula ni veimaliwai vakaveiwatini se vakavuvale. Ni sa I koya talega oqo na ka e dau muri keda tu ka vakabibi ko ira na luveda kevaka e sega ni sereki laivi ena dua na siga.

Na I karua ni yaragi sai koya na lolo ka vakadeitaka tale ko Jisu vei iratou na Tisaipeli ena nodratou taro se ratou rawata vakacava na Tisaipeli I Joni meratou cemuria na tevoro mai vei ira na curumi tu. Sa qai kaya ko Jisu, sa rawa ga ena lolo kei na masu.

Sa ka bibi sara meda qarava vinaka ka vakavakarautaka na bula ni lolomasu ena noda bula ni sa sala talega e na soli tiko kina na kaukauwa ni kena cemuri na tevoro.

Nai katolu ni yaragi na Yalotabu ka sai koya ga oqo nai solisoli talei ni KALOU kevaka eda qarava vinaka nai matai ni rua nai yaragi ka koto oqori e cake. Na kena I kava ni yaragi na vosa ni kalou ni sai koya talega oqo na domo ni Yalotabu ka sa yaga meda kania vakalevu me Sinai ka vuabale kina ena vale ni Kalou sai koya na lomada meda qai vosa sa lutu ga mai na Vosa ni Kalou ka rau sota kei na vosa malumalumu ni tevoro ka vakadrukai kina.

Na va na ka e da raica eke sa na yaga meda tovolea ena veigauna taucoko meda bula kina ena kena vakavou tikoga na bula ni salavata ena dau lolo me rawati tiko kina na kaukauwa ni Yalotabu ka meda kania na vosa ni Kalou sa na qai rawa ni tu vinaka tu na bula me veivorati kei

na nona veitemaki ka veiveretaki na tevoro.

Na lede sa gauna ni noda vakavakarau ena noda vakanamata kina macawa ni Siga ni Mate kei na Tucake tale, ena noda raica lesu talega na macawa tabu, na macawa ka taubaleta kina na Karisito nai otio ni nona macawa e vuravura ena bula vakatamata me vakarautaki iratou vinaka kina na Tisaipeli ka curuma yani me sotava na dredre, na veibeitaki vakailasu, na vesu, na veilewai, na kasiviti, na vakalialiai, na kakitaki, kanakuitataki ka yacova sara yani na Kauveilatani ena I sala wakovotona, nai moto, nai vako, na mate, ia sa sega ga ni veisautaka na nona Vakarorogo ka Talairawarawa ki vua na Tamana me mate ena Kauveilatani ka me vosoti kina na Tamata ena nona I valavalaca kecega ka rawa vua na tamata me ciqomi tale ena katuba ni veivutuni ka lesu tale vua na KALOU.

John 3:16 "NI SA LOMANI IRA NA KAI VURAVURA VAKAOQO NA KALOU, ME SOLIA KINA NA LUVENA E DUA BAU GA SA VAKATUBURA, ME KAKUA NI RUSA KO IRA VAKAYADUA GA SA VAKABAUTI KOYA, IA ME RA RAWATA GA NA BULA TAWAMUDU."

Sa nona I tuvatuva na KALOU LEVU ena nona lomana na ka vakamareqeti duadua ena nona veibuli, na tamata me rawa ni vakalesuya tale na tamata me I tovo ka veiuuivata kaya. Sa yaga kina meda raica vakatitobu na LOLOMA VAKALOU oqo, ka vakarautaki keda yani vakayalo ena gauna ni lede oqo ka tekivu saraga ena noda sorovaki keda tale mada ena mata ni KALOU, ni da sa veivutunitaka tale na noda I valavalaca kei na noda malumalumu kecega, ka vakatasa vua na KALOU me ciqomi keda se vakavouia tale na noda bula.

Ni mai soqoni taucoko kece na veika ka koto oqori e cake, sa vakatura e vica na ka kau via vakadreti keda kina na lewe ni Wasewase ena noda lako curuma na Lede ka sa gauna meda raica vakavinaka talega kina na noda vakabauta ka vakadeitaka me rawa ni kua ni yavalata rawa na tevoro.

Eda sa bula tiko ena dua na vuravura ka sa vuravura ga ni vakavakarau, ia sa dau nona cakacaka na tevoro ka tarabu naba dua me dau butakoca na gauna (time) vua na tamata me rawa ni lailai se sega saraga na nona gauna vata kei na KALOU, se lailai ka sega talega na nona gauna ni vulica ka kila vinaka na nona vosa. Ena nona dau butakoca na gauna, sa dau vakavurea e levu na sala meda ogaoga se welevoli kina.

E levu tale na sala e muria na tevoro me qaravi kina na cakacaka ni nona butakoca e dua na ka oqo na gauna vua na tamata, ia sa na rawa ga ni vorati kevaka e tu vinaka na noda vakabauta. (Efeso 6:16 ia mo dou kauta na vakabauta mei

sasabai dou na bokoca rawa kina na gasau vidi ca kecega ni tevoro.)

Sa na yaga meda vakaduria vinaka tale na noda vakabauta ni da yavutaka vinaka (foundation) na kena duru ena bula ni tamata dau:

- **Kania na Vosa ni Kalou** – moda wilika, vulica, vakelia ka bulataka.
- **Tamata Daumasu** – masu ena veigauna kecega.
- **Tamata Daulolo** – me vakai vakarau na noda lolo.
- **Meda Cakava ka Bulataka na nona Vosa ena veisiga.**

Sai koya oqo na va na ka kune vei Eparama ka vakatokai kina na Tama ni Vakabauta kei Jope ka vakatokai kina na tamata yalododonu.

Ka sa kena duru (stand) vava na:

- **Tamata dau Vakarorogo**
- **T a m a t a d a u**

Talairawarawa

- **Tamata Yalodina**
- **Tamata Yalododonu**

Ia na dela ni tepali ni noda vakabauta me tiko kina na bula ni veiqaravi ni ologi ena rua na ka ka cavuta ko Jisu ni tarogi se cava nai vunau levu, sa qai tukuna ko koya, "Mo lomana na KALOU ena lomamu taucoko, ena yalomu taucoko, ena nomu kaukauwa taucoko kei na nomu kaukauwa kecega, Ka lomana na wekamu me vaka ko sa lomani loko Ni ko veiqaravi, mo ko veiqaravi ni ko lomana na Kalou ka Lomana na tamata, se cava ga ko veiqaravi kina, mo veiqaravi ni ko lomana na Kalou ka lomana na Tamata, ia ni ko sa lomana na Kalou se Tamata, mo ko lomana ena va na ka bibi oqo, na lomamu, na yalomu, na nomu kaukauwa kecega kei na nomu nanumu kecega ka sa kena I balebale ni dua e via lomana na Kalou, me lomana ni vakanaulu taucoko saraga na va na ka ka koto oqori ka cavuta ko Jisu.

Na bula ni veiqaravi oqori sa kena I tovo ga na Vua ni Yalotabu ka tukuna ko Paula vei ira mai Kalatia.

(Kalatia 5:22-23)

Ia na vua ni Yalotabu na loloma, na reki, na vakacegu, na vosota vakadede, na yalomalua, na yalololoma, na vakabauta, na yalomalumu, na valavalamalua, sa sega nai vunau sa cudruvi kina na veika oqo.

Au sa vakanuini tu ni na soko vinaka na noda dui waqa ni Lede ka da vakanamata yani kina Sigatabu ni tucake tale kau vakabauta ni duavata ga na noda kavetani sai koya na Gone Turaga ko Jisu Karisito me na vukei keda tiko ena noda tara vinaka tiko na waqa ni noda dui vakabauta me rawa ni tudei vinaka ka yacova yani nai vakataotioti.

Sa noqu masu meda Kalougatavata tiko ka nodavata tiko na loloma ni Turaga ka yabaki vinaka tiko mada vei keda vakaiwasewase na yabaki oqo ni solia tu na KALOU na cagidonu ni veiqaravi meda soko ka veiqaravivata kina.

EMENI



Eratou taba toka oqori na matavuvale vakai-Talatala sa qai tabaki oti mai mawi, Radini Talatala Talatoka Ducivaki, Talatala Joeli Ducivaki, Talatala Qase Levu mai Viti Talatala Tevita Bainivanua, Radini Talatala Qase Levu Vakacegu Jese tuwere, Qase Levu Vakacegu Talatala Ilaitia Tuwere, Talatala Alifereiti Uludole kei Radini Talatala Lusi Uludole.



Na nona Siga ni Sucu na Qase Levu Vakacegu ko Talatala Tuwere, ka ratou raviti koya tu oqori ko Radini Talatala Jese Tuwere, kei rau na veivaitini ko Talatala Alifereiti Uludole kei Lusi Uludole.



Eratou tucake tu oqori nai lakolako vakavuli ki Tuki ena 2014, ko ira na gone vuli ni Trinity College kei vica na qase ni Lotu. Eratou wili tiko nai lakolako oqo, ko Talatala Rupeni Balawa, Talatala Alifereiti Uludole kei Talatala Joeli Ducivaki. Era tucake tu oqo, e loma ni koro ko Efeso. Na vale e laurai toka e dakudratou, na vale e dau wili vula kina ko Paula.

Potungaue Talavou mo e Finemui. Vahenga Ngaue Auckland Manukau. Komiti Sipoti Youth Elite Sports Camp - Totara springs, Matamata Tu'apulelulu 28 Sanuali - Monite 1 Fepueli 2016

Lipooti mei he 'Apitanga Sipoti na'e kau atu ki ai a e Toutupu mei he Vahenga ngaue 'Aokalani mo Manukau.

Talamu'a

'Oku mau fakafeta'i ki he 'Otua 'i he 'ene tauhi 'ofa mo 'ene tatak'i 'etau fononga ke tau a'usia mo ikuna 'o lava 'a e Apitanga Sports Camp 'a e To'utupu.

Na'e kamata pe 'emau polokalama 'uluaki he efi'afi Tu'apulelulu 28 Sanuali 2016 mo e lea mei he potungaue Competenz New Zealand pea mo e SKILLS NZ Iani Neamani mo 'Aisake Liava' pea mo e Toko Collaboration 'Alisi Tatafu 'i he lea faka lotolahi ki he fanau fekau'aki mo e ako mo e ngaue mo e ngaahi faingamalie mei he 'enau ngaahi potungaue.

Ko e 'apitanga ko eni na'e lava lelei 'o faka hoko he mahina kuo osi. Na'e feunga 'a e kau 'apitanga mo e toko 58 fanau fefine mo tangata na'a nau faka fofonga mai mei he ngaahi potungaue. Ko e ngaahi potungaue na'e kau mai 'i he 'apitanga ko eni ko Northcote, Henderson, New Lynn, Pukekohe, Otahuhu, Glenn Innes, Panmure & Ellerslie. Na'e kamata pe teu mai 'a e

fakamalohisino mo e feohi 'a e fanau mei he 'aho 2 'o e ta'u 2016 o a'u mai ki he 'aho 'o e 'apitanga.

'I he sports camp ko eni ko e ngaahi sipoti na'e vainga'i he fanau koe Basketball, indoor & outdoor soccer, netball, sevens rugby, clay shoot & archery, cricket, softball, triathlon, croquet & petanque, indoor & outdoor hockey, kayak, cross country, athletics, table tennis, indoor bowls, swimming sports, mens & womens touch, mixed TAG, Wallball.

Na'e fakafiefia he na'e kau 'a e fanau he ngaahi semi fainolo pea mo e fainolo e 2 ka na'e ikuna pe 'a e fakamaau pea ma'u pe 'emau fiefia. Na'e lava mai 'a Faifekau Lute Tu'uhoko mo e famili o ki'i eva mai ki he sports camp 'i Matamata mo e tokoni ki he houa 'ilo 'a e fanau pea pehe foki ki he sekelitali Otahuhu Maile Pole.

Na'e fai mo e ngaahi houa malanga 'e he Faifekau Caleb Hall pea fakahoko aipe 'emau ngaahi taimi poupu fakalaumalie 'a e fanau 'i he lolotonga 'a e 'apitanga.

Ngaahi kaveinga mo e potufofolo na'a mau sio kiai ko e 'aho.

Falaite 29th Sanuali 2016 WHO GIVES YOU STRENGTH? Joshua 1: 9

"I command you - be strong and courageous! Do not be afraid or discouraged. For the Lord your God is with you wherever you go."

Tokonaki 30th January 2016 HOW TO CONQUER YOUR BATTLES Psalms 62: 1 "I wait quietly for God, for my salvation comes from Him." Sunday 31st January 2016 WHO ARE WE PLAYING FOR? Colossians 3:23 "Work hard and cheerfully at whatever you do, as though you were working for the Lord rather than people."

Monday 1st February 2016 WINNING YOUR BATTLES IN JESUS Philippians 3: 14 "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." pea koe me'a fakafiefia he na'e lava 'ehe toko 7 'o tali 'a Sisu Kalaisi ki he 'enau mo'ui. 'Oku mau ikuna ai fakataha mo e to'utupu na'e kau ki he kemi ko eni, pea 'i he taimi tatau faka'ofa'ofa 'a e maheni mo e feohi 'a e to'utupu mei he ngaahi potungaue kehekehe 'o e Vahenga ngaue 'Aokalani mo Manukau.

'Oku mau puke 'a e faingamalie ke fai a e fakamalo ki he ngaahi potungaue ko eni he tokoni na'e fai ki he 'Apitanga

sports camp ko eni;

- Ngaahi potungaue na'a nau tokoni mai; Panmure, Henderson, Dominion, Northcote mo e OE productions he tokoni ki he falani va'inga 'a e fanau.
- Vahefonua Tonga O Aotearoa faka kakato 'a e pasi 'a e fanau
- Toko Collaborations 'Alisi Tatafu & Pauline Taufala falani va'inga 'a e fanau he efi'afi Falaite.
- Competenz New Zealand & Skills NZ Iani NEAMANI & Aisake LIAVAA ngaahi kato va'inga 'a e fanau.
- Sekelitali Otahuhu Maile Pole fafanga he efi'afi Tokonaki.
- Ngaahi matu'a 'a e to'utupu na'e kau mai pea moe totongi enau lesisita \$100 'a e kau ta'u 18 fai ki lalo pea ta'u 19 ki 'olunga \$120. Ko e ngaahi lesisita ia he kole ke fakama'ama'a mai mei he totongi fakakatoa \$170 'a e lesisita.

Fakamalo heni ki he ngaahi potungaue he fakafaingamalie ke 'omai ho'o mou fanau ki he 'apitanga sports camp ko eni pea malo he falala mai ki he komiti sipoti mo ho'omou fanau. Pea fakamalo ki he kau Faifekau 'o e Potungaue he lotu mo e poupu mai ki he ngaue ko eni.



Red Hill Camp 'oku fe'unga mo e ngaahi me'a fakafamili

Ko e taha he ngaue ma'ongo'onga 'a e faifekau Tonga ko Kuli Fisi'iahi 'a ia 'oku ne ngaue ki he siasi palangi 'o Dargaville ko hono toe fakaake 'a e fai'anga kemi 'a e siasi 'oku 'iloa ko Red Hill Camp.

Ko e kemi ni na'e tu'u he

tu'unga fakatu'utamaki pea na'e loto 'a e poate ke fakatau atu koe'uhii ko e 'ikai ke toe lava hano monomono. Ka na'e kau 'a Kuli hono taukave'i malohi ke 'oua 'e fakatau atu koe'uhii kapau 'e toe fakaake 'a e kemi ni 'e tokoni lahi ia ki he kakai 'o e Pasifiki ke nau

ngaue'aki.

Ko e taha eni hono fakamo'onii - 'i he mahina ko Tisema na'e lava atu ai 'a e faifekau ko 'Ikilifi Pope pea mo 'enau fakataha fakafamili pe reunion 'o fakahoko 'i he kemi ni.

'I he fakamatala 'a 'Iki na'a ne

pehe ai 'oku faka'ofa'ofa 'aupito 'a e tu'unga 'o e kemi ni koe'uhii he 'oku mama'o mei kolo pea lava 'a e fanau 'o malu mo fakalele 'enau ngaahi polokalama.

Pea 'ikai ke ngata ai i ka 'oku toe ofi foki ki tahi ki he kaukau tahi 'a e fanau pea mo e toe

kupenga foki pe toutai.

Na'e pehe foki 'e Kuli kuo 'osi lahi 'a e puka ange 'o e kemi ki he ta'u ni. Ka 'i he taimi tatau pe 'oku ne fakahoko mai ki he hotau kakai ko e kemi ni 'oku 'ataa ki he fa'ahinga feohi'anga pee 'o hangee ko e siasi pea mo e famili foki.



Ko Rev 'Ikilifi Pope pea mo 'enau reunion 'i Red Hill Camp, Dargaville.



Ko Rev Kuli Fisi'iahi pea mo e kau reunion 'i Red Hill Camp 'i he hili 'a e malanga.

Ko e Kemi 'a e FakaSapate Vahefonua Tonga O Aotearoa Ko hotau Ui ki he lakanga Faiako Lautohi Faka Sapate

Fai'anga Kemi - Ngaruawhia Christian Youth Camp

Kaveinga Kemi - Ko hotau Ui ki he lakanga Faiako Lautohi FakaSapate Taumu'a:

1. *Ke fakatoka 'a e mo'ui fakalaumalie 'a e Kau Faiako Lautohi FakaSapate ki he fatongia kuo ui kinautolu kiai.*

2. *Ke fakatauke'i 'a e Kau Faiako Lautohi FakaSapate ki ha ngaahi founga fakahoko fatongia lelei.*

3. *Ke tau feako'aki mo fe'inasi'aki hotau ngaahi malohinga.*

Na'e huufi 'a e kemi 'a e Lautohi FakaSapate 'aho Falaite - 29/01/2016 'aki a e malanga fakaava e he Faifekau Sea - Rev Tevita Finau. Ko e tokolahi o e kemi ni na'e 'ova 'i he toko 400 tupu, 'a ia koe Kau Faiako Lautohi FakaSapate, ngaahi matu'a tauhi fanau, moe fanau lautohi FakaSapate. Ko e fuofua taimi foki eni ke fakakau mai matu'a tauhi fanau mo e fanau

lautohi FakaSapate ki he kemi Lautohi FakaSapate Vahefonua. Ko e 'uhinga lahi hono fakakau mai 'a e matu'a tauhi fanau ki he kemi ni, 'oku nau tokoni 'aupito hono ako'i ngaahi leseni mei 'api, tautau tefito ki he Fakame konga 'uluaki ta'u & Silapa konga hono 2 ta'u teuteu ki he sivi fakata'u - Novema.

Polokalama 'o e kemi ni, koe 'aho Tokonaki ko e workshop Kau Faiako pea na'e fakalele ia he ngaahi Komiti Lautohi FakaSapate - Komit Malu & Mo'ui Lelei Fanau, Komiti Silapa, Komiti Sivi, pea moe ako Ta'ahine Pilinisesi Siu'ilikutapu. Fakakoloa ki he kemi ni koe kau mai Taahine Pilinisesi Siu'ilikutapu talu mei he kamata malanga fakaava kemi Falaite 'o a'u ki he Po Lotu Lea faka'osi po Sapate. 'I he po Tokonaki, na'e faka'osi aki ae Fiefia Night 'a e Kau Faiako pea nae tauolunga fakasiasi. Na'e fe'unga mo e \$10,000 seniti na'e ma'u 'i he ngaahi tau'olunga fakasiasi ko eni, pea na'e fai'aki

ia teuteu me'atokoni ki he kemi ni 'a ia koe breakfast, lunch, dinner & supper.

Na'e 'osi teuteu pe mo e polokalama ma'ae fanau ki he aho Tokonaki & Sapate 'o lele pe taimi tatau pe mo e polokalama ki he Kau Faiako.

'Aho Sapate na'e fakatefito pe ia 'i he me'a fakalaumalie. Malanga Sapate nae fakahoko ia 'e he Ta'ahine Pilinisesi pea na'e lava mai kiai mo e kainga lotu St Paul - Hamilton 'o tataki ouau malanga pea mo e hiva fakavaha'a leseni. 'Osi pe malanga na'e fakakakato ai pe moe ta fakakatoa Potungaue mo e Ta'ahine Pilinisesi pea toki fai 'a e ma'u me'atokoni.

Po Sapate na'e toki fakama'opo'opo' aki kemi ni 'aki e Po Lotu lea mo e kau lea toko 6, ngaahi kaveinga kehekehe 'i honau ngaahi malohinga, pea mo tokoni ki he ngaue fakafaiako Kau Faiako Lautohi FakaSapate.

Kau lea: Faifekau Kalolo Fihaki, Faifekau 'Ikilifi Pope, Dr Seini Taufaa, Dr

Palatasa Havea, Dr 'Okusitino Mahina & Kolokesa Mahina Tuai. Ko e kau hiva toko 13 mei he ngaahi siasi fakakolo na'a nau hiva fakavaha'aki kau lea.

Na'e toki matuku kemi 'aho Monite - 01/02/2016.

Fakamalo: 'Oku ou puke faingamalie ni ke fakafofonga atu Kau Taula'eiki Potungaue ni moe Potungaue Lautohi FakaSapate Vahefonua 'a e fakamalo loto hounga mo'oni ki he kakai siasi 'i he tokoni mo e poupu kotoa kuo mou fai ki he kemi Lautohi FakaSapate ki he Ta'ahine Pilinisesi Siu'ilikutapu, Tal_kita - Rev Setaita K Veikune, Faifekau Sea - Rev Tevita Finau, Setuata St Paul - Sekope Moli mo e kainga lotu, Kau Lea Po Lotu Sapate, Kau Setuata Siasi fakakolo, Youth, mo e matu'a tauhi fanau na'a mou lava ange ki he kemi Lautohi.

Faka'apa'apa atu,
Potungaue Lautohi Faka Sapate.
Justin Fotofili

