

TOUCHSTONE

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



Kiwis join hui of young Asian Christians

Delegates visited Bukit Kasih, or Hill of Peace, a place where people of different religions can worship side-by-side.

I By Paul Titus
nterreligious conflict, gender injustice, spirituality in our digitalized world, and human trafficking were among the topics explored at the Asian Ecumenical Youth Assembly (AEYA) last month.

Three young New Zealanders - Rev Hui Young Han, Maumi Taukolo, and Piula Lasi - were among the 350 delegates from throughout the Asia-Pacific at the gathering, which was held at in the city of Manado, Indonesia.

The Christian Conference of Asia organised AEYA under the theme 'Lord, Send Your Light and Truth to Lead Us'. It provided a platform for young Asian Christians to discuss problems they face in the fast-changing world.

Along with worship, Bible study and discussions, AEYA had two interfaith sessions. Prominent members of the Buddhist, Hindu, Muslim, and Taoist religions engaged with the young Christians to discuss light and truth in pluralistic Asia.

Hui Young Han

Hui Young is presbyter at Morrinsville Methodist Church. Originally from South Korea, she says it was interesting to see

different life experiences can lead people into different understandings of truth.

"Young Asian Christians at the Assembly were not afraid to pose difficult questions to the religious leaders," Hui Young says.

One young Indian lady asked a Hindu leader about the caste system and human inequality. A Pakistani theological student, who lost his family members when radical Muslims bombed his church, questioned a Muslim leader about interreligious violence and terrorism.

An Australian of Indian descent asked the Buddhist monk and Taoist scholar how we can trust human qualities to achieve ultimate salvation if we do not admit the existence of a deity.

"In all these questions, I could sense the pain and the hurt that the young Asians have carried in their lives. I could also see that the different religious leaders have faced similar pain on their own journeys," Hui Young says.

"A one-day dialogue will not resolve our conflicts, but it was a significant step for the young Asian leaders towards a common longing for healing, spirituality, peace and human dignity in our world."

Maumi Taukolo

Maumi is a member of Wesley Broadway, Palmerston North. She attended a group session on HIV and Aids at AEYA.

"The Asia-Pacific region has the



Maumi Taukolo performs a dance at the Asian Ecumenical Youth Assembly.

second highest rate of HIV in the world, and it mainly affects young people. This subject is taboo in certain religions, but it cannot be swept under the rug and ignored because we are losing many youth to the disease," Maumi says.

"There is a lack of health care in other countries, and I am grateful that New Zealand has a foundation that supports victims of AIDS and works to prevent transmission."

Maumi says another highlight for her was a presentation by Kim Minji, a woman theologian from South Korea, who spoke about the Candlelight Struggle.

"This involved rallies by young people

after the sinking of the Sewol Ferry, in which 300 children drowned. They protested against the overcrowding of the unseaworthy vessel, and the indifference of the ruling authorities to the tragic loss of life.

"Christian youth of different denominations united in this movement."

She was also struck by the poignancy of individual faith stories people shared. These included a Sri Lankan brother who lost five members of his family in the civil wars.

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Lotofale'ia's Easter at the beach

By Cory Miller

On Easter Saturday Aucklanders walking along the shores of Long Bay would have spotted a large circle of people kneeling in prayer.

The not-so-ordinary sight was members of the Lotofale'ia Mangere Tongan Church marking the end of a day of worship at the North Shore beach.

Their prayers took place around a symbolic sand sculpture, with the late summer breeze gently blowing as waves crashed into the bay.

Lotofale'ia minister Rev Goll Manukia says it was the first time the congregation has marked Easter week with a day at the beach, and it became a way for them to share the Christian message with others.

"It was about taking worship outside the four walls of the church into the community. It was a chance to enjoy the environment and the scenery."

Initially Goll wanted to do a full weekend camp, but this did not fit within the congregation's budget. The beach day was the perfect compromise.

Holy Week is a big one for the Tongan Methodist Church which tends to mark each day in a special way. In



Members of the congregation gathered at Long Bay to worship on the Saturday before Easter.

the past, Lotofale'ia has ended the week with a 'camp' on church premises.

This Easter week was conducted under a theme 'Holy Spirit renew us in the death and resurrection of Christ'.

The Monday was marked with some family time at the church, on Tuesday fellowship was shared with those not well-known in the parish, on Wednesday there was the usual service, and on Thursday bible studies, followed by a prayer chain overnight.

On Good Friday a service was held to mark the beginning of camp, before

members of the congregation went to spend the day at Long Bay.

A number of activities were held at the beach - bible study, Easter discussions and a creative arts session drawing on the natural environment to create an art piece.

Goll says they made sculptures out of sand and other objects at the beach and discussed how it represented Easter.

"Every group explained what it means to them and what Easter means and we just left it there. People walked by looking at the art work. Members of the congregation talked with them

and explained what we were doing at the beach."

Afterwards Goll says the church members made a big prayer circle around one of the art pieces and knelt to pray.

He says afterwards they decided to leave the artwork for others to enjoy, before the waves eventually came and washed it away.

"We left a few pieces of art on the sand for people to walk by and have a good look at. Even though it was our own programme, we like that we were taking it away from the church and bringing it out there into the community."



New ward for Helena Goldie Hospital

Methodist Church of NZ president Rev Prince Devanandan attended the opening of a new ward at Helena Goldie Hospital at Munda on New Georgia, Solomon Islands last month.

The new isolation ward will keep patients suffering from pneumonia and malaria separate from other patients.

Pitt Street Methodist Trust donated \$40,000 to the cost of the new ward and three members of the Pitt Street congregation - Ronnie Matafeo and David and Barbara Davies - accompanied Prince to attend the opening.

C A R I N G F O R O U R P E O P L E

Got an asbestos management plan?

By Trudy Downes

Malo e lelei. Talofa lava. Bula vinak. Greetings. Tena koutou, tena koutou, tena tatou katoa.

Health and safety coordinator here, for The Methodist Church of New Zealand Te Hahi Weteriana.

I am pleased to report that I have received the first asbestos management plan and it goes something like this:

'The Property Committee figures we only have one property, the parsonage, with asbestos and we know where it is and how to handle it. (They don't so they leave it to contractors). The other buildings are new (2016), or newish (2001.)'

I am sure that the property committee member was pulling my leg, however the core essence of the plan is all in place (if a little light). It:

- 1) Identifies the risk and where it is. Asbestos is only at the parsonage and the other buildings fall outside of the affected time period.
- 2) Controls the risk. Do not touch the asbestos unless you are a qualified contractor.
- 3) Evaluates the risk. The blanket approach of 'do not touch it unless you are a qualified contractor' makes the risk quite minimal.
- 4) Reviews the risk. Well, this bit isn't written into this particular management plan, but asbestos plans should be reviewed every five years as a maximum time period.

The missing piece of information from



Soon churches will need to create a plan to document and manage asbestos on their properties. Photo by Harald Weber.

the plan is the state of the asbestos. Is it contained with paint or behind another layer of material? Is it in a stable condition (not broken, or slowly breaking down into a dusty surface)?

If you are one of the many who does not have an asbestos management plan, do not fret. Keep it simple. The plan doesn't have to be elaborate when you are starting out.

If you do not yet know what does or does not contain asbestos within your buildings:

- Treat all surfaces and building

materials as if they contain asbestos.

- Leave all surfaces and building materials alone until they have been assessed further.
- Undertake assessment before you do any building work.
- Carry out in-depth assessments immediately if the building materials look broken or unsound.
- Communicate this plan with staff, tenants and contractors.
- Review your plan whenever tenants change, building works are planned, or in five years' time at a maximum.

Health and Safety Survey

By now, your parish or rohe should have received a request to complete a Health & Safety Baseline Survey. I strongly encourage you to respond by 30 June to help direct our Church's efforts.

This survey is for all parishes (Methodist and Uniting) and all rohe. When it comes to health and safety, ideally all parishes and rohe should have in place easy, repeatable, common sense processes to prevent foreseeable issues in our buildings and grounds.

Knowing where we are now with regards to basic health and safety will help us plan as a Church, what we need to do to positively move towards this ideal.

This survey is about setting the baseline of where we are now, and it seeks opinions on the challenges we face and where we can best direct our Connexional effort.

Please contact me if your parish or rohe requires an email copy of this survey, or if you have any questions.

All results will come to healthandsafety@methodist.org.nz and will be shared back to you after they have been sorted.

You can reach me on 03 366 6049 ext 823, 027 457 4196 or trudyd@methodist.org.nz.

Nga mihi mahana ki a koutou.

Rural churches give voice to the voiceless

By David Hill

Speaking at the sixth International Rural Churches Association (IRCA) conference at Lincoln University last month, IRCA chairman Jerry Marshall said churches around the world have an important role to play in providing a voice for rural communities.

"We help support each other because rural work can be quite lonely. We share resources and we try to be a voice for the voiceless.

"Often rural people get drowned out by strong urban voices and we can stand up some of the rural issues around the world."

The IRCA conference was held in the Southern Hemisphere for the first time in the organisation's 25-year history. It had the biggest attendance yet, with around 100 people from New Zealand, Australia, the South Pacific, North America, Asia, Africa and Europe.

Jerry says rural church communities around the world face similar challenges including resourcing, which forces



During the IRCA conference delegates visited rural churches in Canterbury.

ministers to serve multiple congregations at once.

"Ministers increasingly operate in oversight roles. One minister might support eight churches in the United Kingdom but in Malawi a minister can support around 50 churches, visiting one church a week."

In many rural communities,

churches are the only group remaining when other services have left. This gives them an important role to play in bringing people together.

In countries like South Sudan churches play a role in mediating between warring tribes and in a crisis such as a major fire or earthquake, rural churches are

often the first to respond.

"The churches out there straight away provide food and support for those affected. It is interesting in today's world, even with the role of faith being diminished, people still want somewhere to place their flowers or to acknowledge a tragic event, so churches have an important

service to play," Jerry says.

Prasad Rao is a bishop in Rayalaseema Diocese for the Uniting Church of South India, which has 40 million members and is India's second largest Christian church. Despite its size, it is just four percent of the population.

"I am really pleased to be here in New Zealand because it is a beautiful country, but it is very cold," Prasad says.

Rural communities in India face similar challenges to New Zealand, like climate change and water issues. But most of the land is owned by a few wealthy people, while most rural families provide labour for low wages.

"In rural communities in India, people's lives depend upon agriculture and upon the person for whom they are working."

India's caste or class system makes it difficult for people to support each other and "work for the common benefit" like in New Zealand.

Pacific IRCA delegates find common ground

By David Hill

Four South Pacific delegates - three Fijian youth leaders and a Tahitian minister were able to attend the International Rural Churches Association (IRCA) conference thanks to a grant from the New Zealand Methodist Church.

Pacific Conference of Churches general secretary Rev Francois Pihaatae, of Tahiti, led the delegation.

"We didn't know about IRCA before I received the call from chairman Jerry Marshall. He said he had funding and invited us to attend," Francois says.

"It has been wonderful to discover IRCA and to learn what is happening in rural communities elsewhere in the world."

Francois says most South Pacific churches work in rural and remote communities, "so we didn't have any difficulty fitting in".

The main issue for South Pacific churches is climate change and sea level rise, he says.

"Climate change is a reality for the South Pacific, particularly with low-lying islands and atolls."

He says two villages in Fiji have already been relocated due to sea level rise and there are fears entire nations, including



South Pacific delegates to IRCA were from left, Gloria Naduva, Rev Francois Pihaatae, Talisa Whippy and Manasa Vatanitawake.

Tuvalu and Kiribati, may have to relocate if sea levels continue to rise.

South Pacific countries are looking to New Zealand and Australia to help find a way forward, he says.

New Zealand and Fiji are taking in small numbers of climate refugees, but he has concerns with the term 'refugee'.

"We are talking about people displaced by climate change. Refugees are people fleeing from violence or war. We don't want to move, but we may not have a choice."

Delegate Gloria Naduva says young Fijians are standing up for

change in a country ravaged by cyclones and military coups.

"The young generation wants to create a bridge between the older people and the government, so we are trying to be united again."

Young Fijian Christians volunteer in orphanages, visit prisoners, and assist the elderly. Catholic youth recently raised \$22,000 from small, rural communities to support families in Tonga in the wake of Cyclone Gita.

Fijian farming includes dairying, cattle, root crops, poultry and watermelon and mango fruits.



PAC Distribution Group

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or email

Wendy Keir wendyk@methodist.org.nz



METHODIST CHURCH OF NEW ZEALAND

Lectionary 2018/2019

Orders for the new Lectionary are due by Friday 22 June 2018.

Orders received by the due date are at no charge. After that date the cost is \$2 each.

The order form can be downloaded from www.methodist.org.nz/faith_and_order/lectionary

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to wendyk@methodist.org.nz

Humanity's threat to God's creation

To the editor,

I was intrigued by the letter to the editor in April's Touchstone titled 'Church should not be politicised'.

This was written as a response to the Public Issue Coordinator appealing to Church members to support her opposition to oil exploration. The claim was made that this "is not a public issue that is relevant to the Christian Church in New Zealand".

From my perspective, any of mankind's actions that serve to destroy the created order must be curtailed by all who wish to honour the commitment to love God and neighbour alike.

It is a recognised fact that if the known reserves of fossil fuels were to be extracted and used as they are at present, it would have a catastrophic effect on life on this our home

planet. This being the case, any call to stand with those who oppose exploration for more oil should be actively supported by Christians.

The letter claims that "Oil is essential for the survival and success of our economy." This is essentially a claim that the survival of our economy is of greater concern than the survival of life on Earth and I cannot accept that.

If life on Earth is threatened by our economy, then we need to reconstruct the basis on which our economy functions. It was made by man and can be changed by man.

Man did not create the environment in which life thrives and neither did man create life. The preservation of our environment and of life itself is clearly a Christian responsibility.

Brian Kendrick, Nelson

Let me tell you a story...

To the editor,

I have a 5.0m x 5.0m garden plot at the community garden in Papatoetoe. About 80 percent of the other plot holders are Indian from Fiji or India.

A very important part of our time at the garden is the morning tea, when we have a chance to sit together and chat. I have become friends with a man called Ashok, who is the manager of a local pizza shop.

We recently had a very rainy morning, when not much gardening was being done. It was a time to chat together.

I asked Ashok how things were going at his work. He told me how a huge number of his customers use the 'f...' word. They do so if pizzas are delivered late or early, or the pizzas are cold because people pick them up too late. I sympathised with him.

Ahok is subjected to a lot of the 'f...' word. My comment was that when people swear like that, it is a sign that they are under stress.

The following day, by chance, I was reading about 'Bible storying' (or sharing Bible stories

with people who are not familiar with them) which is sweeping the world today. I felt led to write Ashok a note, in which I told him that Jesus taught that the second most important commandment was to love your neighbour and how Jesus then told the story of the Good Samaritan.

I told Ashok the story in my own words. A man was travelling on a road in Israel and was robbed and almost killed. A Samaritan, an enemy of the Jews, helped him a lot. He put him on his animal, tended to his wounds, and took him to a hotel where he paid the innkeeper to look after him for a night.

Who was the neighbour to the injured man? "I suppose the man who showed mercy."

The message for Ashok was that if he could understand the considerable stress his customers were under and the reasons for that stress, it might help him to be patient with them.

Of course, before we can story the Scriptures, we have to have established a friendship first! There is power in the Gospel stories.

Geoffrey Stubbs, Papatoetoe

American evangelicals echo dark past

To the editor

I wish to comment on the excellent thought-provoking article in the March Touchstone by Andrew Doubleday. Andrew eludes to the similarities to the German church under Hitler and the American Evangelical Church under Trump. Unfortunately he is correct.

This year I read the biography of Dietrich Bonhoeffer by Eric Metaxas (Bonhoeffer: Pastor, Martyr, Prophet, Spy). Bonhoeffer stood up to the Nazis but the Church did not; it supported the Nazis.

Bonhoeffer started the Confessing Church but even they capitulated. Even Martin Niemöller, who wrote the famous statement 'First they came for the socialists...', did nothing initially, although he later opposed the Nazis and was sent to prison.

There were chances at international ecumenical meetings before the war when the German church could have asked for help, but they did nothing. If he had lacked the support of the Church, perhaps Hitler could have been defeated in Germany.

American evangelical churches, like German churches during Nazi times, are strongly opposed to homosexual people. Homosexuals under Nazi Germany were sent to the gas chambers.

The Nazis persecuted the Jews. The American evangelicals are anti-Muslim and do not challenge Trump's anti-Mexican rhetoric. Sikh people have been murdered because they wear turbans and far-right Americans think they are Muslims.

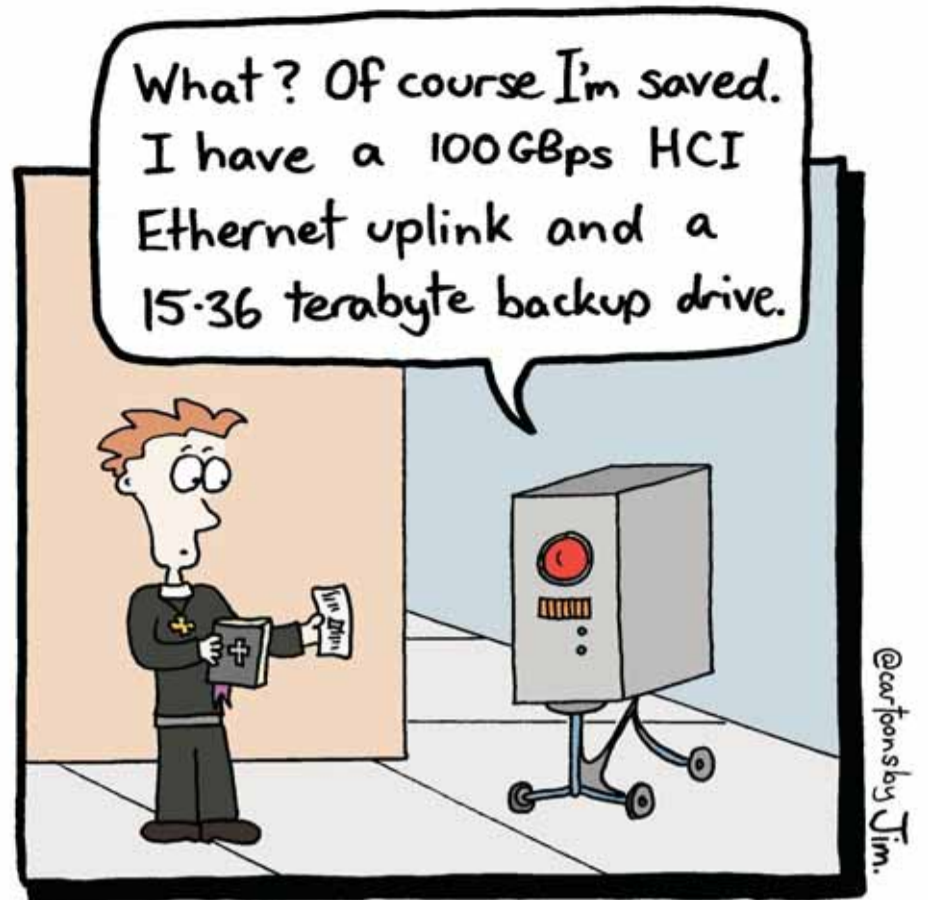
The Americans are of course, not as far along the road as the Nazis were, but I can't help thinking that if the whole American church stood up and said no to Trump's racism and no to the persecution of homosexuals and LGQTG people, Trump would be stopped in his tracks.

All this is relevant to the New Zealand church. Unfortunately some in the New Zealand Church are contaminated by the American disease. There is a lot of anti-LGQTG and anti-Muslim rhetoric in parts of the Church.

Anti-gay Christians try to justify their stance as Biblical despite the fact Jesus does not mention homosexuality once.

I think that as Christians we need to stand up for LGQTG people and also Muslims who are unfortunately targeted even in our country. Fortunately this prejudice is not mainstream in New Zealand but we do not want to let it grow in the church and be used in the future by a Trump-like figure to gain power.

Dawn Trenbeth, Papatoetoe



Pastor Nigel's first ever Artificial Intelligence outreach ministry faces a semantic challenge.

The Ageing Experience By Jan Fogg

Saying please, but especially thank you

As young people we were taught how important it is to say 'please' and 'thank you'. After a while, I guess, we figured out that those magic words helped us get the things we wanted.

There is a lot in the Bible about the importance of giving thanks. Most of the Psalms - the prayer-book of the people of Israel - begin or end or are filled right through with thanks. But there is even more to it than this.

It is not the word itself that is so important, as one's attitude behind it, the attitude of true thankfulness. Some of you will have heard of the study of a group of 700 nuns in USA, which came out in 2000. Researchers looking at ageing and Alzheimer's disease followed the course of the nuns' lives for 60 years.

They were able to access written life stories including the reasons these sisters entered the convent when they were 20 or 30 years old. The lifestyles they followed were very similar to one another, of course, which reduced the number of future variables in the study.

Their health was assessed each year. Degrees of positive emotions of contentment, gratitude, happiness, love and hope coded from the sisters' early writings enabled researchers to identify four groups. The group with the highest expression of positive emotions was found to live on average 7-10 years longer than the lowest group.

Further studies have since shown that developing an attitude of gratitude has many effects. It improves physical

health and immunity against disease, and reduces stress-building emotions such as resentment, frustration and regret. Depression is lower and resilience is higher.

Being thankful gives people a longer, healthier and happier life. Who would have thought?

Some people seem by nature to be optimistic, whilst others tend to be pessimistic. If we fall into the pessimistic group, it does not mean we are beaten from the start.

Neither do we help matters when we try to destroy these negative characteristics. In doing so, we are prone to slip into self-hatred and so destroy the good we have as well.

It is a bit like the parable of the wheat and the weeds, where we are encouraged to grow the wheat to maturity, and then deal with the weeds. It is better to slowly build up the positive by consciously finding the good to be thankful for.

This is a habit building exercise. Perhaps as we become older and our bodies do not work the way the Commonwealth Games athletes' bodies do, we find it easy to find things to complain about.

The other choice we have, however, is to consciously look for the good in each day. The interesting thing is that the more we look for good, the more good there is to be found!

As children our minds are taught to say 'thank you'. But as older people hopefully our hearts have learned from love to truly be thankful. Have a happy day.

FROM THE PRESIDENT AND THE VICE PRESIDENT

We share the Good News

Have you heard the latest news? Chances are that you are less than 24 hours away from a newspaper, TV update or on-line newsfeed to find out what's happening 'out there'.

The media inform, educate, shock and immunise us, in turn, by putting their spin on stories. The press provides us with accounts of events and with personal highlights and tragedies from our own backyards or the other side of the globe.

While their exposure of unethical behaviour and corrupt practice sometimes seems to set society's moral standards, good journalists can also increase our understanding, and offer different perspectives to broaden our horizons. It is often bad news, with added sensation and drama, that sells a newspaper. However, there is also a lot of good news around.

This month we pay tribute to Paul Titus who resigns as editor of Touchstone. Paul and his capable team have kept us in touch with each other across the Connexion and beyond. Through stories about parish life, reports from those who have attended overseas conferences, articles that confront our pre-suppositions, personal perspectives and reviews, we have been informed, challenged and encouraged.

We express our gratitude to Paul for all he has contributed to our life in Te Hahi and wish him well in his life beyond Touchstone.

Last month we celebrated Easter in our home congregations and we have been attending meetings and preparing for commitments ahead. Prince had a quiet time after Easter as a week-long meeting with church presidents and moderators across the Tasman was postponed.

This meant he was able to address some pastoral matters and attend the church leaders meeting with the Prime Minister in Parliament. Those discussions focussed on housing the homeless, child poverty and the impact of climate change in the Pacific. It was encouraging to note that parliamentarians and church leaders are pretty much on the same page on these issues.

Two days after the meeting, the Prime Minister announced the government's policy to halt future deep-sea oil and gas exploration. Those of us who have worked towards collecting signatures to ask the government to take this action must continue to work to mitigate climate change.

The approach of winter is bad news



President
Prince Devandan



Vice President
Viv Whimster

for people without a roof over their heads. Providing temporary accommodation means additional cost to the government. The Prime Minister told the church leaders that while it is expensive, we must help people to be warm during winter.

Addressing child poverty includes the need to house families. Methodist Missions are doing their best to help. When is it more important to build more houses than construct church buildings or repair those that are half a century or so old?

Prince attended the opening ceremony of Te Taha M_ori's Whakatuora Housing project in Mangere, where five new houses have been made available to deserving families. Christ's call to receive the stranger is fulfilled in this action by the church.

Viv joined the Melville congregation for the 150th Anniversary of the Hamilton Methodist Trust, which started in 1868 with the gift of half a 'town plot'. Through careful and visionary management, this gift has generated many thousands of dollars for the benefit of people in the church and local community.

We are witnesses to the good that has been achieved through one person's vision and generosity.

As Christians, as Methodists, as Easter people, we have good news! After Pentecost, those first followers of Jesus became fearless witnesses of his risen life, facing up to political and religious power and expressing the compassion of God in practical, caring ways.

They knew they were moored to Christ and courageously moved into mission. Have we been witnesses to lives changed, to hope in places of despair, to grace and reconciliation where there has been division? If so, then we have good news to share!

May you know Christ's risen presence as we continue through this Easter season!

Poet's Corner

Togetherness

By 'Osaiasi K. Fatai

A pearl in life is togetherness
It feeds the soul
Becoming alive with relatedness
It heals the spirit
And survives when it is in coldness.

A diamond in life is connectedness
It grows the soul
Letting it bear fruits of happiness
It makes the spirit smile
Letting it prosper in times of bondedness.

A sapphire in life is joining with others
It refreshes the soul
Giving it much needed food to bear fruit
It energizes the spirit
Giving it opportunities to revitalize.

You... who do not have this pearl in life
You... who do not have this diamond in life
You... who do not have this sapphire in life
Take a step... one at a time
Take a pace... one at a time
Take a walk... one at a time
For there is life in togetherness
There is delight in connectedness
There is happiness in bondedness
For this diamond is treasure to share
This pearl is wealth to distribute
This sapphire in life is fortune to spread
Yes...it is yours to own
Yes...it is yours to keep
Yes...it is yours to possess
You...yes it is yours.

(This poem was motivated by John Wesley, who once said: "Do not allow yourself one thought of separating from your brothers and sisters, whether their opinions agree with yours or not.")

Flowers with a Heart

By 'Osaiasi K. Fatai

Flowers have a heart
What's in the heart matters
For it attracts the insects
That can pollinate other flowers
And begin a new life, another flower.

Flowers have a centre
That gives off lovely fragrance
That gives a message of beauty
And attractiveness to people nearby.

You are like a flower with a heart
And a flower with a centre
You attract people to see your beauty
And you bless the lives of people you know.

You are like a plant that flowers in spring times
And flowers in times of summer
But it's not just that
For you also give off lovely fragrance
In times of challenges and difficulties
You also flower in times of deep winter.

(This poem was inspired by the Christians all over the world whose lives shine brightly despite the challenges they face in life.)

An end to oil slavery

To the editor,

It is an interesting coincidence that Craig Rickit's letter 'Church should not be politicised', published in your April 2018 edition, is printed on the page that follows an article entitled 'Activists keep spotlight on Canterbury rivers'.

Craig states, "Oil is essential for the survival and success of our economy." I am sure an ancient Roman would have said the same about slavery, but now we know better. Similarly, we are beginning to know better about oil.

If our church ignores "political and economic issues" such as climate change which is already resulting in a rise in sea level, we will find our preachers working from boats and mountains. I know Jesus did this but He did so for different reasons.

Poverty and homelessness could also be considered political and economic issues, but should the church ignore them?

It is all very well concentrating on saving souls, but souls need bodies to inhabit, and bodies need a place to live.

John Northcott, Warkworth

What it means to be Methodist... Part IV

By Kathryn Walters

The sixth Methodist social principle is the fair use of power, technology and strength. This includes:

- 1) Fair global trade that protects local economies, cultures and livelihoods.
- 2) Technology that preserves rather than endangers creation and human life.
- 3) We decry military and economic forces that threaten human existence.
- 4) Dialogue for peace and justice among the world's populations, religions and nations.

During the large protests of the 20th century, the Methodist Church stood at the 'coal face of change' ready to support. Where have our voices gone? I wonder if we have become complacent and perhaps not a little lazy finding it far easier to click 'like' on a Facebook page rather than propel ourselves off our couches and onto to the streets like so many of our fellow New Zealanders before us.

That said, there are plenty of examples of Methodists protesting today's issues to challenge and inspire us - such as child poverty, social services, health care, the Living Wage, water quality and education. Often this goes unreported because the numbers of protestors are relatively small by comparison to days gone past.

How might we live in ways to stand up and be a strong voice for a just and fair use of power and resources? We might feel a bit like Isaiah (40:3). "A voice cries out in the desert: 'Clear a way for the Lord. Make a straight highway in the wilderness for our God.'" But should that silence our voices?

At the end of the day, the voice of hope, the voice of gospel grace, love and justice needs to be heard.

Principal VII

Our seventh and last principle undergirds the previous six. It is simply expressed thus: The Gospel of our Lord Jesus Christ contains the message that will promote the regeneration of society.

Gospel literally means 'good news'. The Good News is the teaching and revelation of Christ, particularly in the first four books of the New Testament.

"I have come that you may have life, and have it abundantly," John 10:10.

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you," Matthew 7:1-2.

"One of them was an expert in the Jewish Law. So he tried to test Jesus by asking, 'Teacher, what is the most important commandment in the Law?' Jesus answered: 'Love the Lord your God with all your heart, soul, and mind. This is the first and most important commandment. The second most important commandment is like this one. And it is, Love others as much as you love yourself. All the Law of Moses and the Books of the Prophets are based on these two commandments'," Matthew 22:35-40.

These are just a few of the Scriptures that reveal the teachings and good news of Christ.

The Social Principles of the Methodist Church can help us put the teachings and good news of Christ into practice. They can help us live out those core gospel values, be agents of transformation in our community, and allow God's Spirit to transform us.

The conclusion of the Social Principles says this: "Together we as individual Christians and churches make the commitment to live out these Social Principles and core values, and invite members of our church, in partnership with fellow Christians and communities of faith to do the same. We make this commitment together as members of Christ's body, led by the One Spirit, trusting in the God who makes all things new."

May you be the change the world desperately needs in the place where you live. May you be the blessing that God is calling you to be. May you empower and equip people to live a life with joy, peace, love and hope and may you find your own joy, peace, love and hope.

Rev Kathryn Walters is superintendent of the Central South Island Synod.

Israel Folau's hell

By Jione Havea
Israel Folau's anti-gay belief has set off a debate among some political and religious leaders, former and current rugby players, academics and people of good will in Aotearoa New Zealand and Australia.

The debate circles around freedom of religious belief, freedom of speech, the courage to resist the establishment (Rugby Australia) and whether Israel is a role model, an evangelical Christian and the pride of Pasifika people.

Israel dances to the tunes of the conservatives, and gives his tattooed body to their agendas and endorsements. He even threatens to walk away from rugby union, and he is talented and privileged enough that he can find a contract in the other codes. He will succeed because he is a good player, and he has many fans.

I will not be surprised if at that point he will claim that God rewarded him for his courage to shout (in the media) that gay people will go to hell.

What annoys me about the

debate is that no one bothers to check the basis for Israel's charge. He justifies his wanting to send gay people to hell on the basis of 1 Cor 6:9-10.

For anyone who is interested, please read this text, and you will find that it does not say anything about anyone going to hell. Rather, these two verses list those who will not inherit the kingdom of God. This list includes "men who have sex with men", but it does not say that they will go to hell.

Let me be clear: not inheriting the kingdom of God does not mean that the people on the list will go to hell. The domains of life are more than two: kingdom of God versus hell. There is also the domain of earth. 1 Cor 6:9-10 could thus mean that the people on the list will live longer on earth.

This suggestion is undermined by the Lord's Prayer, which links the kingdom of God with earth: "Let your kingdom come on earth as it is in heaven." Could the kingdom of God in 1 Cor 6:9-10 also be a reference to earth?

What does this mean for the people listed in 1 Cor 6:9-10?

Could this mean that they will not inherit earth (as the kingdom of God) and so may end up in heaven? These questions show that these two verses are not as simple as Israel reads them.

If you read 1 Cor 6:9-10 again, in the context of 1 Cor 6:1-11, you will see that the concern of the larger passage is about disputes that end up in court. That context makes sense of why slanderers (which has to do with defamation, rather than falsehood) will not inherit the kingdom of God.

In light of the larger context of 1 Cor 6:1-11, therefore, Israel has used the media like a court to slander his gay brothers.

Israel's courage to speak his faith has hurt gay people, many of whom are Christians and of Pasifika heritage. For me, 'religious freedom' and 'freedom of speech' do not give Israel, or any other Christian, the license to misinterpret biblical texts or to slander against brother or sister.

Jione Havea is Research Fellow in Religious Studies, at Trinity Methodist Theological College, Auckland.

Asian Christians have long histories, uncertain futures

By Hilaire Campbell
Half the world's Christians live in Asia and half of Christianity's history has taken place there, something that is not well known in the West.

This is the view of scholar Rev Dr John England, who has worked closely with Asian churches and the ecumenical movement there since the 1970s. John says the state of Christianity in the region is complex because it is so diverse within dozens of rich cultures and societies.

It is said that there is no such thing as 'Asia' because it comprises so many countries - from India to Korea to Indonesia - each with its own rich history and culture, its

own Reformations and Enlightenments. And there too more than 2000 languages are spoken.

People outside and even inside 'Asia' often say that Christianity is western and doesn't belong in Asia countries, yet its history there is ancient, its founder was Asian as are its foundation books. Churches of Asia spread through the many silk routes across a vast region, encountering

and exchanging with other religious traditions such as Buddhism, Judaism and Hinduism along the way. Although always a minority in their land many Asian churches pre-date any European churches, being active in ten countries east of Persia by the 8th century.

Christianity in China, as also in India, has a history therefore

dating from the 1st century, beginning we now know, with the Apostles and the early Church of the East. The modern 'missionary movement' is therefore only a later phase in that long story.

John believes that the issues facing Christianity in China, of religious freedom for minorities, inter-faith encounter and social justice, apply to all Asian countries. As in other countries like Pakistan, Vietnam or Malaysia, these issues are sometimes sharper in China.

But 'open' or public churches have proliferated in China since the Cultural Revolution ended (1976), attended by 'members', adherents and 'seekers'. Although subject to surveillance they are able to continue most normal activities, including that of theological education in over 20 seminaries.

There are also house or 'underground churches', which are not state sanctioned, for both Catholics and Protestants. Catholic members here do not accept locally elected Bishops, while many Protestant members do not accept The 'Three-Self Patriotic Movement'.

John says the Chinese government's Religious Affairs Bureau has become more accepting of all faiths except those practices which it deems to be superstitious. Provincial administrations differ greatly however as do the memberships of both 'open' and 'house' churches which sometimes overlap.

Almost every Asian country says it provides freedom for Christians and members of other religious minority groups to worship, publish, witness or protest at injustice. This is not so in recent history however, except in the cases of Japan, South Korea and Taiwan.

HONEST TO GOD *By Ian Harris*

Idea, energy, power

New Zealand is not backward in staging festivals of the arts. This year's schedule includes festivals in Auckland, Hamilton, Wellington, Nelson and Dunedin.

From music and dance to drama, the visual arts and contemporary literature, they

present a dazzling display of human creativity, all up front and personal.

Most of those who attend performances are likely to enjoy and evaluate them on that basis alone. It is possible,

however, to add another level to the experience by seeing events through the lens of the Christian doctrine that humankind is created in the image of God. In fact, the idea of God as creator and creativity in the arts are more closely intertwined than many people realise.

"God created man in his own image," says Genesis, "in the image of God he created him; male and female he created them." And the Hebrew word for image means just that, a likeness.

The declaration in Genesis is not, of course, a scientific statement of origins. It expresses a relationship between God (or Godness) and human beings. At the very least, it says that humanity is capable of reflecting this God/Godness.

Usually the relationship is expressed as one between creator and creatures, the one who initiates and those who owe their being to that act of creation. On the one hand is divine power and will, on the other, the duty to comply.

For people who think of God as a being with an existence independent of humanity, this lies at the heart of their faith.

There is another way to approach the metaphor, however, and that is the way of creativity. It builds on the idea that if God is portrayed as creator, and humanity is created in God's image, then one of the essential ways people reflect Godness is when they in turn are creative, even in quite humble ways.

Many years ago detective fiction writer Dorothy Sayers teased out the human creative process in a way that brought out remarkable parallels with the Christian understanding of God as creator.

She says any artistic work begins with someone's creative idea. The writer or artist envisages the completed work, so that in a sense the end is in the beginning. But at this stage there is nothing to show.

Time and effort, passion and sweat, false starts and endless revisions are needed to translate the idea into the appropriate outward form. Energy flows back and forth within the writer between the idea and its expression.

Yet it is the originating idea that controls the choice of episodes or phrases or brush-strokes to make them conform to the pattern of the whole work.

Beyond that double process is a third and vital element, the work's power to communicate to others. That can be known only in the reading/hearing/viewing of the finished piece, and it hinges largely on the talent of the performers and the responsiveness of the audience itself.

In one festival in Wellington, for example, audiences experienced the creative power of Bach's St John Passion or Britten's Noye's Fludde. Ideally, their experience of such works would have rounded out the composers' idea and the creative activity that lie behind them, and fulfilled the works in the consciousness of those who heard them.

While each of these three elements can be considered separately, the idea on its own is not the work, nor is the activity of the composers and performers that bring it to fruition, nor its power to communicate. The dynamic interaction of all three is needed to fully realise the work.

In other words, there is a trinity to be discerned in the creative act. Sayers says the remarkable thing is that this trinity mirrors in human experience what the early church sought to express through the Christian Trinity of Father (idea), Son (activity or energy expressing the idea) and Holy Spirit (communicative power).

A common mistake is to take each element of this Trinity on its own (or to use the more usual word "person", which originally meant an actor's mask, or role) and add them up to make three Gods instead of one. Another trap is to make the ideas so convoluted that ordinary mortals give up on them.

But as a symbol of the dynamic unity of idea, energy and power, this Trinity can be seen as both central to human experience and a window into Godness - and nowhere so clearly as in a festival of the arts.



Ian Harris



John England.



Methodist Trust Association

DISTRIBUTION RATES TO 31 MARCH 2018

	3 Months	12 Month Average
Income Fund	5.45%	5.44%
Growth and Income Fund	3.94%	4.37%

Income Distributions for the December quarter \$3,252,158

Investment is only available to Methodist Church groups

Contact email: info@methodist.org.nz

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PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator

Financing the Garden of Eden

The churches welcome the government's work to cut child poverty, increase wages, build houses, plant trees, and make policies and investments aimed at helping the climate.

The churches are involved in many of these efforts. Several churches, including the Methodist Church of NZ, are reducing investments in fossil fuel and coal. Some have divested fully.

The Anglicans are setting up a carbon offset scheme for church travel. They are dedicating the proceeds to Pacific climate work. We can develop resources and activities to teach children, and engage young people, and strengthen theological education on these topics.

A Public Issues group has prepared a draft climate justice policy for the Methodist Church. We want it to have relevant actions that link us to the major

agreements such as the Paris Agreement and the Sustainable Development Goals.

Between now and August we want to hear what members of the church have to say about climate justice.

Some change will come at the policy level. On the horizon is the Zero Carbon Act due later this year. Churches can bring a justice perspective to the issue of lowering fossil fuel emissions.

In March, the Prime Minister announced there will be no new fossil fuel exploration. Many church people took part in the campaign to achieve this.

In April the Swedish scientist Johan Rockstrom was here. Johan and others have developed the notion of planetary boundaries that mark the safe operating spaces for human activity. He says to operate safely will require a massive shift in mindset

towards a creation-centred worldview. This perspective sees humans as part of the whole community of life on our common home.

The science of earth systems can give us a view of creation over millions of epochs. The stable climate of the past 10,000 years, the Holocene, has provided the conditions for human-kind to evolve and expand. We could think of this as a 'Garden of Eden' period because we have had a stable climate with only a 2 degree temperature range. This means a 2-4 degree rise is very significant and could destabilise the earth.

Finance is critical. The Ministry for Environment has released a report on climate finance. In a nutshell, it says the way we invest money is important for economic stewardship.

Some corporates are already shifting their mindset towards sustainability. They are offering to be accountable for the way they use of resources and they are aiming for long-term financial, environmental and social returns.

The Methodist Church takes the performance of corporates on these grounds into account in its responsible investment policy. For example, corporates that use child labour and exploitative employment are excluded. Fossil fuel investments are excluded as far as it is possible to screen these out (though this can be difficult).

Companies depend upon broader social and environmental structures and services for their survival. At the same time, many of the global community's pressing issues can only be addressed with contributions from companies.

We need corporations to shift from short-term financial gain in the interests of shareholders, to long-term sustainability and pollution averse benefits. This can be done by reducing poverty, cleaning up rivers, careful stewardship of land, and lowering greenhouse gas emissions.

Churches have a strong interest in mission and climate justice. Because of our histories in ethical investing, churches can make an important contribution to toward integrated climate finance.

Responsible church investment currently has a priority on financial return to support mission. At the same time we need to be part of the change towards investment for climate justice with a focus on building pollution-free and socially-fair communities.

G'day and good luck

By Paul Titus

The May 2018 issue of Touchstone is my last as editor. I say this with both regret and relief.

I served as a reporter for Touchstone when it was established in 2001 and became editor in 2003. Seventeen years is virtually a generation that Touchstone has been a part of my life and that I have been invited into the lives of Methodist and Uniting rohe and congregations throughout the Connexion.

It has been a privilege to share the stories of the people called Methodist in Aotearoa. They are the stories of efforts large and small to expand and share the Good News of the Bible through reflection, fellowship, community service and activism.

They include stories of celebration and accomplishment as well as sadness and loss.

Touchstone has also covered many controversies - e.g., euthanasia, legalisation of prostitution, same-sex marriage, and free trade - in which good people have stood on the opposite sides of difficult issues.

I acknowledge those who have had the courage to share their views in public on these and other issues. Thanks to everyone who has written a letter to the editor.

As the official photographer, I have had the best seat in the house at Methodist Conference as presidential teams took office, new presbyters and deacons were ordained, and faithful servants of the church retired.

As a delegate to Conference, I have sat through some sessions of tedious but necessary business, but I have also been present when the Methodist Church has made momentous decisions.

These include the 2003 Memorandum of Understanding that allowed the ordination of gay and lesbian ministers. It was a decision filled with grace both because it allowed people who have long-been excluded to serve and share their gifts and

because those who opposed the move made space for it to advance.

This issue has been the most vexed during my time as editor. New Zealand and the world have moved a long way toward equality over the past decade, but it is still a sensitive topic for the Church, as evidenced by this very issue of Touchstone, which carries three stories on the topic, including Jione Havea's comments on Israel Folau.

Touchstone is a national paper so I have tried not to be a one-eyed Cantabrian. This has not always been easy given the trauma that the region has been through as a result of the earthquakes.

I do regret I have not been able to travel more as editor, for as the Maori saying 'kanohi ki te kanohi' goes, it is when we meet face-to-face that we get down to brass tacks and get to the real story.

Touchstone is a team effort. I want to acknowledge the crew of writers, artists, and proof readers plus our graphic designer Julian Doesburg and advertising manager Pieter van den Berg.

I should note that they and I have been paid for our work in Touchstone, and we should acknowledge those who have contributed their thoughts and creative energy voluntarily. They include Jim Stuart, Doreen Lennox, Rosalie Sugrue, Jan Fogg, Dianna Roberts, Andrew Doubleday and the presbyters and lay preachers who have contributed to our Reflection column.

It is also important to thank the liaison people who have organised and edited the Pacific language pages over the years. Most have been presbyters who did this work on top of their other pastoral duties.

Finally, I acknowledge the Methodist Publishing Board which provided guidance and support but also a free hand for me to pursue the stories of the church, wherever they led.

Methodist Publishing Board farewells Paul Titus

We are a people of stories. The Bible is full of stories of faith, failings, success and failure. They are the stories of ordinary people, prophets and kings. These stories help shape us and inform our faith.

We continue to tell the stories of the impact of Jesus, of seeking to discern and live out love. Since 2003, Paul Titus has been instrumental in helping the Methodist Church explore its faith and tell its stories.

Month by month Paul has engaged in conversation seeking insight into what is happening in our lives so that stories can be told and retold to inform and strengthen us.

It has not been his role to please everyone, or reflect certain points of view, but to let members of the Church, in all our diversity, have a voice. This is a task and role that Paul has fulfilled with distinction.

From the perspective of the Publishing Board, Paul has been a

delight and pleasure to work with. Totally reliable and dependable, Paul made being a Board member easy. From the perspective of the Church we are thanking a friend who has built and nurtured relationships with us, and month by month became part of our lives.

The Publishing Board, on behalf of the Church, wishes Paul well for his future. The Church will have the opportunity to formally thank Paul during Conference in Christchurch on Saturday September 30th.

The Methodist Publishing Board is in the process of appointing an Editor of Touchstone and Communications Officer. It is hoped to confirm an appointment in early May.

This will mean that Touchstone will not be printed in June. The publication of the July issue may be dependent on the amount of notice the new editor has to give to their current employer.

Touchstone will soon have a new editor



**SEE YOU
IN A MONTH
OR TWO.**

During the transition there will be no June issue and possibly no July issue. Thanks for your patience.

Love in the wind

**NOLA STUART
REFLECTS ON PENTECOST**

I remember the church bells ringing all through Balclutha, heralding the end of World War II. I was seven years old.

I recall the excitement, the celebration and joy. The shops were shut by lunch-time and people were making plans for welcoming men and women home, tempered by sadness that others would never return.

Many asked, 'Was it worth it?'

In a year when we mark the 100th anniversary of the end of World War I, a similar question was asked of the student body at our local college's recent ANZAC Remembrance service.

A good question, but as the stories of courage, sacrifice and resilience of local men and women who served overseas were told, there was no doubt students recognised the high price paid for our freedom.

This service caused me to reflect on the 'light' of Easter and the lectionary

readings leading to Pentecost Sunday.

Recently I read 'A Higher Calling' by Adam Makos, a story of two WWII pilots who 'met' mid-air over the coast of France. One was an American nursing his damaged aircraft, and other was a German flying in to finish the job.

Miraculously, Stigler, the German, was moved instead to fly alongside the other pilot, allowing him to escape the German 'flak-wall' which would have surely brought them down in the North Sea.

The book caused me to think deeply about 'being called' - called to serve King and country, called to serve a dictator, and called to serve Christ.

The lectionary readings for May offer opportunities to reflect, explore, and be challenged in our call to be the people of God.

Beginning at John 15 with a familiar metaphor of the grapevine, the readings ooze love. It is a great starting point as we

journey towards Pentecost.

The imagery helps us understand that, as branches, we are all family and friends connected to the source of life, (John 15: 9-17).

The lectionary takes us on a journey of teaching and practice, reminding us God's love and teaching becomes part of our DNA.

Grounded in Christ the vine, the love of God runs like sap through us, the branches, producing fruits of love.

God's love leads the way to courage, to kindness, to generosity, to collaboration and love. We discover joy in doing the right thing and responding to the promptings of the Holy Spirit.

Sacrificial love and compassionate love were present that day in the clouds over the North Sea. Stigler was a practising Catholic. He had rosary beads in his jacket pocket. Could we say love motivated this random act of kindness?

Jesus taught that you can't love God and not strive to love others. What we do for 'the least of these' links us inextricably with God.

"I tell you to love each other, as I have loved you and the best way we can show that we love someone is to lay down our life for them (John 15:12-13)."

As Stigler came alongside the American bomber, he saw through the gaps in the fuselage the dead and gravely wounded, and a courageous man determined to get his men home.

He had taken a great risk of being court-martialled to help the bomber escape. He longed to know if it was it worth it. You decide.

Footnote: 46 years later the two men met and CBS billed the story as a tale of redemption.

Nola Stuart is a member of the Riverton Union Parish, Southland and on the executive committee of the NZ Lay Preachers Association.

Why the Methodist Church?

FROM WHERE I SIT

By Andrew Doubleday

In 1938 William Sangster published a little book entitled 'Methodism Can Be Born Again'.

In the face of ongoing decline, it was a plea to the British Methodist Church to consider its trajectory, and to once again make the main thing the main thing, that is to rediscover the essential graces that Methodism offers and for which it deserves a place in the world.

After a two-year hiatus, this Methodist Conference meets in a new pattern of biennial gatherings. Our incoming Presidential Team is boldly inviting the church to depart from the age-old practice of picking over the bones of the past two years.

Instead, we will focus on the



Andrew Doubleday

challenges that face us in order to seize hold of the opportunities that may be presenting themselves. Wonderful.

Notwithstanding our current Mission statement, one of the challenges we face is defining who we are and, most significantly, what gospel we present to the world.

What are the distinctives that

Methodism has to offer to the contemporary world? And is the contemporary world interested? What is sufficiently compelling about our lives that others, not of our tribe, will want to join?

My conviction is that unless we put God at the centre - the God we meet in Jesus Christ - we are toast. Except for Pasifika, we have no future. We will fade as a mostly uninteresting relic of a past era which effectively morphed into a rather low-energy social club with little of transformative value.

The vitality of early Methodism was found in changed lives. People in desperate situations were brought from death, darkness, and despair, into life, light, and hope.

Their circumstances may

have changed little, but how they responded to them was radically transformed. This tells us that the inner life is the primary focus for change.

Even with the worthy goals of improving circumstances through championing social justice and getting our hands dirty in making a practical difference, while we ignore the call to life-changing, heart-strangely-warming encounters with the living Christ, we have missed our central call as the church.

Dr Martin Lloyd Jones was a physician who wanted to make a real difference in people's lives. He saw that only through Jesus Christ was life-giving transformation possible. He left being a doctor of bodies to take up caring for souls.

We too need to rediscover the mission imperative to be concerned for souls. Parts of our church do effectively and we see the results in their growth, both in number and effectiveness.

It matters not what else we do, what worthy projects we commit ourselves to. If we fail to locate the centre that is only found in Jesus Christ, we cease to be the church. We will die as a rather sad footnote in the history of Aotearoa.

My hope and prayer is that at Conference we will face seriously the crisis in which we find ourselves. Rather than seek solutions in further structural changes we must turn toward the God whose name we claim in repentance and yearn for a fresh start.

UCANZ has a moving experience

*Adrian Skelton
UCANZ executive officer*

Having shifted house only late last year, I was aware of the effort but also the emotions involved in moving from one place to another. Now the UCANZ Office has shifted from one side of Wellington to the other - from the cosmopolitan 'culture' of Courtney Place to the precinct of Parliament.

As for effort, we had the professional efficiency of the removal firm Crown. Crown often carries out contracts under the Cooperative Ventures Removal Scheme, which covers the removal costs of incoming ministers for CVs who are members.

This professionals' effort was supplemented by many days of preparation by administrative assistant Robyn Daniels and myself. One element in this was doing 'triage' on the filing system: some to archives, much retained for continuing access, a fair amount for file 13.

There were also occasional happy



UCANZ's new home at the Anglican Centre in Thorndon.

discoveries, such as photographs, and sobering moments including a five year strategy document from earlier this century, that now reads like ancient history. Such is the pace of change in the Church.

Emotions around the move include anxiety. Have we remembered

everything? Phones? Power? Photocopier? Then the reconnections... we had no Internet for a day. (Did you miss us?).

The biggest change is the people around us. No longer do we rub shoulders with Kiwi Financial and the Kakapo Ink tattoo parlour. We

have been elevated to the third storey of the Anglican Centre, near the Cathedral, and we have morning tea with the erudite and jovial crew of the Wellington Diocese.

It has been a good move, occasioned by the need for earthquake strengthening of our old premises. It is ironic that we are now in an even older building (see picture) which was originally the gift of a grateful nation to the widow of Prime Minister Seddon.

But it is the people who make the difference. To have sympathetic people around you - and we have - is surely more important than the colour of the wallpaper or the number of square metres occupied.

For those who need to know, our new address is 18 Eccleston Hill, Thorndon, Wellington. The postal address is PO Box 12 046, Wellington 6144 and the UCANZ direct dial is 04 471 8593.



Trinity Methodist Theological College

Essays explore future of theology in Aotearoa

In 2019, Trinity College celebrates its 90th anniversary and to help mark the occasion the College is sponsoring a volume of essays on the future of theology and theological education in Aotearoa New Zealand.

The working title for this book is 'Thresholds of Theology', and it is co-edited by members of the Trinity College staff: Jione Havea, Nasili Vaka'uta and Emily Colgan.

The volume is an ecumenical effort and along with contributions from Methodists, it will include articles by Anglican, Presbyterian and Catholic scholars.

Maori and women are well-represented among the authors. Nine of the 15 contributors are women and five of the women authors are Maori.

Jione explains that one of the aims of the volume is to explore how we can do theological studies in a way that is appropriate for Aotearoa New Zealand and the Pacific. In addition to attention to tangata whenua matters, it has a focus on how migrants do theology in Aotearoa.

"Pakeha brought the Gospel and theology here, and in some ways they have not let go of it. Often the theology written here is traditional in the Western sense. What would it mean to construct and teach theology for a bi-cultural and multi-cultural Aotearoa?"

"Pasifika migrants who have come to Aotearoa hold onto their missionary theology. It is only with the second and third generations of Pacific Islanders who are raised in Aotearoa that ideas become more flexible."

The volume explores not just theology but



Jione Havea, theological education.

"The majority of theologians trained in the Islands over the past decade work with post-colonial ideas but they have difficulty embodying those ideas when they enter ministry. There is

a big difference between theory and practice because churches in Tonga, Samoa and Fiji are very traditional," Jione says.

One of the themes explored in the volume is doing theology in cultures with strong oral traditions. Rev Keita Hotere's article asks how theology can be better developed and taught in a way that suits oral cultures.

In early April, 12 of the contributors to the volume held a symposium in which they shared their works in progress. This allowed them to get constructive criticism and pick up themes that their colleagues are working on.

The editors intend to have the volume published in time for the Trinity College anniversary.

Welcome sign for Trinity College's first deaf student

Johanna Brens (QSM) is a first year student in the Certificate in Lay Preaching course at Trinity College. She is the first deaf student to attend the College. Here is her story in her own words.

Kia ora and hi folks,

I am Johanna and I am a member of New Zealand's deaf community. As a pre-schooler I had moderate to severe hearing impairment and at times I was fully deaf due to severe ear infections. I grew up attending mainstream schools with periodic assessments at the Kelston School for the Deaf (as it was known back then).

Nowadays, I have profound deafness in one ear and severe-to-profound deafness in the other. I gain some benefit from powerful digital hearing aids.

I grew up attending Anglican and Baptist Sunday schools and became a Christian in my early teens at a community church. I was baptised at the age of 15 and have fellowshiped mainly at Baptist churches. I occasionally attended St Giles Presbyterian Church where there was a small group of deaf people and a lady by the name of Helen who signed the songs and services.

Whilst I was a student in Christchurch I attended Spreydon Baptist Church where Margaret signed the services and songs for a small group of deaf people.

Whilst on placement in Auckland, I met Rev Edna Garner who encouraged me to attend the Auckland Deaf Christian Fellowship. That was more than 28 years ago.

Later Sandra Gibbons started leading our services while she was



Johanna Brens and Marco with other members of the Trinity College's 2018 student body.

studying to be ordained. Sandra retired from ministry last year, but before she did she encouraged several members of the Fellowship to help lead our worship services. Recently four of us completed lay ministry training to administer the communion sacraments.

Since I was young I wanted to work with Deaf people and be a nurse or occupational therapist. I never envisioned becoming involved in church leadership until Sandra encouraged me. My confidence in my ability to help lead worship has grown in recent years.

Over the years our Deaf Fellowship has received pastoral oversight from the Anglican and Methodist churches in Auckland. The majority of support has come

from Methodist ministers, Auckland Methodist synod superintendent Rev Marilyn Welch and Rev Chris Harris of the Anglican Diocese of Auckland.

A few years ago our Deaf Fellowship officially became known as a Local Ecumenical Project and came under the umbrella of Uniting Congregations of Aotearoa New Zealand.

New Zealand has a relatively small deaf community. Our committee and fellowship are keen to encourage more people to attend our services and social activities with God's leading and direction.

I applied for lay ministry training at Trinity College in December 2017. Sandra, Marilyn, Trinity College academic registrar Nicola Grundy,

lecturer Rev Mary Caygill and other staff have prepared the way for me to attend Trinity College.

Nicola has helped with funding applications to pay for NZ Sign Language interpreters who are familiar with church signs.

Trinity College and John Kinder Library staff and students have all been very welcoming and accommodating toward my hearing dog Marco and me. In February, Sandra, Marco, my interpreter and I attended my interview with Nicola and Dr Emily Colgan. A few days later I went through orientation and the Service of Beginnings at the College, where I had the assistance of two New Zealand Sign language interpreters.

In early March I was one of 16



Johanna Brens with hearing dog Marco.

students who started the block course 'Exploring the Bible', which included amazing lunches and morning and afternoon teas.

We have received caring hospitality, resources and support from staff and students and have a wonderful resource in the student centre which is close to the College. We appreciate the warm, welcoming, community atmosphere and thank Emily for her interactive and challenging lectures.

Thank you to Trinity College, the Smethurst Trust Fund, New Zealand Ministry with Deaf Trust, and Auckland Deaf Christian Fellowship for funds to meet the cost of interpreters during my training. Without this I would not be able to take up this opportunity.

Chester Borrows - Politician and preacher

By Paul Titus

A lay preacher and former minister in the National Party-led government says the Gospels should challenge us to think seriously about our lives and how we can become salt and light in our communities.

Chester Borrows represented the electorate of Whanganui for four terms, 2005-2017. After the 2011 election, Chester was appointed Minister outside Cabinet for Courts and Associate Minister for Justice and Associate Minister for Social Development.

After the 2014 election he became the Deputy Speaker of the House, and in the 2018 New Year Honours he was made a companion of the Queen's Service Order for services as a Member of Parliament.

Chester is something of a contrarian. He says former Prime Minister John Key called him National's 'lefty' because he retained his concerns for social issues from his former time as a member of the Labour Party.

Despite the tag, John Key encouraged him to share his views with his colleagues because he thought it was

something they should hear.

And while Chester says we have to support the unemployed and disadvantaged, he also thinks people must take responsibility for their own lives. Therefore, he supports policies that are not popular with the centre-left, such as 'work for the dole' and military-style camps for troubled young people.

Chester says he takes his faith seriously. He is an elder and lay preacher at St John's Presbyterian Church in Hawera and a civil marriage celebrant.

His experience in the church is an ecumenical one. He grew up in a family that belonged to the Associated Churches of Christ but attended Stoke Methodist Church because he felt more comfortable there and that is where most of his mates went.

He taught Sunday School while he trained as a police cadet. He served in the police for 25 years with postings in Nelson, Wellington and Auckland before he was appointed the sole charge officer in Patea.

"I was in the Labour Party until 1987. When Rogernomics came along, Labour became a

neo-liberal, free market party and basically defecated all over its social conscience. That was a big catalyst for me to join the National Party," Chester says.

"Richard Prebble did away with the work-for-the-dole PEP scheme. Under PEP, the unemployed were busy all day and too tired to cause trouble at night. It also kept them work ready, which they are not if they sit on their bums all day watching television. Crime blew out of proportion after that."

Chester says, as someone from the social sector, he was a rarity in the National Party.

"Most members of the party were business people, farmers or professionals. I felt like a fish out of water and mostly just listened for the first few years. When I did speak out about my life experience I was well received, however."

While he was a minister, Chester did a lot of work to reform the youth justice system.

"We developed the Youth Crime Action Plan that would have had input from 10 different government agencies. It was well received but the government



Chester Borrows and wife Ella during a recent visit to Alberta, Canada.

agencies did not implement it.

"The problem is that politicians and officials are isolated and do not deal with families or people on the front line - teachers, police or health professionals.

"When I went to Parliament, I expected people would work together to solve real problems but often politicians won't support a good idea if it comes from another party."

Chester says his congregation in Hawera has 100 worshippers including a large group of adults in their 30s, 40s and 50s.

His sermons tend to focus on how social issues can be

addressed by following Christ and how to we can apply the New Testament and the parables in today's context.

"It is refreshing to be in church and be challenged about your Christian walk and how you can make it stronger. The Gospel can get people to climb out of their boxes and see what is happening in the world," he says.

These days Chester works in the community helping NGOs with strategic planning. He is also a motivational speaker and gives after dinner speeches as well as public talks on justice issues. He also paints landscapes as an income-generating hobby.

Woodville Union Parish sings its final hymn

By Paul Titus

After more than 140 years, the Manawatu town of Woodville no longer has a worshipping Methodist congregation.

St James Union Parish Woodville held its final service on Sunday 15th April. The Methodist-Presbyterian Uniting Parish was formed in 1974, nearly 100 years after the first Methodist congregation was established in the town.

St James Parish treasurer Leone Compton says the dissolution was a sad but still uplifting occasion. Several members of the Parish were descendants of the men and women who established the Church 140 years ago.

"The congregation had become too small and too elderly to continue, and we were eating into

our financial reserves," Leone says.

"We were sharing our minister, Rev Brenda Marshall, with St Paul's Church in Pahiatua, and when she retired at the beginning of the year, we decided to dissolve the parish."

Leone says most members of the congregation will now worship at Holy Trinity Anglican Church in Woodville.

In 1876, a group of Methodist settlers in the district began to meet in a local home and established the Methodist Church of Woodville. In 1883, a Church was constructed on the present site and this was replaced in 1957 by the current brick building.

In 1885, a group of Presbyterians met together for services in the local school and in 1888 constructed their first church, which was replaced by a new



Woodville Union Parish held its closing service on April 15th.

church on a different location in 1910.

When the Cooperating Venture was formed in 1974, the combined parish retained the Methodist church and hall buildings and Presbyterian manse and sold the other properties.

During the 44 years of union, Woodville Union Parish has provided Sunday school, youth groups, Bible in Schools, a food bank, annual picnics, and cooking sessions.

The women of the Parish have run Women's Fellowship and Friendly Circle, and the parishioners have participated in local radio programmes, ANZAC services, and combined church services.

Chair of the Parish Council, Jim Worboys, is the great-grandson of the first resident minister at the Woodville Methodist Church, Rev JW Worboys. Jim's grandfather, SE Worboys, served many years as senior circuit steward, and Jim's father



Leone Compton (left), Jim Worboys and the other members of the Woodville congregation.

was parish steward.

Jim and another parishioner, Jean McKinlay, were on the St James Parish Council since its inception in 1974. Jean and her sister, Kath Bly, are great granddaughters of John Lloyd, who presented a large bible to the Methodist Church in 1887. With the closure of the Union Parish, the bible has been returned to them.

"Over the years the Woodville Church has had great service from its ministers and I have been blessed to have known them," Jim says.

Former ministers and their partners who attended the closing service were Wendy Thornburrow,

Brenda Marshall, Barbara and Robert Allan, David Harding, and Malcolm and Helen Wall.

Leone says the final service was touching. Highlights were the lovely singing and inspirational message from Wendy Thornburrow, who spoke on Exodus and the need to remember the past with gratitude and to embrace the new with excitement, trust and hope.

The St James church building, hall and land will be sold with returns divided between the Methodist and Presbyterian Churches as per the partnership agreement.



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ST JAMES CHURCH
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Kiwi reaches top gear of Inner Wheel

By Sophie Parish
Methodist lay preacher Joanne Gaudin will soon be a director on the international board of the service organisation, Inner Wheel.



Joanne Gaudin.

Inner Wheel is one of the world's largest women's voluntary organisations. It has a 100,000 strong membership across 100 countries. Wives of Rotary members founded Inner Wheel in Manchester, UK in 1923.

It is an organisation of and for women dedicated to building lasting friendships on the value of service. Women volunteer their time and services, fundraise, and help women and children lead better lives.

Inner Wheel New Zealand (IWNZ) has 50 clubs with some 1400 members and last year volunteered more than 35,000 hours of service to their communities.

Joanne has been a member for 15 years and will join Inner Wheel's international board in July.

"My journey began in the 1970s when my mother was involved with Inner Wheel and my father was a Rotarian in Napier. I would often go with my mother to Inner Wheel groups as a young girl.

"When my husband and I moved back to Napier 15 years ago, I became a member, partly because I knew how inviting and caring the people were at the Ahuriri Club."

She recently attended the 17th triennial Inner Wheel convention, which took place in Melbourne in April. It attracted 1400 members and included workshops on encouraging younger women to join.

"We want to develop leadership opportunities for our members and support them so they can stand up and run things here in NZ and

internationally," Joanne says.

One of Joanne's roles on the international board will be to help move the organisation into the technological age and make it more attractive to younger women.

"Businesses and organisations around the world are changing their business models. We want women looking for an organisation that gives back to them and helps them grow their skills in leadership. We want our members to become life-long learners," she says.

IWNZ has recently partnered up with Look Good/Feel Better organisation, which supports women undergoing treatment for cancer.

"We are excited about this opportunity to work alongside Look Good/Feel Better and assist these strong women on their journey. Our members help as makeup artists and make morning tea.

"It is rewarding to be part of the support team but the funny thing is that you get more back than you give. The hearts that are touched the most are our own."

Joanne and her husband Jim are active lay preachers in the Napier Methodist Church. They also work with the homeless and last year organised the Napier Community Christmas.

"If you would like to fulfil the Wesley Creed of serving wherever you can, when you can, to all that you can, think about joining Inner Wheel. We only meet once a month and the minimum age to join is 18."

Joanne encourages women who would like to join to look up Inner Wheel in their local area or visit the IWNZ website or Facebook page.



Rev Augusten Subhan (standing) with members of the Kaitaia congregation at their Lake Ngatu picnic.

Kaitaia church makes difficult transition

On Sunday 22 April, Kaitaia Union Parish held a worship service and picnic at Lake Ngatu, near Ninety Mile Beach.

Parish steward Olwyn Ramsey says the weather was perfect and the sky was ablaze with light and warmth.

"The water in the lake was quite rough from the stiff breeze but the sound of the lapping water and the cabbage trees swaying in the wind was pleasant.

"About 30 people were present with picnic baskets and primus for the always popular cup of tea. Even the guitar wasn't left behind."

Olwyn says the Parish's new presbyter Rev Augusten Subhan told the picnickers that 'Jesus is around, walking the lake', which set the atmosphere for the day.

"We were surrounded by God's magnificent creation. Augusten's message to us that morning was from Luke 24:13-35, the Walk to Emmaus. As we sang hymns, you could hear them echoing round the surrounding hills and across the water."

Then there was food, of course. This was followed by musical chairs and a game of badminton.

"We were surprised to learn that our new pastor is a volleyball player. We were entertained amid much hilarity," Olwyn says.

Augusten is the first Methodist appointment to the Kaitaia Union Parish for 20 years.

When the time came to switch from

Presbyterian to Methodist oversight, the Parish considered ending its union agreement because it was concerned about the Methodist Church's stance on same-sex marriage and on gays and lesbian people in ministry.

The Methodist Church's Northland Area superintendent Rowan Smiley had six meetings with members of the Parish to work through the Methodist appointment process, which matches ministers with a congregation.

"The Kaitaia congregation has a conservative theology and they wanted to maintain that," Rowan says.

"We explained that our appointment process is one of sensitivity and prayerful consideration. We do not want to appoint a presbyter to a parish where it is not safe for that person or for the parish."

Originally from India, Augusten has an evangelical background and was a good match for the congregation. He joined the Kaitaia congregation in February and says he is enjoying getting to know the people.

"It is a congregation of good Christian people who listen closely to the Bible," he says.

Augusten says the Kaitaia Union Parish is very active in the community. It has a large youth group that often joins with youth groups from other churches in the community.

The Parish also provides a free community meal every Monday. It funds the meal and parishioners prepare the food.

Social work not for the faint-hearted

By Carol Barron, Methodist Alliance national coordinator
The Methodist Alliance put in a submission to the Social Services & Community Select Committee on the Child Poverty Reduction Bill. The purpose of the Bill aligns with our vision for a just society in which all people can flourish.

The Bill is a significant advance and we hope it will provide more opportunities for the government and our member organisations to work together to reduce the effects on poverty of children.

The housing shortage and homelessness are consistent themes reported by members of the Methodist Alliance. We recently met with Associate Minister for Housing and Urban Development Jenny Salesa to discuss the housing options and services Methodist Alliance members provide.

Many of the housing services come with support from skilled professional staff. Some are social workers, and it is said that 'social work is not for the faint hearted'.

This is especially true in our uncertain times. There is a lack of services for prevention and early intervention and a rising threshold of eligibility for access to services.

Social workers are not in it for the income; they are in it for the outcome. A truly great social worker is hard to find, difficult to part with and impossible to forget. People understand what doctors and police do, but few people understand what social workers do.

Sienna is an example of the people social workers stand beside. Sienna is a 45-year old single mum with an eight-year old son. She is a domestic violence survivor, and her former partner and father of her child is now in prison.

She has mild mental health issues and a history of drug and alcohol use. Sienna lost her tenancy when the landlord terminated her lease and moved his family in.

Sienna lived in her car for four months before moving into transitional housing. She now gets her full entitlement from Work & Income. Her son is enrolled in a school. To provide consistency in his education, Sienna has kept her son enrolled in his school on the other side of town. She spends \$50 a week in petrol to take him to school.

After this and other expenses, Sienna has \$55 a week for groceries for her and her son. She asked Work & Income for additional support but was declined. She uses food parcels occasionally to top up the cupboards and occasionally her parents give her meat.

Without this support she is not sure how they would eat. Costs like school uniforms, stationery, car registration and insurance are hard to budget for.

Social workers work with people others have given up on to restore their self-confidence. Every day, social workers are faced with the inequalities inherent in society, unequal power, stigma, violence, abuse, neglect, grief and loss. Yet they work with hope and a sincere belief that people can change.

Social workers seek to enhance

people's capacity so they can address their own needs. They respect the inherent dignity and worth of a person. They treat people respectfully and are mindful of individual differences and cultural and ethnic diversity.

If you want to find out more about how you can support the work the Methodist Alliance or your local mission does, please feel free to contact me, or your local mission.



Help families live better lives

Every child has a right to a good start in life. Everybody has dignity and worth in the sight of God.

Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.

Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

You can make a donation to your local parish, one of the Missions, or the Methodist Alliance. Please contact Carol Barron for more information on:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services

METHODIST ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA

Pacific churches face big challenges



Francois Pihaatae (centre) with CWS's Trish Murray (left) and Pauline McKay.

In April, general secretary of the Pacific Conference of Churches (PCC) Rev Francois Pihaatae met with Christian World Service to discuss recent work.

Over the last nine years PCC has brought together people from across the region to focus on renewal, governance, and moral and social justice. Using the framework of exile, Francois has encouraged the churches to hear God's call for freedom.

"One of my priorities has been to revive the ecumenical spirit in our churches. It has been dormant," he says.

PCC has taken a lead on a number of regional issues, notably climate change, nuclear contamination, ending violence against women by training male advocates, and self-determination

especially for West Papua.

PCC successfully lobbied for recognition by the Melanesian Spearhead Group where it now has associate membership along with Indonesia. It has facilitated discussions between four West Papuan groups to form the United Liberation Movement for West Papua.

Using links with the World Council of Churches and United Nations, PCC continues to raise awareness of the plight of West Papua. Two West Papuan Churches are members of PCC.

Francois says the people of Kanaky (New Caledonia) face a referendum later this year. Like West Papua, migration is changing the demographics and, he says, even if the indigenous Kanaks vote for independence in November, France won't allow independence.

The control of the ocean surrounding New Caledonia and French Polynesia are not something the government wants to lose, he says.

The nuclear issue is the most important says Francois. Test site Moruroa Atoll is cracking and will produce a 20-metre tsunami carrying large quantities of nuclear waste when it collapses. He noted France has an evacuation plan for the 50-60 soldiers on the island but not for the 300 people who live on Tureia Atoll a few kilometres away.

Growing numbers of babies are born with deformities and cancer levels are

increasing. In 2016, the Maohi Protestant Church, of which Francois is a minister, took France to the International Criminal Court over the harm caused by 30 years of nuclear testing.

Francois issued an open invitation to the General Assembly which will be held at the Free Wesleyan Church in Manukau starting October 26.

When Francois finishes his term at the end of the year, he will return to Maohi Nui to continue the work of Moruroa e Tatou and work with others on the case.

He expressed thanks to CWS for many years of partnership and the annual grant.



Join Operation refugee to support Syrian and Palestinian refugees

Be part of the refugee lifeline

Christian World Service has launched Operation Refugee 2018, a five-day challenge to live on the same food as in a refugee emergency food parcel.

This year's challenge runs June 16-20. Operation Refugee Lite is a two-day version designed for students.

CWS is fundraising to support the Department of Service to Palestinian Refugees in Jordan and Lebanon with whom it has worked since 1949. DSPR has been providing emergency food and clothing, education, medical care and education to refugees from Syria since the conflict began seven years ago.

Funds are raised on line and in person. Last year the Methodist team topped the team section. Organiser CWS's David Lawson is challenging them to do much more.

Once a participant has raised \$87 - enough to pay for a good quality food parcel in Jordan for a family of six - CWS will send a food box containing lentils, chickpeas, kidney beans, fish (which can be traded if participants are vegan or vegetarian), flour, vegetable oil and salt. To save costs participants supply their own rice. Participants earn fresh vegetables and other ingredients by meeting fundraising goals.

CWS national director Pauline McKay says support for Operation Refugee is growing as people realise they can do something a little different to help Syrians.

"Last year participants raised \$61,000. Donations were matched by the New Zealand Government.

"Mothers of young children were delighted to receive emergency food supplies, good quality winter clothing for their infants, training in setting up a small business and free medical care. Students could have extra tuition and opportunities for sports and cultural events," Pauline says.

More than 5.6 million people have fled Syria and are sheltering in neighbouring countries including Jordan and Lebanon. A further 6.1 million are displaced inside Syria. Of the 1.7 million school-aged children, 43 percent are not in school.

Parishes are also encouraged to support Syrian refugees on Refugee Sunday, 26 June. Worship resources for Refugee Sunday will be available mid-May.

More information is available at the website: cwsoperationrefugee.nz or contact David Lawson or 021 671 430.

Christianity in Asia

From Page 6

"In all other countries there are in varying frequency physical attacks, imprisonments, abductions or even killings," John says.

Yet he believes Asian churches can teach New Zealand churches much about concern for human community. Their concern for social justice and peace, and their respect for land are central to their practice. The Christian Conference of Asia, works closely alongside them in these concerns.

Apart from the three volumes of the Research Guide to Asian Christian Theologies (2001-2004) which John edited, his published books include

Living Theology in Asia (1981), Hidden History of Christianity in Asia (1996), the co-edited volume Doing Theology with Asian Resources (1993) and - with his late wife Rita -- Ministering Asian Faith and Wisdom - A Manual for Theological Librarians.

In 2016 John donated a collection of 8,000 works on Asian theology, history, religion and culture that he and Rita collected to the Hewitson Library, Knox College at the University of Otago. Each year a series of public lectures on Christianity in Asia is held at the College to highlight the Rita Mayne England Asian Studies Collection.

June 16-20 | 2018

Be the lifeline
Operation Refugee

THE ULTIMATE CHALLENGE SUPPORTING REFUGEES

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CWS
action against poverty
and injustice

Colourful question, no easy answers

By Filo Tu-Faleupolu

The Methodist Church of NZ has been standing on the edge of an important question. Generations of church members have considered this question from a safe distance.

Whether we will answer the question or find a solution is still to be determined. The conversations we have had and the conversations we will have seem to be our greatest barrier.

Sinoti Samoa recently took to the road, working its way around the Samoan Synod to deliberate upon and hopefully clarify the vexing question: What is the feeling of Taiwi on gay and lesbian leadership within the Church?

This is a taboo topic amongst many Pacific cultures, so it surprised me that Sinoti Samoa took the initiative to put it out there in the District Synods as a workshop. Equally important was the emphasis on having young people involved in the discussions.

Samoan and other Pacific cultures carry some very challenging traditions and customs that are contrary to how young people like to live life here in Aotearoa. The

typical stories, lessons and memory verses we hear is that that our parents traversed the great Pacific Ocean to forge a future for our families. And believe me, it's true!

It is very hard to find anyone with Pacific descent in New Zealand who does not have links to their motherland. What those who made the journey did not expect, however, was that the Land of the Long White Cloud would challenge their way of life.

Traditions and customs carry both blessings and hindrances. The challenge facing the generations born in New Zealand compared with the generations of parents born in the Islands has not been easy. Take it from a second-generation male caught between the beauties of my descent, and the challenges of adapting to the land I call home.

New Zealand has been a leader in matters relating to same-sex marriage and equality. The Methodist Church has also been at the forefront in controversial spiritual matters.

However, our Pacific members have also remained firm on the principle that we would support the church moving forward under a Memorandum of Understanding.

So, what is Sinoti Samoa doing?

What is so important for Pacific people that they hold themselves apart from this topic?

The workshop focused on three areas I call culture, spirituality and life experience. It provided a safe space for the Wellington District to engage with facilitators on these three areas.

Those leading the discussions provided ample content on Samoan culture, spirituality and theology and invited questions and comments from participants.

It was refreshing to hear the struggles of those trying to form opinions, together with the firmness of those who were challenged because of what they saw as threats to their traditional upbringing and understanding of what it means to be Samoan.

Most fascinating of all was the fact that we were having this conversation.

The workshop would not have been complete without the words of young people. The 'life experience' section open a space for fathers, mothers and youth to share their



Sinoti Samoa is seeking young people's comments on gay and lesbian leadership in the Church.

thoughts and feelings.

The holistic engagement ensured that all generations were able to share their perspectives. The young people took to the stage and spoke openly and honestly.

The challenge for all our young people - and the rest of the church - is to further discuss and engage as much as we can, until together we can reach a unanimous decision that allows us to be children of God despite all our differences.

What was the question again?

Kidz Korua!

WELCOME TO KIDZ KORUA MAY 2018!

Have you noticed that the days are becoming cooler and shorter, and the leaves on many trees are changing colour and falling to the ground?

I like to walk through the fallen leaves and feel the crunching beneath my feet!

When you read this we will have celebrated Anzac Day and many of you will have celebrated Faka Me. I would love some pictures that show us what you did on these special occasions.

This month the children from Upper Riccarton and Hamilton East children share how they celebrated Palm Sunday.

Palm Sunday action

For the Fijian congregation of Hamilton East Methodist Parish the 2018 Palm Sunday theme 'Let the Children Live'.

The kidz celebrated the occasion with action songs and memory verses that told the story of the special day. They performed these for the congregation.



The kidz at Hamilton East performed action songs for the congregation on Palm Sunday.

Special donkey for Palm Sunday

The children at Upper Riccarton Methodist Church had lots of fun creating a Palm Sunday donkey from cardboard cartons.

A member of the congregation, Bob Brown, collected most of the boxes used to make the donkey. The boxes Bob collects have also been used to make robots and other creations at the church and a local pre-school.



Bob Brown (seated) collected the cartons that the Upper Riccarton kidz turned into a donkey for Palm Sunday.

For your Bookshelf

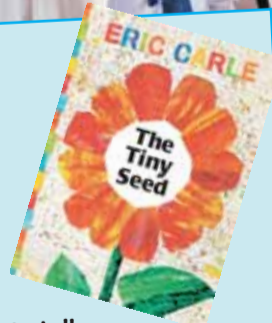
The Tiny Seed

By Eric Carle

Aladdin Picture Books, 36 pages.

This is a beautiful book that is illustrated using collages to tell an exciting nature story. Wild autumn winds (a bit like those we have been having recently) scatter the flower seeds carrying them far and wide.

All sorts of things happen to the seeds. Some get eaten and some are trampled on until only one is left to grow. Written more than 40 years ago this still remains a wonderful story.



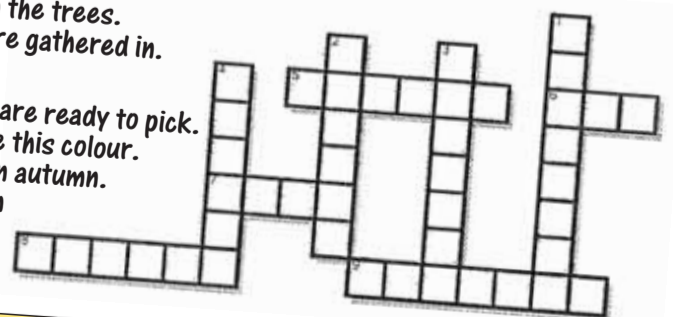
AUTUMN CROSSWORD

ACROSS

- 5 Autumn weather is this.
- 6 The last month of autumn in NZ.
- 7 Used to clean up the leaves.
- 8 They fall from the trees.
- 9 When crops are gathered in.

DOWN

- 1 They ripen and are ready to pick.
- 2 Some leaves re this colour.
- 3 This is cooler in autumn.
- 4 These fall from oak trees.



What are the kids in your church up to?

Kidz Korua wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox02@gmail.com or to tituschch@gmail.com

ON SCREEN

A Film Review by Steve Taylor



MARY MAGDALENE

This year 'Mary Magdalene' the movie was my Maundy Thursday religious experience. It provides rich Gospel reflection, whether watched pre- or post-Easter.

The reputation of Mary Magdalene was ruined by Pope Gregory, who in 591 preached a sermon (Homily 33) that wrongly called her a prostitute. Sadly he never bothered to correct his error.

Mary Magdalene, the second most mentioned woman in the Gospels, became tarred by the church with a label neither deserved nor Biblical. In the Gospel, Mary is introduced in Luke 8:2, named alongside Joanna and Susanna as one who journeys with Jesus.

In Luke 7:37, an unnamed woman who "lived a sinful life" anoints Jesus. Quite how an unnamed sinful woman became, in the homily of Pope Gregory, a named prostitute named Mary has never been made clear. Nor why it took the Catholic Church over 1500 years to clarify a Papal mistake.

Nevertheless, on 3 June, 2016, the Catholic Church finally relented. Pope Francis gave Mary a feast day to honour her witness as the first to give testimony to the Risen Jesus.

This film is an imaginative response. It locates Mary alongside

Jesus on the journey toward Jerusalem. Women are portrayed as leaders, learners, baptisers and blessers. The scene in which Peter (Chiwetel Ejiofor) follows Mary (Saoirse Ronan) down a long mountain track to a well, all the while protesting that he understands Jesus' (Joaquin Phoenix) commands better than she does, is a moment that will find many a woman nodding in sympathy.

The teaching of Jesus in relation to forgiveness is sensitively applied in relation to women's experience of rape and gender violence. Mary's intuition becomes a source of revelation, honouring different ways of knowing that are essential in Christian discipleship. In other words, the movie celebrates what women bring to the mission of God.

Jesus movies are difficult to direct, given the ending is so well-known. Director Garth Davis animates a predictable plot by a powerful portrayal of the first century Roman rule.

A sequence of economic injustices is artfully woven into the life histories that shape the call of disciples. Thankfully, and unlike 'The Last Temptation', the movie avoids any sexualisation of the relationship between Mary and Jesus. The result is a dignifying both of love and gender.

The only blemish is an ending which seems to draw from the Gnostic 'Gospel of Mary'. The Gospel of Mary was discovered in Egypt in 1896. It was not made public until 1955. The most complete text still misses ten pages, including a section from after the Resurrection in which Mary moves from sharing her first-hand experience of Jesus to an ecstatic vision.

This missing section seems to resource the movie Mary Magdalene. The result is a blurring of lived experience and ecstatic vision and a weakening of the claims for historical accuracy so carefully built in the pre-crucifixion narrations of first century Roman economic exploitation.

Despite this post-Resurrection wobble, this film is a rich embrace of Jesus as justice-seeking activist and contemplative seeker. This is an Easter Jesus worth following, whether 1st century peasant or 21st century #metoo activist.

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

PAUL AND HIS WORDS

The Apostle Paul didn't write all the words dispatched in his name and the editor Paul didn't write all the words dispatched in his newspapers.

But it is through Pauline inspiration that the good news of The Church, and our church, has been presented with dedication and flair. Thanks Paul.

(These texts come from various Bible translations)

Bible Challenge

Give thanks in all ___ for this is God's will	T _____	1 Thes 5:18
Prove all things, ___ fast that which is good	H _____	1 Thes 5:21
The fruit of the Spirit is ... patience, ___ goodness...	I _____	Gal 5:22
You know that your labour in the Lord is not in _____	N _____	1 Cor 15:58
That through the church the wisdom of God ... be made	K _____	Eph 10:3
Love one another with mutual _____	I _____	Rom 12:10
For all have ___ and come short of the glory of God	N _____	Rom 3:23
The testimony of Christ has been ___ among you	G _____	1 Cor 1:6
Now faith is the assurance of things ___ for	O _____	Heb 11:1
Do not be ___ to this world, but be transformed	F _____	Rom 12:2
Contribute to the needs of ... extend ___ to strangers	P _____	Rom 12:13
Rejoice evermore. Pray without _____	A _____	1 Thes 5:16-17
___ the fainthearted, help the weak, be patient	U _____	1 Thes 5:14
___ those who persecute you; ___ and do not curse them	L _____	Rom 12:13
Whatever you do, work at it with all your	A _____	Col 3:23
to equip the saints for the work of	N _____	Eph 12:4
only what is useful for ___ up	D _____	Eph 4:29
The Lord is my ___ and I will not fear	H _____	Heb 13:5
Do not flag in zeal, be aglow with the	I _____	Rom 12:11
Let us run with ___ the race that is set before us	S _____	Heb 12:1
Rejoice with those who rejoice; ___ with those who ___	W _____	Rom 12:15
Be reminded my friends, of the good news I ___ to you	O _____	Gal 15:1
Bear one another's ___ and so fulfil the law of Christ.	R _____	Gal 6:2
Keep on ___ the things that you have learned	D _____	Phil 4:9
The grace of our Lord Jesus ___ be with you	S _____	1 Thes 5:28

ANSWERS: thanks; hold; kindness; rain; know; affection; sinned; strengthened; hoped; conformed; hospitality; ceasing; encouragement; weep; proclaimed; burdens; doing; Christ

Young Asian Christians

From Page 1

Back in New Zealand, Maui feels there is a need to address urgent social issues among youth in Aotearoa, especially mental health and the high rate of suicide. She would like to see churches holding workshops on depression, anxiety, and wellbeing.

Piula Lasi

Piula is a youth leader at Waterview Methodist Church and works with IDEA Services, which supports people with intellectual disabilities.

She says she enjoyed the fellowship as well as the discussions she shared with other delegates at the Assembly.

"A recurring theme of AEYA was unity in diversity. It was amazing to see the massive range of cultures present and how we can bring our diverse issues and hardships together to God through fellowship and praise."

Among the issues Piula grappled with at AEYA were gender injustice and education vs consumerism.

"Regarding gender injustice I shared that our current Prime Minister is a woman and pregnant. Some people had a hard time believing that," she says.

Piula facilitated the session on education. Delegates discussed the problems caused by education that focuses on consumerism and the intense pressure students are under to do well. This can cause personal damage to them and harm to family relations.

She was also one of eight singers who took part in the 'As the Deer' project at AEYA. They created a YouTube video in which they each sing a verse of the popular hymn in their own language.



Colour Purple confronts racism and violence in NZ

By Cory Miller

A musical filled with soulful tunes that tackle hefty issues of racism, violence and discrimination is set to hit an Auckland stage in May.

The Colour Purple, the musical adaptation of a book of the same name, is told largely through the voice of the lead character, Celie Harris, an African-American woman living in the southern United States in the early 1900s.

The musical, staged by Bravi Theatre Company, will open its four-day season on May 9 at Selwyn Theatre, in Kohimarama, Auckland. Playing the lead role of Celie Harris is performing arts graduate, Munashe Tapfuya, 24.

Heading the creative team and the 18-member cast are two first-time directors Jarrod Brown, 25, and Jack Bernard, 23, who formed the amateur theatre company late last year.

The Colour Purple is an ambitious show, for a fledgling company, but the creative team felt it was a powerful story with themes that still hold

relevance in New Zealand society.

The musical shares Celie Harris' life story, and tells how she, like many other Black women of her time, were at the mercy of discrimination, bigotry and abuse.

It flies through 40 years of her life with a mixture of soulful jazz-gospel choirs, sultry blues, and traditional musical theatre ballads, intertwined with sassy harmonies.

Musical theatre director Jack Barnard says there are few shows that can reduce him to tears - The Colour Purple is one of them.

"There are even fewer that have earned multiple standing ovations during a performance, and this without a doubt was worthy of both."

While the musical is set in the early 20th century in rural Georgia, USA, director Jarrod Brown says its themes have relevance to current events in New Zealand.

"It deals heavily on themes of domestic abuse, sexual abuse, bigotry

and racism, and identity which were huge issues in that time. But more importantly they are still so important now, especially in New Zealand.

"We strongly believe [like Taika Waititi] that so many people still suffer from the same hardships that Celie faces in the show. There is a strong message of standing up to abuse and stopping the cycle with the support of friends and family saying 'hell no' to the discrimination."

He hopes audiences will leave moved by the performance of the cast. He wants audiences to leave feeling joyous at the triumph of Celie's life and the fact that she did not let hardship define her.

The Colour Purple was produced on Broadway at the Broadway Theatre, by Oprah Winfrey, Scott Sanders, Roy Furman and Quincy Jones. The music and lyrics are by Brenda Russell, Allee Willis, and Stephen Bray.

Tickets for the Auckland performance are available through iticket.co.nz.



Constant Radical - The life and times of Sue Bradford

As Jenny Chamberlain recognises, the 'anti-smacking law' is a pejorative term that will probably always be linked with the name of former MP, Sue Bradford.

Correctly named 'The Abolition of Force as a Justification for Child Discipline Amendment to the Crimes Act' the bill was drawn from Parliament's private members' ballot box.

Sue was clear it was not her intention to impose penalties on parents exercising physical restraint of their children, but to counteract the idea that corporal punishment was an acceptable form of discipline. She drew on links between physical punishment, domestic violence and child abuse, and even death by maltreatment.

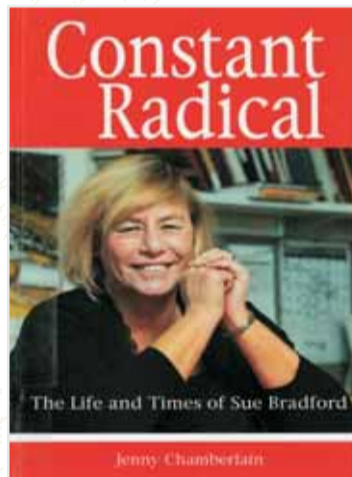
Public debate on the bill provoked both support and

opposition. After 23 months, in May 2007 the bill was passed into law with 113 MPs voting in favour and only 8 opposing.

Jenny Chamberlain pays tribute to Sue who achieved something few MPs have ever achieved in the balloting and passing of three private member's bills in one parliamentary term.

In addition to the child discipline bill two other of Sue's bills were drawn; one to abolish youth rates of pay for 16 and 17 year old workers, and another to extend the time mothers could keep their babies with them and breast feed in prison. Both of these bills were passed into law.

Surveying her life as an advocate for those unable to speak for themselves even when this has brought her into conflict, Jenny sees Sue as a champion for social justice.



Prior to entering parliament as a Green Party list member in 1999, Sue was actively involved with the Auckland Unemployed Workers' Rights Centre and was elected national coordinator of Te Roopu Rawakore supporting unemployed people and beneficiaries.

She played a key role in organising the national March Against Unemployment in 1988 and was taken seriously by newspaper journalists who wanted comment on unemployment issues.

In her 10 years as a Member of Parliament Sue was instrumental in formulating Green Party policies relating to income support, housing, community development, accident compensation, industrial relations, employment and mental health. She also worked to minimise harm caused by gambling machines.

In all of these areas she brought her extensive experience and knowledge to the task of bringing real change for those who had suffered most. Her particular outreach was to community groups and unions.

After her parliamentary career ended in 2009, Sue helped

*By Jenny Chamberlain
2017, Fraser Books, 388 pages
Reviewer: John Meredith*

establish Auckland Action Against Poverty, completed a PhD in social policy, and has worked to promote education through the think tank Economic and Social Research Aotearoa.

With 47 chapters a reader of Constant Radical could easily be overwhelmed with detail. Nevertheless, from these pages Sue Bradford emerges as a person passionately concerned for justice and a fair deal for all.

She continues to use every chance she has to speak for those who have no voice. Her honesty and willingness to face opposition and personal discomfort for the sake of others has brought lasting benefit for people who have often been overlooked.

The story of this life-long social justice champion deserves to be told.

Grief's Shadowed Path - Poems of Loss and Healing

The grey bleakness and layered shadows of the front cover photograph are an indication of the layers of experience, emotion and memory that have given rise to this collection of poems.

The lighter shades and flowing lines of the back cover illustration symbolise the hope that emerges even from the stark realities of grief.

It takes courage for a writer to present her intensely personal reflections about grief and loss. Hilary Smith has with courage and generosity offered her poems in the hope that they will resonate with others in their own journey of grief, loss, and healing.

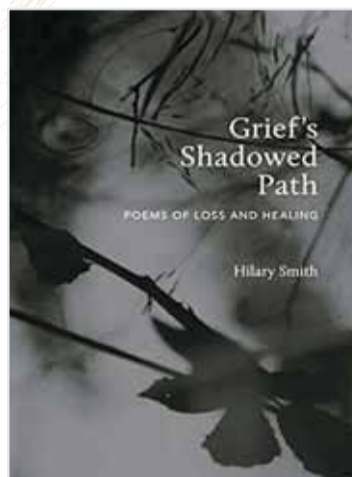
In these poems the rawness and disruption of grief are threaded with love - the love of place, love of friends and family, and most of

all the close and loving relationship between father and daughter.

There is tenderness, regret, remembering, questioning and confusion. All are threads with which many readers will identify. In 'that passing moment' Hilary captures the anguish of having kept vigil, leaving for a brief while, and being 'two minutes too late'.

Then there is the sudden shift in the need 'to do' exactly as the title suggests - the suddenness of the shift from death and sorrow to the practicalities of arrangements.

There are the 'nadir' voices of loneliness and desperation that so often descends upon the grieving. We are taken through the first anniversary and the second, with tender memories from childhood and other times, until the final poem 'fragments of light' where



we find healing and blessing.

Reading poetry is both visual (how it looks on the page) and auditory (how it sounds when spoken). My sense on reading and re-reading this collection is that

these poems work best as reflective pieces, to be read silently.

For the most part they lack the rhythm and internal rhyme that give vitality to spoken word or performance poetry. This might determine how these poems might be used in a public setting such as a retreat or a liturgy.

The photographs add visual interest to the book, but the poems they accompany would stand well alone.

I was slightly puzzled that four the poems were identified as 'Signs' and wondered if that is an allusion to some mystical experience, or a way of including some poems that might not otherwise quite fit in the collection.

I would have preferred the foreword and introduction to become after words and a

postscript so that I could come fresh to the poems without being told what to expect.

By the same token, the postscript, could have been a richly painted scene setter at the beginning and would have invited me into a particular world and enhanced the reading and reflective experience that the book offers.

That aside, these poems are both the unique experience of the writer and a reflection of the commonalities that are to be found on the pathways of grief and loss and healing.

EV Books is a relatively new collaborative publisher located in the Hawkes Bay. They have worked thoughtfully and sensitively with Hilary to bring this collection of poems to a wider audience.

*By Hilary Smith
2017, EV Books, 83 pages
Reviewer: Lynne Frith*

FROM THE ARCHIVES

By Jo Smith, Archivist, Methodist Church of New Zealand Archives

Methodist Children's Homes in New Zealand

Discussions within the Wesleyan Church about the need to establish Methodist children's homes began in the 1890s.

Throughout New Zealand, there was a shortage of places to accommodate children who were orphaned or needed to be cared for. While initially many of the children were from Methodist families, this changed over time and all denominations were cared for in the Homes.

In 1912 the Wesleyan Conference set up a committee to canvas for funds for a home. Soon after this, AC Caughey and his sister WH Smith of Auckland made the gift of a property in Mt Albert in memory of their mother.

This 18-room residence, called Wesley House, opened at Christmas 1913. Four months later the South Island Children's Home opened on a five-acre site in Papanui, Christchurch. The Masterton Children's Home opened in 1920.

In 1914, the South Island Orphanage Committee purchased a building on the corner of Harewood Road and Chapel Street for £2,750. The house had 14 rooms and was redesigned by local architect R Lovell-Smith so 30 children could be accommodated.

Sister Mabel Morley was appointed Sister-in-Charge, and Sister Dora Cherrie her assistant. The Home opened on 25 April 1914 with six children already in residence.

By 30 June there were 12 children in residence. The building was extended in 1916 to accommodate 56 children. In 1925 a new wing was added, and then in 1930, a separate bungalow built to accommodate eight boys. In the 1930s up to 72 children were cared for at the facility.

It was clear the current premises were too small, so land was purchased opposite on Harewood Road. The building was a purpose-designed children's home drawn up by architects FT Lucas and W Melville Lawry. It



Dinnertime at the South Island Children's Home with Sister Rona Collins supervising.

was built by RC Jamieson.

The Great Depression delayed the erection of the building and it was not until 9 November 1934 that it opened. It was built in the Art Deco style.

Children in the Home usually attended Sunday school at Papanui Methodist Church. Unlike other children's homes in Christchurch it was extremely uncommon for adoptions to take place. The aim was to care for the children until they were old enough to support themselves.

On 31 October 1978, the Christchurch Methodist Central Mission took over management of the Home and the philosophy about care of children moved away from children living in institutional homes, to living in foster homes.

On 28 August 1987 the Home in Harewood Road closed. The building was re-opened as The Sandcastle, the Child and Family Service Centre in 1991 but just one year later the

buildings were demolished. This enabled the Wesley Retirement village to be built on the site in 1996.

The Masterton Children's Home was established by the Wellington Methodist Charitable and Educational Endowments Trust. In 1917 the Trust purchased nearly acres in Masterton's Herbert Street. Building was delayed until after World War I, and the contract was not let until 1920 to CE Daniel Ltd for the first of the buildings.

In 1921, the first six children were admitted to the Home and a Ladies Committee appointed to "assist the furnishing of the Home".

In 1925 sewage was connected to the Home and electric lighting installed. Forty children were in residence.

There were usually 20-30 children in the Home in the 1930s. This number increased to 30-40 in the 1950s and declined to only 19 in the 1970s. Children usually attended Masterton

Primary School.

In 1960 'Homeleigh' was adopted as the name for the Home. The property was subdivided in 1972 and seven sections sold. The staff house at 31 Kiwi Street was completed in 1975.

The Home was closed December 1978 but the property and buildings were not sold until 1987.

When the Wesley Children's Home in Auckland was opened, the New Zealand government was also running an industrial home in Mt Albert called the Children's Home. To avoid confusion, the Methodist Home was called 'The Methodist Orphanage, Mt Albert'. Six children were in residence on opening day 20 December 1913.

In 1929 the name was changed to the Auckland Methodist Children's Homes and Orphanage, Mt Albert and Epsom. The name change reflected the need to care for more than orphans.

The foundation stone was laid for a new building in Mt Roskill on 14 April 1954. Wesleydale was chosen as the name for the new Home. In 1956 all the children were moved to Wesleydale, which was divided into boys and girls sections.

In 1974 the Board discussed the future of Wesleydale and in 1975 the Ministry of Social Welfare leased the building to serve as a home for special training of boys.

On 25 June 1976 the final meeting of the Auckland Methodist Children's Home Board was held. All properties were transferred to the Auckland Methodist Central Mission.

A fact sheet on Methodist Children's Homes is available on the archives section of the Methodist Church of NZ website. It includes information on records we hold and how to access them.

Unsung Methodists

ISABEL SINCLAIR - 1868 - 1922

By Donald Phillipps

A PIONEER IN SELF-IMPROVEMENT

This story is written to celebrate the 150th anniversary of the birth of a New Zealand-born deaconess. Though she was not the first (though nearly) and was not all that well-known (she died relatively young, in Sydney), her career suggests someone with an unusually strong sense of vocation, and a commitment to what today we refer to as up-skilling.

It seems all of a piece with her family background. If the story told here is somewhat conjectural, the excuse is that those early deaconesses and sisters didn't always leave records.

Isabel (christened Isabella) was born to John Sinclair, a native of the Island of Islay, who came to Otago in 1863. He was employed as a shepherd in the South Otago hill-country.

While at Hillend (north of Balclutha) John had met Janet Christie, and subsequent to their marriage he himself became a farmer in that area. The couple had 16 children, of whom Isabel was the second (she had an older sister), and therein lies an assumption.

The support of so large a family

must have been enormously demanding for father John, and as soon as this daughter finished her schooling she would have been looking for employment.

All that is said about her at this time is that Isabel was in 'business' in Dunedin. The term is interesting - it doesn't sound like domestic work - and her later career strongly suggests an independent and even ambitious young woman.

Later events, too, point to her ability with figures, and it is more than likely that she was employed in, say, an accounting position; certainly one that required financial skills.

Despite her Scottish background she became involved in the life of the Trinity Methodist congregation in Dunedin. From 1896 till 1900 she was one of its two 'sisters', offering practical Christian philanthropy on a thoroughly non-denominational basis.

This meant nursing the sick, procuring work and accommodation, supplying clothing, and visiting the needy. By then, though the



Isabel Sinclair (centre right in dark blouse) with stalwarts of the First Methodist Church in Dunedin.

congregation was happy with her work, Isabel must have felt the need for vocational training, and maybe a proper recognition of her status.

To this end she left for England where she spent four years, initially at the training centre of the Wesleyan Deaconess Order under Dr Stephenson, and then, for two more years, in several English circuits.

This was to be a sort of pattern. There was a period of concentrated work in a circuit, Taranaki Street (1904-1910) followed by the Brisbane Central Mission (1910-1912). She then took herself off to the United

States for a year and more, undertaking a 'post-graduate' course in general social work, probably with an administrative emphasis.

The Chicago School of Civics and Philanthropy was flourishing at that time, and that was a possible location for Isabel's training. When she came back to New Zealand in 1914, she managed the day-to-day affairs of the South Island Orphanage at Papanui for two years, and then for a year travelled the south of the country speaking about her work, encouraging interest in the Orphanage, and raising funds.

Isabel went overseas in 1917, again to Chicago, where she honed her financial organisational skills, and put them into practice at Settlement House in New York, and then at Pottsville, Pennsylvania.

With that background and experience she was appointed Financial Secretary of the Sydney YWCA, but sadly she died within a month of her arrival, on May 8th 1922. The Sydney newspapers were full of regret for her loss, and there was a fine character tribute published in the New Zealand Methodist Times.

In these days of subsidised programmes and exceptionally demanding financial accountability, the changing nature of Isabel Sinclair's involvement in Christian social work seems almost prophetic.

The farmer's daughter from Hillend was way ahead of her time. She was as much a pioneer, in her particular field of activity, as was her father, who broke in new land for his sheep. Her self-improvement must have cost a good deal, but that was her choice



ULUAI FONOTAGA OFISA FOU O LE MAFUTAGA TAMAITAI O LE SINOTI SAMOA

Na usuia le fonotaga a le Mafutaga Tamaitai I le Aso Faraile 20 I le AsoSa 20 Aperila 2018 I Willow Park Christian Campsite. O se mafutaga manaia ma le matagofie lenei mafutaga. Na tatalaina le Mafutaga e sui o le Komiti Faafae a Aukilani ma Manukau.

O le feau folafolaina o lea sauniga lotu na saunia lea e le tamaitai failauga ia Saili Ioapo. O le autu o le Mafutaga: 'Le Atua o le Filemu, avea I matou ma Avefeau o lou Filemu'.

O se lauga na luitauina ai Taitai uma o Mafutaga taitasi na auai ae tainane foi o tupulaga tamaitai na observe I lenei mafutaga. O le Aoga Tusi Paia na gafa lea ma le faletua ia Rosa Faafuata.

Na valaau faaaloalo I tamaitai tupulaga o Maureen Faasipa, Ti'afelelea'i Carinnya Feaunati ma Sina-i-Faleu Pupulu o e na malaga i nuu mamao e fai ma sui o le Ekalesia I nisi o Misiona na faatinoina ai ma ni fonotaga faale Tupulaga e saunoa e tusa o a latou faiga malaga ma ni aoga na latou maua mai ai aua le lumanai o tupulaga o le Sinoti ma le Ekalesia Metotisi Niu Sila.

Na auai foi I lenei mafutaga le Peresetene Aoa o le NZMWF le faletua ia Diane Claughton, ma na saunoa foi e uiga I lona tofi ma lana nofoaiga ma se silasila mamao I le Mafutaga a le NZMWF mo le lumanai.

Tele ni mataupu na silasila iai le fonotaga, ma faia iai ni faaiuga aua le manuia o le Mafutaga Tamaitai o le Sinoti Samoa. O le uluai fonotaga foi lenei a le faletua ia Leotele Aumua ma lona ofisa ina ua maea ona faapaiaina o latou tofi I lona tausaga ua tuana'i atu.

Na molimauina lava le auai o le agaga o le Atua I le afioga I le Taitai fono e tusa o le faafaoeina o le fonotaga. Malo faafetai I lau afioga I le Peresetene Leotele Aumua mo le taitaiina o le fonotaga ae tainane foi o nisi o faamoemoega o le mafutaga ua tuana'i atu.

E leai lava se galuega e asa foi ma ni ona faaletonu, peitai ua vaai pea le aao taitaiina o le faamoemoe e le agaga o le Atua. E momoli ai le viiga ma le faafetai I le Atua ona o lona fesoasoani mai na ala ai ona maea mea uma I le manuia.

Faaaupegaina pea lau afioga I le Peresetene ma lou ofisa I le mau e tele mai le Atua, aua outou tiute ma faiva alofi lima o loo totoe o le nei tausaga. (Lauga Failauga Saili Ioapo I le afiagi o le Aso Faraile na tatalaina ai le Mafutaga.)

TUSI FAITAU: Galuega 4:5 -12
Sini o le Mafutaga: "Le Atua o le Filemu, avea I matou ma ave feau o lou Filemu". A'o le Sini o le aso I le Tusi Faitau aso "O le Suafa o le Leoleomamoe Sili, e mafai ai ona laasia mea faigata." Ona fa'ifa'i mai lea ma suni e le failauga I lenei afiagi se sini e ala ai sana faamalosi e faapea.

LE ATUA O LE FILEMU, FAAAUUPEGAINA I MATOU I LOU SUAFA, IA AVEA AI I MATOU MA AVE FEAU O LOU FILEMU... THE GOD OF PEACE, ARMING US IN THY NAME, WILL MAKE US MESSENGERS OF THY



Sinoti Women's Fellowship leaders who attended the meeting.



Tupulaga tamaitai (youth) who attended the meeting as observers.

PEACE.

Ua mua mua le aso e pei o le upu ia Tualemoso. A'o le fau gagana I le tuavao fai mai, "O lupe ia sa vao eseese, a ua fuifui faatasi." Ae alaga le tama Eperu fai mai, "E ! Se mea ina a lelei o uso ae faatasi".

Ua faapena le aso lenei ma lona uiga. Aua o lele ua poto moli I le futiafu e tasi. A'o le fesili, O ai ea na ia faia?.. Ae a ea le Matai'sau o le lagi ma le lalolagi. Lele ua to pule I lenei aso.

Le mafutaga a tamaitai o le Sinoti Samoa, o maia sei tatou faapea faatasi a'e, faapei o le tatou sini I lenei aso... Le Atua o le Filemu, faaaupegaina I matou I lou Suafa, ia avea ai I matou ma ave feau o lou Filemu.

E iai le taaloga e masani ai toeaiaina o le atunuu, o le ta-ga-ti'a. Ua seasea a toe faia I nei aso. Fai mai a oo ina fili ti'a, e saili I le vao laau pito sili ona lelei, ona aumai lea ua sae ma faala. A uma ona faala ua mago lelei ona aumai laia ua suni ma sauni ai mo le tautiagi. Fai mai e iloa a le ti'a lele malie e fifimalie.

Ae a le au aposetolo I le lesoni na o tatou faitauina mai le Feagaiga Fou. O ti'a na filiina e le Atua. A lele ua aga atu I tiute ma faiva alofi lima masani o le tala'I ma faamalolo I e mamai. Ua leai se fefe, leai

se toe palaai.

Aisea? Aua ua vaai tino ma le loto talitonu, ua toe Soifua Manumalo mai le Alii o le Filemu mai le Oti ma le Tuugamau. Fai mai ua liliu tagata e toatele. Ua osaosa le loto faatuatua ma le loto talitonu I tagata ina ua salamo ma faaolaina e ala I faiva alofi lima o le au-aposetolo.

Ae Talofa I galuega lelei a le au-aposetolo. Ua moni a le gagana ua tatou masani ai, "Soo se mea e iai le fanau a le Atua, e filo ai foi ma le alii o le lalolagi e taumafai e lepeti ma faaleaga. Le loto mata'ua ma le loto tetee o le au tusiupu ma le au faitaulaga sili.

Tagata tau- tu-tu I o latou lava talitonuga, ma ua pu mo'omo'o ai la latou vaai atu I le Keriso Toe Tu, le Alii o le Filemu. Ae faafetai a ia Peteru ma le au-aposetolo, aua ua le avea le tau faamata'u mai o le falepuipui ma upu faifai e fai ma pa pupuni o le faailoa atu o le Atua o le Filemu.

Aisea? Aua o tagata ua faaaupegaina I le Suafa o Iesu Keriso le Nasareta. O le ala lena o le lele malie o la latou ti'a sa fa'alele i le vateatea o agaga. O ti'a ua mae'a ona fa'alala ma saunia lelei e le Agaga Paia o le Atua. A lele ua lele malie ai.

Taitai o mafutaga taitasi ma sui tupulaga talavou, o i tatou o ti'a na filiina mai e le

Atua I le vaofilifili o mafutaga taitasi. Na fili mo le faamoemoe e tasi, Ia avea I tatou ma taitai e atagia ai le sini o lenei afiagi." Le Atua o le Filemu, Faaaupegaina I matou I lou suafa, ia avea ai I matou ma Avefeau o lou Filemu. Ua ia te outou le Faatuatua, Ua ia te outou le Faamoemoega, Ua ia te outou le Talitonuga o mafutaga taitasi.

E mana'omia e mafutaga lou agavaa. E mana'omia e mafutaga lou tomai, E mana'omia e mafutaga lou malosi, E mana'omia e mafutaga lou faamaoni. Le faamaoni lea na tatalo ai Tavita ia Isaraelu ina ua tulai mai e fai ma taitai, Fai mai a ia, "Ou te fia vaai I e o faamaoni I le nuu, matou te nonofo ma a'u. O le ua savali I le ala ua sili ona lelei, O ia lava lea e auauna mai ia te a'u.

Avea oe ma taitai e le fefe I le mea moni. Avea oe ma taitai e le paie ma fiugofie, Avea oe ma taitai e loto maualalo. Avea oe o se taitai e tutusa le silasila ma le vaai I tagata uma o le mafutaga, a'o se taitai e faalologo I finagalo o le mafutaga ae le o le faia o lona lava loto.

Aua ne'i avea oe ma ti'a e fiu e lia'i e le lele, ae afai fo'i e lele e le lele mamao. Ae ia taunu'u ia te oe ma a'u le upu e fai I lea lava ta'aloga "o le tia e le fuatia". O le uiga o lea fuaitau, o le ti'a ua mamao lana lele, ua le mafai e isi ti'a ona ausia lona lele malie.

O foliga na o Iesu Keriso, le ti'a a le Atua na fa'alele mai i le lalolagi. O Ia lava o le ti'a e le fuatia, aua e mamao lana tofa, e utaga loloto, e loloto, lautele ma maualuga lona alofa ma lona fa'amaoni.

Le ti'a a le Atua na taumafai le tagata e sosofa i korokota, peita'i o le aso tolu na toe lele malie ai le Ti'a a le Atua mai le tu'ugamau. Avea lea e fai ma malosiaga o ni ti'a o le ta-ga-ti'a a le Mafutaga ua vaivai, ua tausolomuli. Taula'i lau silasila i le Ti'a Lele Malie a le Atua o Iesu Keriso lea o le Mua e le Fuatia.

Ae aua foi nei galo ia te outou, O le a iai le "Maatui", O le a iai le "Maagao", O le a iai le "Maa Faalavea-aao". E iai faafitauli o le galuega, o le a fai ma faalavelave I le galuega I lea aso ma lea taimi. Ae mafai ona tatou manumaloina nei faafitauli uma, ina ua faaaupegaina I tatou I le Suafa o le Atua o le Filemu.

Taitai o mafutaga uma ma sui o tupulaga I lenei aso. Tatou o atu I luma o le Atua I talotaloga ma faatoga ma tatou faapea atu...

LE ATUA O LE FILEMU, FAAAUUPEGAINA I MATOU I LOU SUAFA, IA AVEA AI I MATOU MA AVE FEAU O LOU FILEMU.

Lau afioga I le Peresetene ma le laulau-a fono, le mamalu ma le paia I usufono o mafutaga taitasi aemaise o sui tupulaga talavou, ia manuia lo tatou faamoemoe I lenei weekend.

To maia I lagi le poto ma le atamai, a'o se finagalo paia, e faagaganaina ai finagalo taitasi e poupu ai le galuega a le mafutaga a tamaitai o le Sinoti.

Ia manuia le Fonotaga I lenei tausaga I lona Amataina seia oo I lona Faaiuina. *Amene.*



Lay preacher Saili Ioapo preached a sermon at the opening of the gathering.



MWF President Diane Claughton receiving gifts from the Sinoti Women's Fellowship



President of Sinoti Women's Fellowship Leotele Aumua.



NA KEBANA MATAVEITOKANI NI WASEWASE, MAI CHRISTCHURCH 2018

Na nodra Keba na mataveitokani ena loma ni Wasewase e laki qaravi ki Christchurch ena mua ni macawa mai na 13th kina 15th ni vula sa oti.

E ratou veiqaravi kina na Tabacacaka ni Ceva na Valenilotu mai Moraia. E vakasakiti nodra sa sota yani na lima na Tabacacaka ena yakavi ni Siga Vakaraubuka. Sa totoka na nodra kalavata keina kedra rairai o ira na luveda. Era basika talega yani o ira nai tubutubu ena nodra veitokoni.

E nodra vulagi dokai na Qase Levu Vakacegu e laki qaravi edua na vuli lekaleka ka kena ulutaga tiko "Na Bula". E sema vata tiko ena vakasama levu ni Lotu levu e Niu Siladi na NZ Methodist Church "Let the Children Live".

E vakabibitaka tiko na Qase Levu Vakacegu, ena noda sema vinaka na noda bula, noda kilai keda vinaka ki vua na Kalou keina veika bula talega. E laveta cake kina edua na noda raici keda vakamatua, matavuvale, veiwekani keina Soqosoqo Lotu.

E tolu na ulutaga e vakarautaka na Qase, ia sa vakagolei talega me saumi

taro kina. E vakatoka oqo na kenai rogorogo -

1. A cava na ibalebale ni BULA?
2. Sa vakaevai tiko na ituvaki se irairai ni "Bula" oqo ena loma ni vavakoso lotu e NZ vakabibi vei ira na Cauravou kei na Gone.Yalewa?
3. A cava me vakayacori me qaravi kina na na leqa ka sotavi tiko ena gauna oqo?

Sa qai soli na gauna me ra veiwasei kina vakailawalawa. Era sega ni wasei vaka-Tabacacaka baleta me rawa ni rogo na domodra yadudua. Keitou qai biuta vata na nodra vakanananu me rawa ni da kila vakamatata na cava edau vakalatilati ena nodra via toso na luveda ena I soqosoqo Lotu.

Sa veisoliyaki vei ira nai Talatala keina Qase ni Lotu nai Domodra o ira na Luveda, me rawa ni sara tekivu cakacaka kina.

Sa totoka na nodra meke keina vakalasalasa, ia e qai vakacavari edua Lotu keina tau soli, era soqona rawa e \$4,015. Sa qai mai tinia na Lotu na Qase Levu Vakacegu ena dua na masu kei masu ni veivakalougataki.

Domodra o ira na Luveda

ISSUES	SOLUTION	RESPONSIBLE
1. Language Barrier	Vuli Sere/ Language / Fijian Meke/chants/vucu	Vakatawa
2. Sermon too Long	Lay Preacher Training about sizing a sermon to be appropriate	Talatala/Dauvunau
3. On Time	Church Leaders to urge all aspect of the Church operations to be ON TIME	Vakatawa/ Talatala
4. Make Church Activities Lively	Open methods – Musical/ Talanoa (Discussion)/ Meke Vakayalo - Be part of worship	Talatala
5. Creative Services	Use of PowerPoints/ Video clips/ Drama – to reinforce ideas	Talatala
6. Too much Expectation from the Youth	Lack of communications – Elders vs Youth. Voice in Church/Committee	Church Leaders
7. Youth not attending Youth groups	Youth to visit them/ Church Elders to visit also.	Vakatawa
8. Human Right	In enforcing religious teachings can be breach of Human Rights	Wasewase
9. Effective Participating of the Youth in Service	Church allow them in Church preaching roster	Talatala/Vakatawa
10. Merging the Gap of the Youth vs Elders	Communicating between the two parties. (Church Leaders vs The Youth). Youth Rep in Committees	Talatala
11. Practical Approaches	Church Elders should lead by example.	Discussion between Leaders
	Sermon preached should be practised.	
	Start at home	
	Consistency in Bible studying (Teaching in Churches – Veivakabulabulataki)	
12. Modern Technology	Distraction but it can be used to our advantage - networking	Vulavou
13. Bad Influence	Giving Excuses/ Peer Pressure	Church Elders

NA I VAKAVUVULI NI LOTU WESELE (Vakarautaka ko Rev Dr IS Tuwere)

Ni dikevi na Lotu Wesele ena iloilo ni tukutuku raraba ni Lotu Vakarisito e vuravura, sa rawa me laurai kina e vitu na ka lelevu ka vakabibitaka, ka kilai tani talega kina.

1. **Na imatai** na nona ciqoma me nona vakabauta na veika lelevu kece sara ka koto ena Vakabauta (historic creeds) ni Lotu Vakarisito, ka dikevi vinaka, vakadonui ena yabaki 381 AD (Nicene-Constantinople Creed). Na Vakabauta oqo sa tu ena noda iVola ni Sere, ka tusanaki koto kina na nona ivalavala na Kalou eda qarava: Tamana, Luvena, kei na Yalo Tabu kei na nodratou dui cakacaka. Ka vakakina na lotu, na vakabokoci ni valavala ca kei na bula tawa mudu.

E sega walega ni vakabauta na Vakatusa oqo. E taura talega na Lotu Wesele me ka bibi na Vakabauta ka dodonu me matata vei ira na lewena. Sa sega kina ni vakadinadina walega ni nona lotu edua kei na nona caka loloma. Na Vakabauta oqo sa vakataucokotaka na Cakacaka. E dodonu

me vakaraitaka edua na nona vakabauta ena nona bula, nona itovo se ivakarau, na nona qarava na nona cakacaka ena veisiga.

Na ka oqori e dau vakatoka ko Jone Wesele ena vosa vaka-Peritania me "experimental religion" se na lotu ka tovolei me laurai ena noda bula sara ga ena veisiga. Laurai na kena itovo, kena ivakarau, kei na kena cakacaka.

2. **Na kena ikarua.** E taura talega na Lotu Wesele me vakabibitaka na ka e raica me uto ni Lotu Vakarisito. Oqori na nona veikilai vakavoleka sara edua vata kei na nona Turaga ko Jisu Karisito, o koya ga ka vakabulai koya ka sereki koya mai na nona vakabobulataki. Na veivakabulai kei na veisereki oqo e dodonu me moica ka veisautaka na nona ivakarau ni bula edua na tamata vakabauta.

Na veikilai vakavoleka oqo kei Jisu na Turaga e basika vakawasoma ena qaqa ni sere nodrau na veitacini ko Jone kei Jalesi Wesele. Kena ivakaraitaki (Sere 179 - MHB 550).

(O for a heart to praise my God)
Me soli mada mai vei au
Na kena yalo ga
Meu sa rokova na Kalou
Ka marau tu vua.

3. **Na ikatolu** sa ikoya na kena bibi na Yalo Tabu. Na Yalo ni Kalou ka dau kilai ni vaka na "cagi". E liwa ki na vanua ka lewa kei na gauna ka digitaka. E sega ni lewa ni tamata. Ia, na Yalo Tabu sa sega ni tu duadua vakataki koya. Sa vakabibitaka na Lotu Wesele ni Yalo Tabu oqo e lewe ni Vuvale lewe tolu Va-Kalou. Na nona cakacaka sa laurai ni tara cake kina nai vavakoso taucoko ka sega ni vakarusa se vakacacana. Sa dau veivakadodonutaki ka veivakasavasavataki ena loma ni vale.

4. **Na kena ka Va,** Kena sasagataki tikoga vakamalua ena yalo e gadreva dina sara me vakadaberi na noda bula vata kei Karisito (Kalatia 2:20) ena noda bula vaka itikotiko. Me ka tabu ka savasava na noda bula vata vakataki keda na tamata, kei na noda bula vata kei na veika buli ka tu vakavoliviliti

keda: - Social Holiness, Sanctification.

5. **Na i ka lima** sa ikoya na nona vakabibitaka na Lotu Wesele na veivakaisaipelitaki se veivakalotutaki. Me vakadewataki yani me kilai ni tukutuku vinaka se kosipeli i Jisu Karisito, me kila ko vuravura taucoko, vakabibi sara na nona loloma levu na Kalou kei na nona lewa dodonu. "Sa noqu tabacacaka ko vuravura taucoko" edua na vosa kilai levu nei Joni Wesele (The world is my parish).

6. **Ka Ono,** Na nodra kauwaitaki ena nodra bula vakayago kei na bula vakayalo ko ira era dravudravua, na vakaloloma ka dau biu tu ga e muri.

7. **Ka Vitu,** Na kena tekivutaki se buli edua na ivakarau ni veiqaravi vakalotu ka raici ni tautauvata vinaka kina na bibi ni nodra veiqaravi nai Talatala kei na nodra ni lewe ni lotu. Rawa me raici oqo ena nodrau itutu na iTalatala kei na Tuirara ena loma ni Lotu Wesele. E duidui na nodrau dui tavi, ia e tautauvata vinaka na kedrau bibi ena loma ni lotu.

Fakataha Vahefonua Ki he Kolokakala

By 'Ikilifi Pope

Fakataha Vahefonua Christchurch Ko e Motolo Ke Ngaue'aki

'Oku 'i ai 'a e fiefia makehe 'i he faifekau sea 'o e Vahefonua, Tevita Finau koe'uhif ko e mahino 'oku lava 'o ngaue 'a e founa ko 'enif, ko e tapuaki ia 'o e ki'i mavahe mai ko eni ki Christchurch. Na'a ne toe pehé foki ko e founa eni 'e ala lava ai ke takai 'a e fakataha Vahefonua ki he ngaahi vahe 'i tu'a 'Aokalani 'a e 'oku nau tokosi'i angeé.

Ko e taha foki 'o e ngaahi me'a na'e fa'a anga maheni'aki 'e he Vahefonua ko hono teuteu 'o e ngaahi mohenga ki he kau fakataha 'a e 'oku nau folau atuú pea

toki kau atu ki ai mo e talitali foki. 'I he 'osi ange ko iaá na'e fa'a fu'u mafasia 'aupito 'a e ngaahi siasi 'oku fa'a fai ki ai 'a e fakatahaá.

Ka 'i he founa ko 'eni na'e fakahoko'aki 'a e Vahefonua ko 'eni toko 'osif, na'e taki taha fua pe 'e he ngaahi potu siasif 'a e nofo'anga mo e fakamole 'o 'enau kau fakafongaa. Na'e lava lelei pe 'o nofo fakataha 'a e kau fakafongaa pea ma'ama'a foki mo hono tokanga'i kinautolu.

Na'e faka'ofa'ofa pea hulu 'a e ngaahi talitali ia na'e fai 'e he faifekau, Moi kau fonoanga, setuata, Tevita Nai pea mo e kainga lotu foki.

Kapau 'e ngaue'aki 'a e founa ko 'enif 'e lava lelei pe 'a e fakataha Vahefonua 'o takai ki he ngaahi feitu'u 'oku te'eki a'u ki ai 'a e fakatahaá 'o hange ko Gisborne pea mo Dunedin foki.

Mafana lahi e feohi'anga pea mo e toe tapuki foki

Makatu'unga 'i he fiefia 'o e feohi'anga pea mo e polokalama 'a e ngaahi potungae talavou na'e fakaafea ai 'e he palesiteni fili, Setaita Kinahoi Veikune kinautolu [a e ngaahi potungae talavou 'o e Saute mo Gisborne] ke nau kau mai ki he konifelenisi 'a e siasif 'a ia 'oku 'amanaki ke fakahoko 'i Sepitema ki

Christchurch ai pe foki mo eni.

'I he feohi 'o e ngaahi potungae talavou na'e taki mai ai 'a e potungae 'a Kosipeli 'a ia ko Christchurch ia. Na'e kau mai ki ai mo e potungae talavou 'a Dunedin mo Oamaru 'a ia na'e taki mai 'a e sekelitali 'o e potungae, 'Olivia Lihau mo e hoa 'enau faifekau, Maomi Pole. Na'e faakfiefia foki ko e kau mai 'a Gisborne pea mo Blenheim. Na'e lava heni ke mahino 'a e fiefia 'o e feohi pea mo e maheni 'a e to'utupu 'o e siasif.

Na'e 'i ai foki 'a e tokanga 'a e faifekau sea, Tevita Finau ke fokotu'utu'u ha ngaahi kaveinga ngaue ki he to'utupu 'o e Vahefonua 'i he kaha'uú.



Ko e Potungae Talavou mo Finemui 'a Christchurch lolotonga 'a e polokalama 'o e to'utupu 'i he Vahefonua.



Ko e potungae talavou 'a Gisborne lolotonga 'a 'enau faka'ali'ali 'enau item 'i he polokalama 'a e to'utupu.



Ko e potungae talavou 'a Oamaru lolotonga e polokalama 'a e to'utupu. Na'a nau fiefia 'aupito 'i he kau mai ki he Vahefonua.



Ko e potungae talavou mo e lautohi faka-Sapate 'a Dunedin lolotonga e praise and worship 'o e 'aho Sapate.



Ko e kau fakafongaa mei he potungae talavou 'a Epsom na'a nau lava mai ki he Vahefonua.



Ko e kau finemui eni mei he Potungae Talavou 'a Kosipeli mei Christchurch. Na'e fakamanafa 'a e 'ikai ke nau too 'i ha polokalama ka ko 'ene 'osi pee kuo nau hangatonu kotoa ki peito 'o tokoni ki he teuteu e talitali 'o e Vahefonua.

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

Kaveinga: “Ko e lava'anga 'o e fatongia ko e lotu, tui mo e ngaue”

By Rev Moi Kaufononga

Potu Folofola: Sione 15: 12

“Ko eni ia 'a e tu'utu'uni a'aku, Ke mou fe'ofa'aki, 'o hange ko e 'ofa ne u fai kiate kimoutolu”

Ko e taha e fiefia mo e mAfana 'i he Vahefonua na'e fakahoko 'i he Kolo Kakalaá ko e lava ke faka'ilonga'i ai mo e ngAue na'a mau fakahoko he langa homau holoó pea fakalelei'i mo e falelotu na'e lavea he mofuiké.

Kapau 'e fehu'ia pe na'e anga fefe 'ene lava 'a e ngaue 'i ha ki'i kainga lotu tokosi'i pehe ni hange ko kimautoluu, pea ko e tali ki aii na'e

lava'aki pee ia 'a e “ LOTU, TUI, MO E NGAUE”. Ko e moto ia mo e fakakaukau na'e uki'aki 'a e ngaue ni.

'Oku lahi foki 'a e ngaahi moto kuo 'iloa 'i hotau ki'i fonuaa 'o hange ko e 'Otua mo Tonga ko hoku tofi'a', 'a ia ko e moto ia 'a e fonuaa. Ko e lea 'iloa foki 'e taha 'a e 'Tonga mo'unga ki he loto', 'a ia ko e moto ia 'o e kolisi ko Tupou. Pea 'ikai ko ia pee ka ko e 'Mate ma'a Tonga ko e moto ia 'a e kolisi Tongaa'.

'Oku toe 'iloa foki mo e moto 'a e

Ako Ma'olunga 'o Tonga 'a ia 'oku 'iloa ko e 'Ki he lelei taha'. Ko e motoo 'oku taufau ki ai 'a e ngaue kotoa pea mo e tui 'a e komuitií pee ko e kulupu ko ia. Na'e pehee 'a e fakakaukau na'e tataki'aki 'a e ngaue ko 'eni pea fakafiefia ko 'emau mamata ki hono olaá.

Ka 'oku mau fiefia fakataha ai mo 'emau fanauu pea pehee ki he ngaahi famili kotoa 'o e siasii. Ko e ngaue koktoa ko 'enií 'oku taumu'a ia ko e koloa pea mo e hoko atu ki he 'emau

fanauu ki he kaha'uu. Na'a nau kau he feinga ki he ngauee pea fakafeta'i na'a kau kau fakataha 'i he fiefia mo e ma'alali e ngaue lahi kuo lavaá.

Ko e faka'osi 'o e fakahoha'aa, ko e potu folofola 'oku ou faka'amu ke faka'ilonga'i 'i he fakalotofale'ia ko 'enii ko e folofola ko ia 'a Sisu, “Ko eni ia 'a e tu'utu'uni a'aku, ke mou fe'ofa'aki, 'o hange ko e 'ofa ne u fai kiate kimoutolu”. 'Oku ou fie fakamalo heni ki he kainga lotu pea mo honau ngaahi familií e'uhi ko e tali angi kotoa pe 'o lava ai 'a e fakataha Vahefonua.



Ko e potungaue talavou lolotonga 'enau faka'alli'ali 'a 'enau hiva fakataataa.



Ko e potungaue talavou 'a Christchurch ko e koloa mahu'inga ia mo e kaha'uu 'o e Siasi.

Fakahoko Toe Fili Fo'ou Ngaahi Lakanga Vahefonua Re-election for Vahefonua Tonga officials

By 'Ikilifi Pope

Ko e taha 'i he ngaahi me'a 'i he fakataha Vahefonua ko 'eni 'i Christchurch 'oku matu'aki mahu'inga ke mahino ki he kakai 'o e Siasii ko e tu'utu'uni ke toe fakahoko 'o e fili e ngaahi lakanga 'o e Vahefonuaá.

Ko e fili ko 'enií 'e fakahoko ia he fakataha Vahefonua 'o Siulaií. Ko e ngaahi lakanga 'e toe filií 'e kau atu ki ai mo e faifekau sea, sekelitali pea mo e tauhi pa'anga foki.

'Oku makatu'unga 'a e tu'utu'uni ko 'enií ko e 'ikai ke fakahoko totonu 'a e ngaahi tu'utu'uni ki he founa fili 'o e ngaahi lakanga e sinoti pe vahefonuaá ki he ngaahi potu siasii mo e ngaahi peulisií 'o hangee ko ia kuo tu'utu'uni 'e he tohi laoó. Na'e lava mai foki 'a e sekelitali 'o e Siasi Metotisi, Rev David Bush pea mo e fakafongia lao, Ruby Schaumkel 'o fakama'ala'ala 'a e

tu'utu'uni ko iaá.

Na'e tu'utu'uni ai foki 'e he fakatahaá ke fokotu'u ha komiti fili ke nau tokangaekina 'a e ngaahi fokotu'u pe kau kanititeiti 'e 'omai mei he ngaahi potu siasii. Ko e komitií 'oku kau ki ai 'a e kau faifekau 'e 3 pea mo e kau malanga 'e 3.

Pea ko e komiti eni: (convenor) Rev Epeli Taungapeau (Waitemata DHB Chaplain), Rev Kalolo Fihaki (Auckland Manukau), Rev Simote Taunga (Wesley Wellington Parish), Mr Temisi Taufa (Auckland Manukau Parish), Dr Fisi'ihoi Mone (Auckland Manukau Parish), Mr Mafua Lolohea (Auckland Manukau Parish).

Na'e fakahoko foki ai mo e kole fakamolemole mei he faifekau seaá, Tevita Finau ki he fakataha Vahefonuaá 'o makatu'unga 'i he tu'utu'uni 'a e Komiti Fale'i (Committee of Advice) koe'uhií

ko e ngaahi faka'uhinga/ ngaahi poini 'oku 'uhinga kehe pe fakatupu puputu'u (confusing and contradictory statements) ki he fakataha'angaa pea na'e 'ikai ke totonu ke ne ngaue'aki lolotonga 'a e fili 'o e ngaahi lakanga 'o e Vahefonua 'i he 2017.

Na'e hoko atu ai pe 'a e faifekau seaá 'i he'ene leaá ki ha'ane kole ke malolo pe fakafisi mei hono lakanga faifekau seaá 'o makatu'unga 'i he me'a ko 'eni na'e hoko.

'I ha fakama'opo'opo 'a e sekelitali lahi, David Bush na'a ne pehe ai 'oku ne fakamalo lahi pea mo faka'apa'apa'ia 'a e tali lelei 'e he faifekauseá, Tevita Finau ke fakahoko 'a e fale'i mo e tu'utu'uni 'a e Komiti Fale'i (Committee of Advice) ke fai ha kole fakamolemole ki he Vahefonuaá. Pea ne fakahoko ai ha kole fakamolemole fakamafana mei hono laumalie ki he fakataha'angaa.

Na'e faka'osi'aki 'a 'ene fakama'opo'opo 'a 'ene pehee 'oku ne tali lelei 'a e kole fakamolemole 'a e faifekauseaá, ka 'oku 'ikai ke ne tali 'a 'ene fakafisií ka ne kei hoko atu pe 'i hono lakangaá. Na'e tali lelei 'e he faifekausea 'a e fakama'opo'opo 'a e sekelitalií pea na'a ne toe loto lelei ke ne hoko atu pe 'i hono lakangaá.

'I he taimi na'e fakahoko ai 'a e tu'utu'unii na'e pasipasi le'o lahi 'aupito 'a e fakatahaá 'o fakaha'i 'a 'enau loto lelei ki he fai tu'utu'uni kuo fakahoko 'e he faifekausea.

Ko ia 'e kei hoko atu pe 'a Tevita Finau 'i hono lakanga ko e faifekausea ia 'o e Vahefonuaa 'o hange ko e tu'utu'uni 'a e Konifelenisi 'o a'u ki he 'aho 31 'o Sanuali 2019.

Ko e fili ko 'eni 'o e ngaahi lakanga 'o e Vahefonua 'i Siulai 'e toe kei 'ataa pe foki hono hingoá ke fokotu'u pe ke kanititeiti ki he lakanga faifekauseaá.