

TOUCHSTONE

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

Nau mai, Kia ora, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

Conference 2018 Weaving us together to proclaim life

More than 340 Methodists, presbyters, lay representatives, observers, invited guests, friends and colleagues came together at St Andrew's College, Christchurch for Conference 2018.

They gathered to worship, pay tribute to those who had died since last Conference, induct a new president and vice president, ordain new presbyters, farewell the past presidential team, hear the experiences of the ex-presidential team and celebrate the contributions of those presbyters and Connexional leaders who were retiring.

The theme 'Weaving us together to proclaim life' underpinned Conference this year. Over the course of six days, discussions, presentations, debates, recommendations and decisions were guided and influenced by the concept of bringing together the many diverse strands of the Church to achieve unity and cohesion and to develop a path forward.

President Setaita Taumoepeau K Veikune and Vice President Nicola Teague Grundy have embraced their leadership roles, using weaving as an analogy for their vision for the future of the church. President Setaita said: "God is the ultimate divine weaver. He takes any and all strands to weave them together to proclaim life. We will not focus on differences or faults but we will pray and work towards proclaiming life. We will seek wisdom and strive to be agents of change."

Innovation and change

Conference 2018 celebrated many firsts for The Methodist Church of New Zealand Te Hāhi Weterina o Aotearoa. This was the first time a presidential team was comprised of two women; President Setaita is the first Tongan woman elected to the role of president of any Pacific Church; the conference business was conducted in a new and more participatory style; three authors of books were able to present their editions at Conference; and 2018 was the first time Conference has been held in Christchurch since the earthquakes.

The programme kicked off on Friday 29 September. Te Taha Māori and Tauwiwi delegates gathered separately to deliberate over resolutions which had been removed from the enbloc process so that they could become part of workshop discussion sessions early the following week.

Topics were allocated over seven workshops and delegates were asked to select one workshop to attend. Over a course of three conference sessions, these work groups, ably chaired by Conference members from Te Taha Maori and Tauwiwi, were tasked with teasing out and exploring a variety of issues. Each group's recommendations were presented at plenary sessions for discussion, debate and finally decision-making by consensus.

The new structure encouraged robust discussion and conversation from all Conference attendees, including those who find it difficult to speak in a larger group setting, drawing ideas and input from those representing the wider



From left: Nunia Mone, Nicola, Setaita, Valeti Finau, Rev Tevita Makvina Finau [Vahefonua Tonga Superintendent].

cultural, age and gender diversity within the Connexion.

Celebration Services

The weekend was punctuated by four celebration services in the chapel at St Andrew's. The reconstructed Centennial chapel, built to replace the original building damaged beyond repair in the 2011 earthquakes, was a superb setting for the ceremonial services.

The sanctuary and communion table, sited in front of a glassed wall overlooking a tree-lined river and school fields beyond, accommodated a variety of ordained presbyters, lay representatives, special guests and Tongan royalty at various times over the weekend.

Acoustically outstanding, the chapel resonated with the sounds of the pōwhiri and waiata as well as music and singing from a 200-strong band and choir combined from the Auckland Manukau Tongan Parish VTOA, Moraia Fijian Choir, and Oasis Youth group from Glen Eden Church.

On Saturday morning, a pōwhiri



President Setaita and Vice President Nicola serve communion to Her Royal Highness Princess Mele Siu'ilikutapu Kalaniuvalu Fotofili and Hon. Phaedra Anaseini Tupouveihola Ikaleti Olo-i-Fangatapu Fusitu'a.

from Ngāi Tahu representatives preceded tributes to those who had died since Conference 2016. Families of the deceased were part of the congregation to reflect on loved ones in a moving service that included stories of selfless dedication and commitment, music, readings and prayer. After lunch, guests

reconvened in the chapel for the Induction service where the presidential team passed 'the baton' to the incoming team. The service included prayers and hymns in several languages representative of the multicultural congregation.

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Beyond the formal programme

In addition to the formal proceedings, there were a number of auxiliary events and activities scheduled for Conference representatives and visitors.

Professor Barbara Brookes, an acclaimed historian with strong Methodist connections, delivered the annual Wesley Historical Society lecture. Her overview of the history of the suffrage movement and feminist history of New Zealand, sweeping generations and society changes from the early days of the Women's Christian Temperance Union to the present time, was fascinating and enlightening. At the same time, across the courtyard, younger members of the Connexion gathered in the school gymnasium to celebrate being Methodist.



Barbara Brookes

On Saturday evening, trestle tables running the length of the school gymnasium were laden with food and hundreds of members of the Connexional family gathered to enjoy a multicultural feast and entertainment. Children and youth from parishes and rohe throughout New Zealand - ranging from large colourful Pasifika performance groups to young solo dancers - performed to rousing applause. Guests included Her Royal Highness



Philip Garside joined authors Rosalie Sugrue, Gary Clover and Shirley-Joy Barrow

Princess Mele Siu'ilikutapu and her niece Hon Phaedra 'Anaseini Tupou Veihola from Tonga.

On Sunday there were morning worship services and shared lunches at several churches throughout the city. Later, following the ordination service, guests were given the opportunity to tour Christchurch and view the damage and reinstatement around the city post-quake. In the evening, members of the Evangelical Network and the Liberal Society shared dinner at Opawa

Methodist Church and the gay, lesbian, bisexual and transgender (GLAM) network joined friends for dinner at a central city eatery.

Bill Wallace, an acclaimed hymn writer, presented a hymn workshop based on his past and coming releases. During breaks, each of three authors in attendance, Shirley-Joy Barrow, Gary Clover and Rosalie Sugrue, offered attendees a brief introduction to their publications and a chance to purchase a signed copy.

Conference 2018

Continued from page 1

Later in the afternoon, the congregation included special guests representing the Anglican, Catholic and Presbyterian churches of New Zealand as well as the Free Wesleyan Church in Tonga, the Methodist Church in Samoa, the Uniting Aboriginal and Islander Congress and the Uniting Church of Australia, and the Methodist Church in Fiji. Seven presbyters were received into Full Connexion and tributes were paid to eight presbyters who were retiring.

Sunday afternoon saw the chapel full to overflowing as ordinands Tisileli Taufa, Sikeli Cawanikawai, Lopiseni Fungalei and Arapera Bella Ngaha joined members of the

Connexion, friends and family at their ordination service.

Delegates were invited to submit feedback on their Conference experience and although results are still being collated, the general consensus was that the new structure was highly successful in engaging the voice of many attendees who would otherwise not speak out.

Further images, highlights and reflections on Conference 2018 can be found in this issue of Touchstone. In coming editions we will share the reflections of Conference attendees, representing the diversity of the church. Decisions and reports can be found at www.methodist.org.nz/conference/2018

Editor's note

Attending my first Methodist Conference was informative, enlightening, entertaining and yes, a little overwhelming.



Ady Shannon

aware, environmentally aware, conscious (of people and place), talented, faith-filled and God serving.

I witnessed the joy of being part of a group motivated by a love of

I enjoyed meeting members of the Connexion - contributors and readers alike - and putting faces to names and contacts I have met by phone and email over recent months. I sat in as an observer on the workshops and plenary sessions that focussed on initiatives and decisions designed to 'Weave us together to proclaim life'. Discussions were robust and represented the diverse and sometimes dichotomous views of the Connexion and friends present at Conference.

Many times, looking around a room, I was struck by the passion, strength and commitment of those assembled. The Methodists I met and heard present were intelligent, well-read, learned, modest, opinionated, respectful, articulate, confident, diverse, warm, verbose, maverick, open minded, closed minded, focussed, generous, socially

Christ and the pain that comes with reaching consensus on decisions that sometimes compromise personal values and opposing views. I was hugely impressed and encouraged by the leadership and courage exhibited by President Setaita and Vice President Nicola, supported by the sage advice and knowledge of General Secretary David Bush. Bringing about change and acceptance of the many divergent personalities and people who represent the Connexion is challenging. In a global environment where societal and environmental change is moving at a rapid pace, it can be confronting and difficult to keep up.

I am confident that, given the pool of wisdom, intelligence, faith and commitment to stay woven together as a community dedicated to serving Christ and making the world a better place, Te Hāhi Weteriana is in safe hands.



Lay preachers and guests gathered at Conference 2018 for worship, discussion and hospitality.

Lay preachers attend Conference

Lay preachers are often told - and tell themselves - that many of our churches are heavily dependent on their ministry.

The Sunday of Methodist Conference 2018 provided a great opportunity for 20 of them to gather for worship and fellowship, thanks to the hospitality of the Christchurch West congregation.

The morning service was led by a team of lay preachers from the Methodist Network, some of whom also serve on the inter-denominational New Zealand Lay Preachers' Association, (NZLPA) Executive. The reflection by ex-Vice President of Conference and Network Convenor Viv Whimster focussed on the need for continuing education for lay preachers. After

morning tea shared with the local congregation, the group discussed training in English-speaking and Pasifika synods, the availability and suitability of resources, the NZLPA name badge and Rosalie Sugrue's new book *Lay Preaching Basics*. John Meredith, editor of *Word and Worship*, was introduced and informal conversation continued over lunch.

All lay preachers in parishes with a Methodist component are encouraged to join the inter-denominational NZLPA and to return their annual update forms so their names can be included in the 2019 Yearbook.

Details can be found on www.methodist.org.nz/board_of_ministry/lay_preachers



Participants represented churches, civil society organisations, UN related organisations, child rights activists and social workers.

Asia Consultation affirms action for children

In September, Ali'itasi Salesa attended an Asia Regional Consultation on 'Upholding Rights and Dignity of Children'. She reports on the outcome of the meeting held in Jakarta.

The Consultation, organised by the Christian Conference of Asia (CCA), was hosted by the Gereja Protestan di Indonesia Bagian Barat (GPIB). The objectives were to: raise awareness in Asian churches to the rights and dignity of children; address specific concerns and issues; enhance the capacity for advocacy by the Asian churches for the protection and promotion of the rights and dignity of children; and encourage networking between the Asian churches and ecumenical organisations.

The issues raised included such

challenges as: child protection in a digitalised world; children in conflict situations; child labour; and the implementation of the UN Convention on the Rights of the Child and subsequent guidelines. Ending all forms of violence against children, early childhood development, and the trafficking and sexual exploitation of children in Asia were also major issues.

Participants shared many stories and experiences of the plight of children in their countries. Millions of children continue to be victims of shocking forms of exploitation. Impoverished children forced to live in vulnerable situations continue to face many inhumane experiences. The impact of digitalisation affects children negatively and for many children access to basic education and healthcare is limited. These factors continue to affect the protection and security of children and their right to live

with dignity in a secure environment.

A communique adopted and issued after the consultation urged churches and ecumenical councils in Asia to facilitate advocacy initiatives to influence governments to introduce policies protecting the rights of children, and to collaborate with other faith-based and civil society organisations to work with inter-governmental organisations at the regional and international levels in promoting child rights.

The communique also affirmed that the desire for life in all its richness and fullness was the most powerful instinct in human beings. Churches in Asia were called to be engaged in participating in God's mission and prophetic witnessing of protecting the rights of children.

The participants also urged churches to develop policies on the participation of children in decision-making processes

as a priority, and to use the curriculum of Christian education programmes of churches as a means of promoting and upholding the dignity of children.

The need to create awareness among parents and children about the negative impacts of the digitalised world and initiatives to develop child-friendly as well as rights-based programmes in local congregations was also affirmed as a priority.

The Consultation was attended by about 60 participants representing churches, national councils of churches, civil society organisations, UN related organisations, child rights activists and social workers.

I extend my grateful thanks to Ex-President Rev Prince Devanandan for giving me the opportunity to attend the Consultation and also to the Personal Development Grants Committee for providing financial assistance.

Conference guest inspires Beckenham congregation

Kelvin Aird

The congregation at Beckenham was fortunate to have Dr Jione Havea participate in our Sunday morning worship in conjunction with Conference.

Dr Havea gave a children's talk as well as a thought-provoking sermon based on the story of Esther. We were reminded that while some stories contain violence and bad things, there is also beauty. Esther was a beautiful person who won favour with King Xerxes, and took a risk to save her people and bring Haman to justice.



Rev Dr Havea at Beckenham Methodist Church on Sunday, 30 September.

While there are times of sadness, brokenness and trials in our lives, there are also positive, happy moments to balance things out. This message followed into discussions and theology sessions at Conference where we talked about issues faced in our communities,

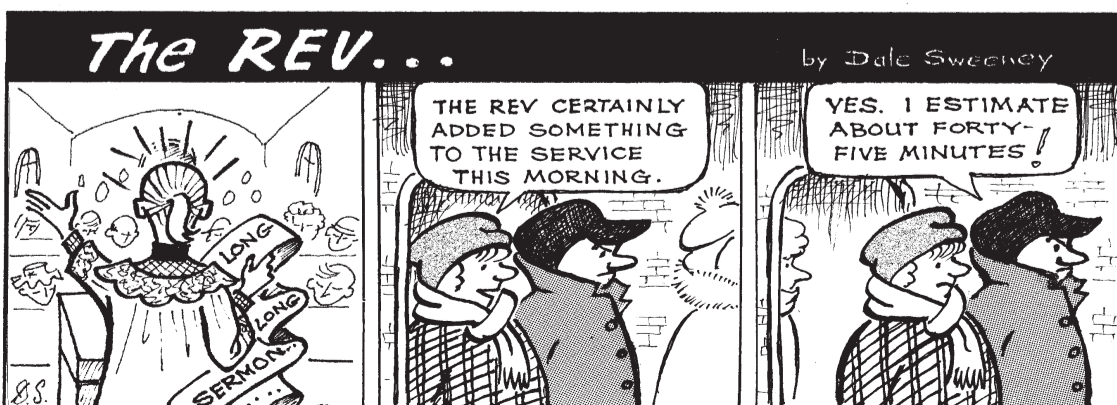
particularly around homelessness, family violence and sexual abuse. As Methodists, we need to be aware of these issues and do our best to provide help and support. Examples include taking part in Aotearoa Neighbours Day next year, and getting involved with local missions or the Methodist Alliance.

Reflecting further on this as someone who went through earthquakes in Ōtautahi (Christchurch), there was death, injury, trauma, destruction and brokenness. Since the events of 2010 and 2011 our city is slowly being re-built. We have dealt with damaged roads and homes,

EQC claims, rebuilds and repairs. Despite this, there was still beauty, in how people helped others, flowers continued to bloom and we still had lovely landscapes to admire.

It was a great privilege to have Dr Havea, his wife and other

Conference members join us at Beckenham for worship, lunch and fellowship. There was the opportunity to hear a different message, learn and share a bit about who we are as a congregation, provide hospitality and feel part of Conference.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

Honouring our people

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

One of the many privileges of the roles of President and Vice President is that we are able to pay tribute to those presbyters, deacons and lay leaders of the church who die during our term of office.

Since Conference, three of our Connexional leaders have passed away. In our congregations and communities there are others who are grieving loved ones; people who have given leadership in their local contexts. That loss and grief is the Church's, and we want to own that loss as the people called Methodist. While we pay tribute to Rev John Osborne, Rev Phil Taylor and James (Jim) Rauwhero, we also honour those who we don't name but hold at heart, and all who are suffering.

"Then I heard a voice from heaven say, 'Write this: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them.'" Revelation 14: 13 (NIV)

Rev Philip Taylor (Phil)

Phil served the Methodist Church in the Solomon Islands and in parish ministry at Onehunga, Papakura and Northcote.

He also served the Auckland District as deputy superintendent and was a member of the District Property Committee. He had a term on Trinity College Council and served on the Council for Mission.

Phil was humble and self-giving. He was an encourager and facilitator and had a huge pastoral heart for the people he served. We give thanks and honour for the life of mission and ministry of Rev Philip Taylor.

James Hemi Rauwhero (Uncle Jim)

Uncle Jim served Tāmaki Rohe - Te Taha Māori, Waikato-Tainui, Kingitanga, and Manukau City Council faithfully.

He will be remembered as a humble and hardworking man who was willing and able to serve God and his people in whatever manner was required of him. He will be remembered by his whānau as a loving and caring Pāpā or Uncle Jim, who had a great sense of humour. At his tangi, we heard of his love of bowls, kapa haka and of his status within the community as a respected Kaumātua. Tributes included one from the former Mayor of Manukau City, Sir Barry Curtis.



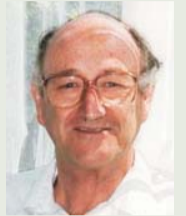
Haere ki te okioki e te pāpā, moe mai ra i te aroha o te Atua.

Along with the people we know who are grieving the loss of a loved one, we also pray for those who we don't know that are suffering. We think particularly of those struggling with the loss of many people and devastation of their communities and livelihoods in Indonesia, Florida and Eastern India.

Rev John Osborne

The funeral for John Osborne was held on the day of our Induction. Rev Mervyn Dine presented the tribute on our behalf. John gave long and committed service to the Methodist Church in a variety of areas. He served in Panmure-Howick, Waitara, Silverdale, Paeroa, Mt Eden, Mt Albert and Birkenhead parishes. He was deputy chairman of Auckland District, and he wrote educational material for the Joint Board of Christian Education. John was also involved in leadership roles for the Committee on Ministry, Board of Publications, Committee for Epworth Bookroom and Trinity College Council. He was also Warden of the Deaconess order for some years.

John always encouraged people to discover gifts and to use them for the service of the church. With his wife Enid, John worked willingly and efficiently and he was a much loved presbyter of the Methodist Church of New Zealand. We give thanks and honour for the life of service and ministry of Rev John Osborne.



Māori and Pasifika wisdom invaluable for negotiating

At Conference 2018, theology sessions preceded each business day. The following is an edited version of the presentation by Rev Dr Jione Havea, Research Fellow, Religious Studies Trinity Theological College.

Weaving involves negotiating strands, in order that they hold each other in place. It is important that the strands are of the same size and flexibility. When a strand stands and jumps out of the weaving, that strand has become what we call in Tongan, mahuke. That strand, to use an English word, represents hegemony. A hegemonic (dominant) strand causes a weaving to mahukehuke.

Māori and Pasifika people can help stop the mahukehuke of our weaving. I offer two examples of how Māori and Pasifika wisdom could help Te Hāhi Weteriana O Aotearoa weave and negotiate.

1. A Māori negotiating with Jewish hegemony

The story of Esther is about a beautiful young Jewish woman and her manoeuvres to save herself and her people from annihilation. The story is set in Persia. The king had removed the strong-willed queen Vashti, and Esther entered the palace as one of the king's concubines. Haman, one of the king's advisors, had convinced the king to give a decree to kill all Jews. When Mordecai heard the decree, he begged his niece Esther to do something for the sake of her people. Esther convinced the king to reverse the decree by, first, allowing the Jews to defend themselves and, second, permitting the Jews to fight and wipe out

the Persians. The Jews wiped out the Persians then installed a religious festival out of the event - Purim. This Jewish religious story celebrates the annihilation of the Persians.

After a brief overview of the story, I posed a question to Conference delegates: "Who are the tangata whenua in the story of Esther?" The answer was a soft but silencing response from the table of Te Taha Māori members of the conference: "The Persians".

This answer invites us to rethink why, when we read the Bible, we by default endorse the Jewish story, future, agenda and hegemony. The response from Te Taha Māori members of the Conference invites us to negotiate.

2. A Pasifika negotiating with hegemonic views

Conventional thinking around the parts of a tree as metaphors for human generations takes the roots as representing the ancestors, the tree-trunk represents the parents and the branches represent the current generation. The fruits and leaves, which are younger, delicate and in need of gentle care, represent the children. This logic is reflected in the words of Jesus: "I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing" (John 15:5, NRSV). The branches (current generation) cannot exist without the vine or tree-trunk (parents, teachers) and the roots (ancestors). This complementary relation is necessary in order for the vine to bear fruits (read: next generation).

The late West Papuan activist and artist Donatus Moiwend (aka Donet) overturns



Rev Dr Jione Havea with Rosa Moiwend, the daughter of the artist referred to in his reflection.

this way of thinking. For Donet, the leaves represent the ancestors because leaves give air for breathing and sap for healing. The leaves (ancestors) give the current generation life, sustenance and healing.

The trunk (body) and the branches represent the current generation while the roots represent the children (future generation). Roots represent new beginnings and the life that waits in the future (read: next generation). Life comes from the roots.

Donet's thinking has support from two traditional corners. First, from an ancient literary culture, the "stump of Jesse" metaphor in the Bible proposes that "a branch from its roots will bear fruit" (Isa 11:1). The stump is dead, but life is in the roots. And second, from ancient oral cultures, the mapping of whakapapa is commonly identified as "family tree". Because of the top-to-bottom reading orientation of most cultures, the roots are taken to be the children and grandchildren. The family tree grows down, and the future of life is underneath.



Donatus Moiwend, untitled and undated (used with permission).

So what?

This reflection invites us to shift our allegiance to the Persians and to look for answers "from below" (in the roots, the next generation) instead of "from above". This reflection also shows that the insights and wisdom of Māori and Pasifika people can help us weave and negotiate hegemonies and traditional mindsets.

Acknowledgement: Parts of this reflection are taken from Ancestors are the leaves, Children are the Roots: Pasifika(ting).

Differing views

To the editor:

I haven't always been a Methodist. I was brought up in a very conservative Baptist environment that prided itself on being very black and white on everything.

And then I sensed a deep call to serve God in God's church and this led to a journey that continues to this day where pretty much everything I learned was turned on its head. Part of this journey necessitated leaving the Baptist Church and becoming a Methodist where I found a place where I was welcomed and affirmed as a child of God.

When I entered into discussions with fellow students at the seminary and with church people around the 'place' of women in the church, what struck me often was that for many it was 'just' a theological issue. For me, it was about so much more than that; it was deeply personal. It was about how I saw myself and lived out being a child of God. Denying me a place in the leadership of the church based on my gender was more than just painful. It challenged

how I understood God and my sense of God's call.

I was reminded of this again at Conference this year. Once again, the issue of same-sex relationships was raised. We have chosen as Methodists to hold differing views on this but we seem to have forgotten how to do this respectfully. We need to always remember that it is not just a theological issue - we are talking about people who, on this occasion, were in the room, people that are also children of God. For them it is not only a theological issue; sexuality is an integral part of who we are, no matter how we live that out.

To talk of their intimate relationships in the same sentence as that of having sex with animals is so much more than deeply offensive. That kind of discussion has no place in God's church.

We all know that we are never going to agree on this issue but my plea is for us to determine to behave ourselves as we disagree.

Anne Preston, Hamilton

No right to judge

To the editor:

I'm glad I was born into Te Hāhi Weteriana o Aotearoa, I love this Church. But after Tuesday evening at Methodist Conference I love this Church a little less. There was judging on that Tuesday evening. It wasn't just and it wasn't merciful. No-one has the right to judge another person.

I'm what some people call 'safe' in our church, I'm married to a man and my parents are well respected church members. There are some beautiful

people in this church who are called by some people not safe and not good role models. But actually these beautiful people would be excellent role models. They would let people know that we are a very accepting and loving church, much like Jesus, and they would also let the few people in every culture of our church know that at least some people would not judge them if they came out. Only God has the right to judge. May you all be blessed by God as you bless others.

Ali Cable, Christchurch

Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer. Contributions can be emailed to ads@methodist.org.nz or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.



Pastor Bob realised this was a moment where both the literal and exegetical interpretations of a scripture were equally applicable.

HONEST TO GOD

Ian Harris

Avoiding Doomsday

Here's a warning from Britain's Astronomer Royal, astrophysicist Martin Rees: "The drive for scientific advance needs to be weighed urgently against the risk of unimaginable calamity for life on earth if things go wrong."

In light of the nuclear disaster of Fukushima in 2011, coming on top of Chernobyl in 1986 and Three Mile Island in 1979, his call seems prophetic. It is also a timely reminder that apocalypse is not just a potent religious notion, but has its scientific counterpart - and that, for good or ill, the destiny of the planet lies in human hands.



Nuclear energy is but one example. Rees warns also of the threats posed by scientists pushing the boundaries of biotechnology. Thousands of people are now capable of producing viruses and bacteria that could cause deadly plagues. Genetic engineering could change people in unpredictable ways.

Other perils loom from killer robots, super-intelligent computers, rogue nano-machines. Only last month Rees highlighted again the risk of atom-crashing experiments in Europe's Large Hadron Collider going awry. If the worst happened, he says, everything on earth could be sucked into a black hole and crunched into a super dense sphere about 100 metres across.

It is the advanced nations of the West that carry the greatest potential for unleashing any one of these disasters. And much as we might wish it, no God will intervene from beyond to stave off the consequences of human overreach. Doomsday at the hands of science will be averted only as scientists, politicians, industrialists and financiers determine to use new knowledge only for the benefit of humanity and the planet. Rees is hopeful that they will.

Is his list of possible disasters merely a 21st-century update of the dire predictions of the Four Horsemen of the Apocalypse - war, violent revolution, famine and pestilence - that charge out of the biblical book of Revelation? Not at all. The point of Rees's warning is to urge scientists to act responsibly to avoid catastrophes. Revelation has no such message. It was written to encourage Christians to remain faithful in the face of persecution at the hands of the Roman Empire. Science as we know it didn't exist. Sure, its author, John, shared the

view of the 1st-century church that the end of the age was imminent. But he points beyond it to a new age in which Christ and his message of love will at last prevail. In Rees's scenario, if the worst happens there will be no beyond.

Strip away the apocalyptic end-of-the-world images, and suddenly Revelation becomes politically, economically and socially relevant to every age. The key,

says American scholar Marcus Borg, is to recognise that John is indicting Rome not just for persecuting Christians, but for all that Rome as empire represents. His searing condemnation of Rome is then seen to apply to

every power that sets out to dominate other peoples - and that is very modern. In the past 500 years the list would include Spain, Britain, France, Germany, Japan, Russia and the United States. In them, as in Rome, elites of class, wealth and power have exploited other societies for their own gain, and as often as not they have legitimated their domination by declaring it to be God's will.

The parallels are clear. John homes in on Rome's political oppression, its economic exploitation, and its claims to religious sanction. He describes its rule as a combination of seduction, intimidation and violence. Client states commit fornication with "the great whore", and ordinary people have no choice but to tag along. Wealth of all kinds poured into the coffers at the heart of the empire, enabling Rome to glorify herself and live luxuriously. Imperial power convinced Romans that the goddess Roma was in the ascendant. Her spirit took human form in the emperor, demanding devotion and obedience.

Later empires have also invoked a higher legitimacy and destiny, whether through the papacy in the Holy Roman Empire, the Sun King in Louis XIV's France, Britain's "civilising mission", or America's "manifest destiny". Borg sums up: "Babylon the Great" is not a code name simply for Rome. It designates all domination systems organised around power, wealth, seduction, intimidation and violence. In whatever historical form it takes, ancient or modern, empire is the opposite of the kingdom of God as disclosed in Jesus."

Look around the world today to see who is wielding political, military and economic power to the detriment of others, and how, and why. The insights of Revelation are as pertinent as ever they were - and so is John's alternative vision.

Public Issues Network

Conference and the IPCC Report

Betsan Martin, Public Issues Coordinator

Recent newsfeeds confirm our Church plans to influence bold action for the climate means that we are 'getting up with the play'.

The scientific report from the Intergovernmental Panel on Climate Change (IPCC) gives scenarios for 1.5 degrees warming - the more optimal ambition in the Paris Agreement, which has a goal of 2 degrees warming and striving for 1.5 degrees.

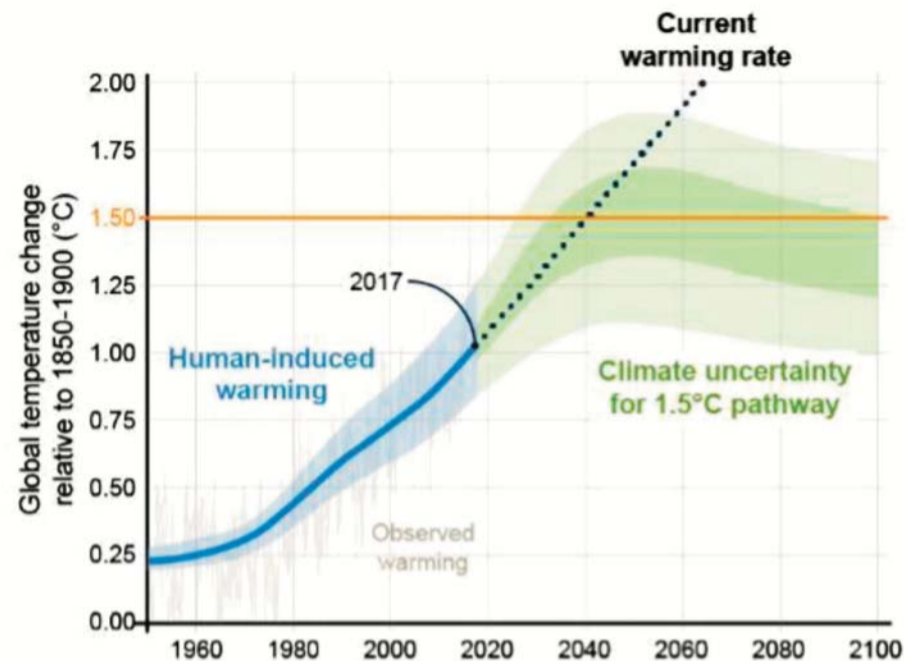
The human influence on earth and the climate system, the Anthropocene, is a story of human relationship with the environment. It is a story where some have benefited to the great detriment of others. The beneficiaries have to disentangle their slavery to oil and the destruction of forests for any hope of sharing in a fair standard of living. This is the differential responsibility of climate-related sustainable development.

Until now, we've emphasized the opportunities of climate change - the opportunity to bring our activities into line with the earth through less pollution, less use of toxic chemicals, buying and eating local food (fewer food miles) and choosing options for renewable energy.

The IPCC report is important because this is the more ambitious 1.5 degree target that Pacific Islands argued for. To take it seriously means we have to face our dishonesty and the deferrals we make - and acknowledge that our prosperity is a house built on sands that are being washed away. The trouble is that our individual and everyday activities can't achieve the necessary changes on their own. Our commitment has to be expressed with others in our churches,

FAQ1.2: How close are we to 1.5°C?

Human-induced warming reached approximately 1°C above pre-industrial levels in 2017



communities, businesses and government.

At the Methodist Conference, questions were asked about climate justice and just transitions. Poverty, equity, financial investment and climate migration all come within climate justice and transitions and follow on from ethics for our common home. The main concern is that the poorest people are the most exposed to the effects of climate change. Jobs will be lost and food costs will go up. Some people are being forced to move. The questions are how to do that fairly so that people can have proper income and opportunities for training in new skills in preparation for the big changes

in jobs, industries and agriculture.

There needs to be sound policy for industry, business and agriculture, to facilitate good planning and investments. Support for Pacific peoples and the best responses to climate migration are significant for climate justice. Responsible investment is a work-in-progress for churches, with divestment and mission-focused investment as points for attention.

These concerns are similar to a theme of the IPCC report which discusses fairness across generations by making sure that the resources needed for life are intact for the people who come after us. They include fairness across nations and

between people within nations. They refer to four ethical problems. Industrialized countries benefit from industrial development and contribute most to the climate problem and therefore have the greatest responsibility.

The worst impacts are felt by those who contribute least. There is unevenness between those who can contribute solutions, and some places may not be able to adapt to a low carbon economy.

The IPCC report gives us a very narrow margin of possibility that we could prevent warming above 1.5 degrees because the carbon dioxide and nitrous oxide gasses already in the atmosphere will continue to push up the temperature for hundreds of years.

The graph tells the clearest story. We are already just over 1.1 degree warming. Staying within 1.5 degrees means stopping carbon dioxide emissions by between 2020-2036 in my reading of the IPCC Summary for Policy Makers (6 October 2018). There are more complex stories of increasing emissions, peaking, plateauing and dropping.

The IPCC tells of changes to oceans and land. Ocean acidity means coral reefs dying and the loss of fish and food sources. This change will shift the places where it is viable for fish, insects and birds to live. The melting of Arctic snow and Greenland ice could release a cascade of new climate system scenarios. Perhaps the clearest message is that the most vulnerable people are the poorest, those who depend on local agriculture and indigenous peoples. Delay will mean much more costly damage and lock us into carbon-emitting economies. We have a chance if we support courageous action now.

We are delighted the Church has decided to take action and look forward to our new practices.

Christchurch North Celebrate White Sunday

Melanie Koster

Child, Youth and Family Ministries Coordinator

Christchurch North Methodist Parish celebrated White Sunday when, traditionally in Tongan and Samoan churches, children and young people lead the worship service.

Our Awesome Kids, youth and young adults took lead roles in our service assisted by some of our 'slightly more experienced' Awesome Kids.

We acknowledged and celebrated not only our children and youth, but people of all ages. Our theme was taken from 1 Corinthians 12: 'One Body with Many Parts'. Despite our obvious and many differences, God calls us to a colourful unity and a diversity without division.

AbsolUKE, our ukulele group, led the worship music, along with the Chapel Street Band. Our young people led the prayers and readings, alongside older mentors, and we had an all-age drama group who performed The Body Skit.



Children and youth from Christchurch North celebrate White Sunday.

Our call to worship was co-led by one of our children and her special 90-year-old friend.

In a time of discussion, we shared our most memorable experiences from Sunday school and youth group days, and a question time posed some tricky questions including: What is the best thing about being a child/grown-up?

What is the hardest thing about being a child/grown-up?

We broke into small groups for 'Teach Me Something in Five Minutes' where each adult and child taught something to someone from a different generation, in only a few minutes. There were lessons in language, knitting, weaving, origami, ukulele playing and how to

make a paper dart. Others shared tips on gardening, recipes and legends. The variety of skills taught and information imparted was incredible. There was a tremendous buzz, warmth and much laughter as the generations worked together.

One of our teenagers presented a reflection, celebrating all our God-given gifts and highlighting the point that we are meant to use these gifts not just for our own good, but for the good of the people around us. She shared how being nurtured and guided by elderly members of the congregation has shaped her into the person she is today.

"Every person contributes to the life of the Church, and has gifts and talents to use, whether you know it or not - just like some parts of the body are a mystery as to what they do and what they are for, they are still a part of the body and are needed."

She concluded with a message from 1 Corinthians 13, verses 1 and 2: "Whatever our gifts are, we are to use them lovingly. The love is more important than the gift."

The Ageing Experience

Jan Fogg

Whose responsibility?

I think there will be many of you who heard the IPCC (Intergovernmental Panel on Climate Change) report in early October with a great deal of concern, especially thinking of the world we will leave behind for the younger members of our families.

If we fail to change the way we live, the average temperature of the planet will increase by more than 1.5 degrees Celsius which,

among other drastic changes, will raise the sea level around land masses. We might perhaps think that this is too big a problem for us personally to do anything about.

It may cause us to think about the story of Noah in the book of Genesis. Because this was a popular story during Sunday school, we may view it simply as a story, something that once happened. We lose sight of the fact that it is part of an important teaching series in the first part of Genesis, helping us to learn about the differing kinds of responsibility we need to take

up if the world is to be good and fair for all.

In the scripture we hear that Noah was a pure and righteous man, and so God inspires him to save his family and the animals he takes with him into the ark. This seems like a pretty big task in itself, and we may miss the fact that Noah was not a hero, in that it seemed not to occur to him to try and save anybody else. He didn't see himself as responsible for the fate of humanity.

Have we grown our priorities since Noah's day? We are now faced with the need to step up where Noah failed. In the possible upcoming disaster, we cannot simply save our own

family and not worry about anyone else. We either all work together, or we all go down. Rod Oram, speaking on national radio mid October, acknowledged the economic difficulties in changing the way we live, and said that the most important thing we need to change is our relationship with the life-support systems of the planet. This is a spiritual change which is needed and is, perhaps, the hardest thing to change, he thought.

We in the older generations may be blessed with a degree of wisdom which enables us to respond to the needs before us, to ensure not just the continuation of our own families,

but of humankind across the world and, yes, at least some of the wonderfully diverse animals seeking a space in the world. Through the next ten years can we do everything we can to succeed in taking up the collective responsibility needed, to succeed where Noah failed?

Our Christian faith is built around the understanding that the future will be better than the past, when we respond to God's call to care for others. We are not a people who believe in fatalism. We are called to help bring light and hope into the world.

'God looked at all that he had made and saw that it was very good.' Whose side are you on?

My first Methodist Conference

Trudy Downes: Health and Safety Coordinator

Malo e lelei. Talofa lava. Bula. Greetings. Goeie dag. Anyoung haseyo. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

I was lucky to attend Conference this year. It certainly helped that it was held in Christchurch, just around the corner from the Connexional office where I am based. I really enjoyed myself and thank everyone for allowing me to join in. Conference has given me much to think about and I thought I would share with you a few comments I heard and conversations I had with members of Conference.

"Trudy; she's trying to teach us to care for people."

This made me laugh. I am the student when it comes to the people called Methodist caring for people. You certainly don't need me to tell you that the wonky old wooden ladder is unsafe, or that a chapel filled to overflowing for the ordination of new presbyters should have clear exit ways in case of emergencies. However, I can help with paperwork where it is needed, and I know how to make the legislative side of Caring for Our People Manaakitia ā Tātou Tāngata easier. Even more importantly, I know how to get the legislative side in order, without having to spend oodles of money.

"Oh ... Trudy ... I will do my asbestos management report after Conference."

This also made me laugh. It seems that my face and name provoke instant guilt over non-completed asbestos management plans. In chatting with various people, I gained a sense that everybody understands that asbestos is harmful and that it should not be disturbed, whether you know where it is



Trudy Downes

or not. I actually missed my last workgroup session at Conference because sitting in the sun and talking about those 'sneaky places' where asbestos might live was also important. Here are the 'sneaky places' that surprised my conversation buddy:

- Glues/adhesives holding carpets down
- Tape used in plasterboard joins
- Window putty
- Run out stocks.*

My buddy delighted in telling me all of the ways that he had worked at the very limits of the legislative requirements. Only after my gasps of horror did he tell me he did everything safely and under advisement from WorkSafe NZ. In return, I was able to suggest cost-effective ways to complete the good work he had already started.

"I don't know why we had to pay to test what we already knew was asbestos."

My only response to this last statement is to agree that you shouldn't have to pay for a test on something you already know is asbestos, particularly



One of two Conference arrangements made by MWF executive board member, Moe Petaia.

when it is clearly labelled on building plans. There is a disconnect between some consultants' understanding of our asbestos management needs and their asbestos survey/testing work. Unfortunately, it is at our cost and some

people are handing over good money in exchange for poor reports.

Please contact me if you have concerns about hiring an asbestos consultant or, alternatively, wait for the asbestos management workshop to come your way. In the workshops we will address many of the issues, including the information and misinformation surrounding asbestos. We will look at how best to navigate the minefield and minimise the cost of mitigating and managing the issue of asbestos.

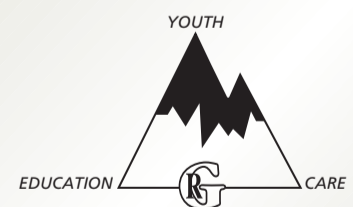
Māu te kākahu e whatu, he tāniko tāku. You weave the garment, I'll make the border.

Ngā mihi mahana ki a koutou.

Contact Trudy on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz.

*Run out stocks: manufacture of some asbestos products stopped in 1982, but old stocks may still have been sold up until the late 1980s.

ROBERT GIBSON METHODIST TRUST



Tertiary Student Grants

Applications are invited for grants to assist with study and accommodation. Students must be undertaking university or NZQA approved courses, be New Zealand residents and under the age of 25.

The primary criterion considered by the Grants Committee is financial need.

Applications are to be made online at: robertgibson.methodist.org.nz

Closing date for applications is 20 November 2018.

Late applications will not be accepted.

Belief in Progress

Adrian Skelton, UCANZ
Executive Officer

Humans are amazing. In an evolutionary blink of the eye, we have spread from the East African rift valley to settle all earth's continents bar Antarctica.

In roughly two million years, we have advanced from inarticulate apes to sophisticated secularists, via religious epiphanies. Faith has appeared in many guises, together with hope in a better world. Where exactly does the common belief in inevitable progress come from?

Allow me a little historical speculation. We know well that Judaism at the time of Jesus had the expectation of 'Messiah', a figure who, as Yahweh's agent, would put the world to rights

and bring in the new age. Followers of Jesus - and maybe Jesus himself - believed that he fulfilled this vision.

But such a vision should disturb more than comfort, for the anticipated 'eschaton' was a sweeping away of the world as we know it, and its replacement by a perfect heavenly realm where God would dwell with God's people (cf. Revelation 21-22).

After some pre-millennial tension around AD 1000, the medieval European world settled into a steady state. Society was fixed and feudal. People knew their place - and that was to live and die in their village, within the limited circumstances of family life, more dependent on climatic vagaries than any sense of societal improvement.

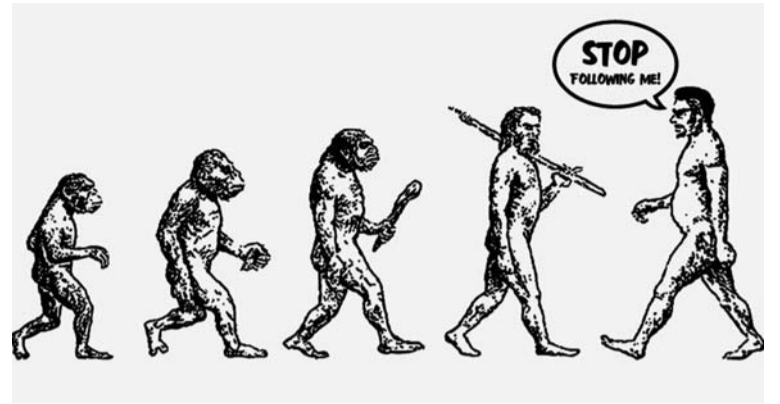
The 'renaissance' of Greek and



Uniting Congregations OF AOTEAROA NEW ZEALAND

Roman ideas, largely through Muslim sources, and the turbulent 16th and 17th centuries of reformation witnessed extreme violence between Christian groups, but also a stirring of hope, creativity, exploration of the wider world, and exploration into the nature of the physical world: science.

Science, with its roots in the religious belief in the world as a created unity, surpassed itself in progressing knowledge. For instance, the original idea of a university - where one could go and gain for oneself the whole field of knowledge - gave way to increasing specialisms and a diversity of knowledge, encouraged today by the information revolution.



Computing power doubles every two years ('Moore's Law'), paving the way for the exponential growth in knowledge and technology. It is perhaps this rapid expansion of knowledge that encourages an optimism that life can only get better. If only our ethical facility could keep up with our technology.

We need to engage in theology for today and not relive the theological niceties of 4th

century creeds. Some of the debate at our recent Conference and Assembly assumed a pre-modern mind-set and set us up for motions that shout into the void. The wider world no longer listens to a monotonous voice that says 'no'. Do we enhance or even reflect human progress in our assemblies?

Humans are amazing but are our church conferences the best of us? Faith and hope are not enough. We also need love.

Is our pot blacker than their kettle?

Bill Peddie, Lay preacher

From time to time when I attend a youth rally, I often hear the chant from the leader up front: "God is good", and hear the chorused answer: "All the time ... God is good".

It occurred to me to wonder what would happen if the leader was instead to call out: "Allah is good". Would there then be a puzzled and even slightly uncomfortable silence from our local young Christian folk? Yet, after all, the translation of the Muslim

version, "Allahu Akbar", is in effect the almost identical chant, "God is (the) greatest". I should add that the butchered version we sometimes hear in this country is made to sound aloo akbar and is not recommended since this, at least according to Aisha Sultan (a columnist for the St. Louis Post-Dispatch), literally translates to 'potatoes are the greatest'.

Although Muslims believe themselves to be worshipping the same Abrahamic God as we read about in the Old Testament, could it be that part of the expected puzzlement of our young folk would be their mental association with the "Allahu Akbar" the terrorist war cry of some suicide bomber or perhaps a wild-eyed driver of a truck ploughing into a crowd.

I can't help feeling that if we are entitled to associate terror with the actions of a comparatively small number of representatives of the 1.6 billion Muslims then it is hardly surprising

that some Muslims should feel the same way about the anti-social acts of the representatives of the so-called Christian West. After all, it was the Christian West who laid waste to Jerusalem in the Crusades and more

recently invaded Iraq. True, 3000 may have died in the Twin Towers but the reprisals killed far more than 100,000 civilians in the fruitless search for weapons of mass destruction. Bombs and rockets originating from the Christian West are currently in use with the aim of finishing off rebels in many

places including Syria, Yemen and Libya. In that similar set of actions many thousands of innocent civilians are killed, maimed or displaced.

Do you think that just as we are understandably horrified when Muslim terrorists kill a few civilians, in their turn some Muslims might notice that when the Western coalition bombing displaces civilians, those same civilians are not welcome in the West as refugees? Could it be Muslims might even be offended that the US has cut aid to the refugee camps for Palestinians?

November is the month when the lectionary tells us to set aside a Sunday before Advent when we consider how to honour Christ the King. It is easy to summon up words of adoration and praise, yet maybe this year, when we search for the best way to honour Christ the King, we might give closer attention to how our Church and our nation honours the teaching of Christ in our visible actions and concerns.



Bill Peddie

Why Jesus?

Andrew Doubleday

A friend asked the other day, "Why do we need Jesus?" She was fine with God, but was raising the question of the necessity of the evangelical notion of 'substitutionary atonement' - the idea that Jesus died for my sins so that I don't have to.

I rephrased the question, "Did Jesus need to die for God to forgive me?"

My answer now is, "No, God didn't need Jesus to die so God could forgive me - I needed him to."

Human beings seem to have an innate need that for every wrong, a price needs to be paid. By someone. Preferably someone else. It seems to be an almost universal understanding that "every violation and disobedience received its just punishment" (Heb. 2:2). Sacrifice has been the basis for mollifying the wrath of the Gods for millennia. The good news is that Jesus draws a line under that system once and for all (Heb 9:12,28).

So why was it necessary? Because of that hard-wired sense within us that someone needs to pay.

The problem that evangelicalism has is that it is difficult to get past the uncomfortable notion that God is really angry with my sin and wants to punish me. It's personal. God's son Jesus comes into the story to step between me and God, protect me from God's rage, deal with the sin problem, so that God will now like me. My difficulty has been, "Can this God be trusted? How can I be sure?"

It's when I saw Romans 5:8 through fresh eyes that the issue finally resolved itself for me: "God demonstrates his own love for us in this: While we were still sinners,

Christ died for us." It's that word 'demonstrates'. That's what the Jesus story is, a demonstration of how far God was prepared to go to secure our liberation and wholeness. God could have told us that we were forgiven until blue in the face, yet it's when it's demonstrated that the message sinks in. The musical *My Fair Lady* has a classic line: "Words,

words, words, I'm so sick of words! If you're in love, show me!" Love needs to be more than talked about. It needs to be demonstrated, usually at some cost to the lover, so that the beloved can be sure that such love is real.

The aged John put it this way: "This is how God showed his love among us: God sent his one and only Son into the world

that we might live through him. This is love: not that we loved God, but that God loved us and sent his Son as an atoning sacrifice for our sins" (1Jn 4:9,10). Francis Foulkes, in his little commentary on John's letters, points out that the Greek word used here for 'atoning sacrifice' can be translated two ways. It could be either 'propitiation' - in which case an angry God needs to be 'propitiated' or mollified, or 'expiation' - in which case sin is the problem that needs to be attended to.

While most translators have historically favoured propitiation (ask yourself why), Foulkes leans toward expiation as a more faithful representation of what John is saying. It suits me to agree. The difference is important. Expiation shows that God is motivated by love toward to us. It demonstrates the lengths that God will go to through the incarnation - the birth, life and death of his Son to set us free from our sin, to let us know that we are loved, forgiven, restored and called to a full fear-free life. As the John passage started: "This is how God showed his love among us."



Andrew Doubleday



Trinity Methodist Theological College



THIS IS A TWO-WEEK
INTENSIVE FOR WETERIANA
RANGATAHI (METHODIST
YOUTH) AGED 18-30YRS OLD.

The programme is designed so that
young people can explore what is
unique about being Methodist in
Aotearoa, New Zealand.



DATE: 26TH JAN TO 8TH FEB
FEB, 2019
LOCATION: TRINITY
COLLEGE STUDENT CENTRE,
2 COLLEGE RD, ST JOHNS,
AUCKLAND.

Contact person: Academic Registrar
Nicola Grundy - transform@trinitycollege.ac.nz
Lecturers: Te Aroha Rountree and Emily Colgan.

Enrolment 2019
now open!

Transform 2K19 - A Youth Programme (26 Jan - 8 Feb)
TS620A - Re-storying Christianity I (11 - 15 Feb) (Block Course)

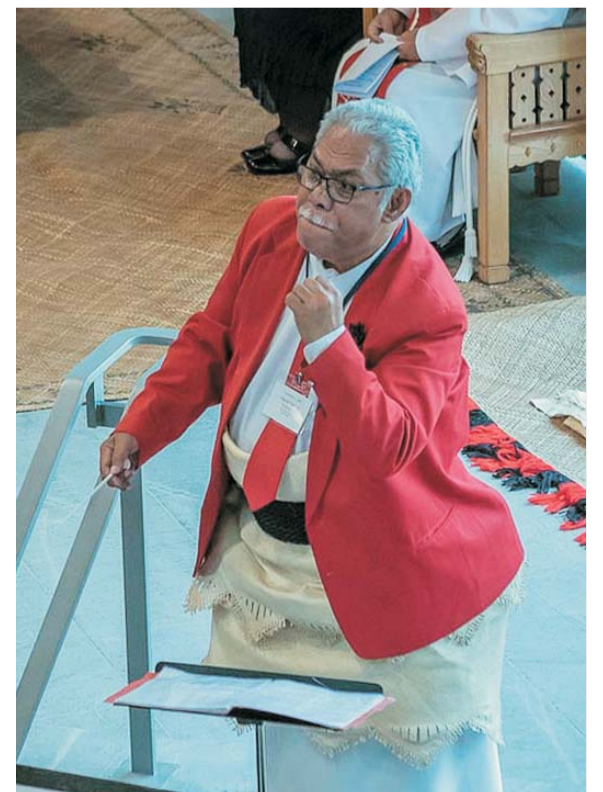
BS510/610 - Exploring the Bible (11 - 15 March)
RS731 - Research Methodology (11 - 15 March)

Conference highlights

- The Induction of President Setaita Veikune and Vice President Nicola Grundy, the first female presidential team.
- Ex-President Prince Devanandan and ex-Vice President Viv Whimster reflecting on their past two years. They summed up the 'journey' by saying, "Expect the unexpected".
- Generous giving by Conference attendees raised \$1,320 towards a solar power unit for the Goldie College computer lab.
- Thought-provoking theology sessions delivered by Rev Dr Nasili Vaka'uta, Dr Emily Colgan and Rev Dr Jione Havea.
- The announcement of President Elect Andrew Doubleday and Vice President Elect 'Etuini Talakai. The waiting is over.
- President Setaita's daughter Lupe'eva and Vice-President Nicola's daughter Rebecca delivering readings at the Induction Service.
- General Secretary David Bush introducing the Connexional Office team.
- A new conference structure with group workshops providing a forum to consider strategic areas and issues with input, questions and responses from all.
- Absent friends; a moving tribute to Rev Watarini (Sonny) Livingstone who died just months before his Ordination service.
- The youth contribution to Conference. Rangatahi were invited to provide feedback from their workshop first up as a sign of gratitude for their input. Three authors presenting their three new books.
- Outstanding music and entertainment including the Tongan choir singing the Hallelujah chorus in the Centennial chapel.
- A visit to the Christchurch Earthquake Memorial.
- Workshop groups debating big issues in depth, delivering recommendations reflecting comments and contributions from the quiet and the vocal.
- A call to strive for greater diversity across all Boards so that decision making represents the diversity of our Church and the voices of the marginalised are heard.



CONFERENCE 2018



Communities of Practice

Carol Barron
Methodist Alliance National Coordinator

In late September, we held our first meetings of three communities of practice which the Methodist Alliance agreed to create to further our strategic priorities.

A community of practice is a group of people who share a concern or passion for something they do, and learn how to do it better as they interact regularly. Communities of practice are informal, self-organising and span across the membership of the Methodist Alliance.

The Methodist Alliance agreed to create communities of practice to further three strategic priorities:

1. Safe and secure housing.
2. Strong resilient tamariki/children and families/whānau.
3. Building stronger communities - including reducing social isolation.

These communities of practice create a structure that allows our staff and member agencies to promote best practice and build common capability in these areas across the Methodist Alliance.

The objectives of the communities of practice will vary over time, but include:

- To identify trends within our local communities.
- To enhance and strengthen our own understanding, learning and practice.
- To report on progress and provide updates.

- To advise other Methodist Alliance members and the Steering Group.
- To provide a forum for developing cooperative activities where this adds value to existing initiatives.

Members share their expertise, and any documents or other resources they have which they think will be useful to all members.

Membership of the communities of practice is open to all Methodist Alliance members.

After just one meeting we have achieved excellent results.

Housing:

- Drafted a one-page resource for parishes with advice on supporting people who are homeless.
- Drafted information to give to government officials on Methodist housing initiatives.
- Circulated the Public Housing Plan.
- Provided input into a submission on the reform of the Residential Tenancies Act.

Children and families:

- Drafted an agreed theory of change for Methodist providers of services to children and families.

Building stronger communities:

- Drafted a document on Neighbours Day Aotearoa and community-led development for presentation and discussion at Synod meetings.



Neighbours Day Aotearoa - March 22 - 31 March 2019

2019 celebrates 10 years of Neighbours Day Aotearoa with 10 days of celebrations. Cissy and Sam, the Neighbours Day Coordinators, are running planning workshops across New Zealand.

Leg 1: South Island: November 11-16, 2018

Leg 2: Lower North Island: November 20-23, 2018

Leg 3: Upper North Island: December 2-7, 2018

You can find information, ideas and resources on the website www.neighboursday.org.nz

MCNZ Conference supported the decision to encourage all parishes to participate in Neighbours Day Aotearoa in 2019 and 2020.

The Methodist Alliance also encourages all parishes to participate in Neighbours Day Aotearoa. This provides the opportunity for the church to connect with your local community, reduce social isolation and get to know our neighbours.

The Methodist Alliance Building Stronger Communities - Community of Practice is collating a list of Neighbours Day projects which we will send out next year. It would be great if we could add your project to the list.

Put March 22-31 March 2019 in your diaries now and email me details of how you are going to celebrate Neighbours Day: carol@methodistalliance.org.nz

BIBLE CHALLENGE

Rosalie Sugrue

Weaving us together to proclaim life

President Setaita and Vice President Nicola, selected the above words as their presidential theme. This Challenge relates to their theme, along with random verses that have some connection to weaving. Unless indicated otherwise the answer words come from The Message (MSG) translation as this where their chosen text came from.

| | | |
|--|----------------------|----------------|
| I want you ___ into... | W _____ | MSG Col 2:2 |
| a ___ of love... | _____ E _____ | Col 2:2 |
| focused on Christ, God's ___ mystery... | _____ A _____ | Col 2:2 |
| in touch with ___ there is to know of God | _____ V _____ | |
| Weave the tunic of fine... | _____ I _____ | Ex 28:39 |
| Make priestly garments for ___ sons... | _____ N _____ | Ex 28:40 |
| to express ___ and beauty | _____ G _____ | Ex 28:40 |
| I'm praying they be as ___ and together as we are... | _____ U _____ | Jn 17:21-22 |
| Then they'll be mature in this | _____ S _____ | Jn 17:21-22 |
| Thou didst ___ me together... | _____ T _____ | Ps 139:13, RSV |
| in my mother's | _____ O _____ | Ps 139:13, RSV |
| Outsiders and insiders, rejoice ___! | _____ G _____ | Rm 15:10 |
| The lilies of the field, they ___ toil or spin | _____ E _____ | Mtt 6: 28, RSV |
| Ezekiel ___ dem dry bones (song) | _____ T _____ | Ezk 37 |
| In Christ we're all connected to ___ other | _____ H _____ | Eph 4:25 |
| Then all the ___ artisans... | _____ E _____ | Ex 36:8 |
| made ten ___ of fine twisted linen | _____ R _____ | EX 36:8 |
| My days are ___ than the weaver's shuttle | _____ F _____ | Job 7:6, RSV |
| She ___ sewing and knitting | _____ O _____ | Prov 31:19 |
| She shops around for the best | _____ R _____ | Prov 31:19 |
| I have called you to live right and... | _____ L _____ | Is 42:5-9 |
| I set you among my people to ___ them to me | _____ I _____ | Is 42:5-9 |
| God's law is not, imposed on us ___ without... | _____ F _____ | Rom 2:15 |
| but ___ into the very fabric of our creation | _____ E _____ | Rom 2:15 |

Celebrating 100 years

Doreen Lennox
The St John's Methodist congregation in Hamilton recently celebrated the 100th birthday of Doris Ratcliffe, a very active member of their church.



Doris Ratcliffe

Born in Sheffield, England Doris remembers well the time she spent working on parts for Lancaster bombers during WW II - every day she and her co-workers were transported to a secret underground factory. Doris came to New Zealand in 1964 with her husband and daughter and found work with the Maori Affairs

department. She lives independently in her home, gets up at 6am and has daily contact with her daughter. She has two grandchildren, one great grandchild and two step-grandchildren. She is an active member of Greypower, U3A, 60+ and the Methodist Women's Fellowship where she runs the sales table each month and takes her turn in leading devotions. She enjoys attending concerts and visiting the library, especially when "there is too much rubbish on the telly". For her 100th birthday Doris received cards from the Queen, the Governor General and the Prime Minister.

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/methodist_alliance

METHODIST ALLIANCE
 NGA PURAPURA WETERIANA

Auckland youth leading the way

Youth from Mt Eden and Epsom Methodist churches combined talents to lead the annual cancer awareness service on Sunday 26 August and, just days later, organised a musical night to showcase their talents.

Lily Tualau, Auckland Central Parish ACP youth journalist, reports on two highly successful events.

Raising awareness for cancer

Cancer awareness is held very close to our hearts; we all have family or friends that have been either directly or indirectly affected. As always, we brought forth our musical talents for a service of praise and worship, singing and piano playing. Lighting candles is our tradition to honour our loved ones that have been touched by the ill-fated disease.

In place of the usual sermon, we acted out a play, *The Expressway to Heaven*, which tells of different characters with different hearts and their journey to heaven. The emotional impact of how much the service touched the congregation didn't hit until we all sang



Mt Eden and Epsom Youth Cancer Awareness Sunday.

Avalon's Testify to Love. It was hard hitting and emotional, and it left a mark in our hearts, always to be remembered by the youth and the journey that we've all been through.

Wear the Crown musical celebration

Our first combined annual music festival on 1 September was hosted and curated by the youth. The theme for the event was *Wear the Crown*. The concert highlighted the many musical talents

across our young people, from singing to instrument playing and the spoken word. We were encouraged to bring an item to the table that was representative of ourselves, of what we love to do and the many ways we can express ourselves in worshipping God. We did just that. Following a month of combined rehearsals, the night was uplifting and awesome.

It started with the congregation on their feet, praising, clapping and singing along

with us. The love we felt from the audience radiated through the air, encouraging and inspiring us with our musical items. One by one we gave our best shot. Each of us thoroughly enjoyed performing and supporting our fellow youth members in their performances. The night ended on a high note as we gathered together to sing Nathaniel Bassey's *Imela*.

Both events were successful in bringing us together as youth to serve the congregation and worship God. We are grateful for the help of our church and youth leaders who work front of stage and behind the scenes leading, organising and helping us prepare.

We also express our sincere thanks and gratitude to our church leaders within the ACP for allowing us the platform to 'live' and 'grow' as young people and young leaders. We hope this will be the beginning of something great for the young people of ACP so that we can continue to grow and flourish, and contribute to the life of not only our own local congregations but also within the ACP and the Methodist Church of NZ.

Kidz Korna

Welcome to November's Kidz Korna!

White Sunday Celebrations

I hope you all had a good holiday and are enjoying being back at school with your friends. I think that, at last, spring is here.

The sun is shining, the trees are covered in fresh green leaves and this morning I heard a tui singing in the kowhai tree.

This month we hear from children who belong to the five Sunday schools in the Onehunga Cooperating Parish.

They have meetings in their own languages (Cook Islands, Niuean, Samoan and English) and have recently celebrated White Sunday.

Each group gave a short presentation of songs and memory verses and afterwards joined a group from St Stephens who are mainly from Tonga and the Cook Islands. The children love singing and learning about the faith.



Children from the Onehunga Cooperating Parish and St Stephens celebrating White Sunday



For your bookshelf

Colour, Make & Doodle (Feasts and Festivals)

Author: Sarah Kidd

This is a book full of ideas, activities and very short stories. It covers events in the Christian calendar from Advent to Pentecost. There are pictures to colour, crafts to make, and word searches. It comes with a CD-ROM with project templates and more colouring and doodle pictures.

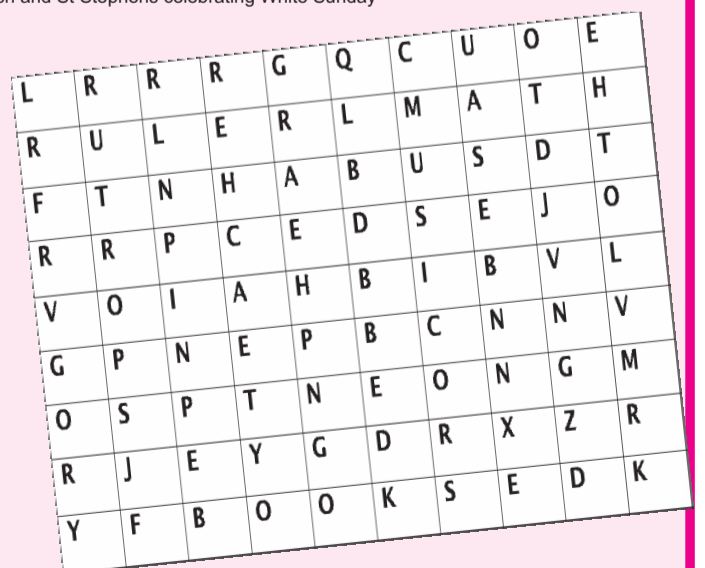
I think this is an exciting book that can be used for activities at home as well as in Sunday school.



Back to School word search

Can you find all these words in the puzzle?

BOOKS BUS DESK
FRIENDS GLUE
LUNCHBOX MATH
MUSIC PAPER PEN
READING RULER
SPORT TEACHER



What are the kids in your church up to?

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

SDG6: Clean water and safe sanitation



ACT Alliance Indonesia is supplying villages with clean water every day until their system is repaired.

church informed on progress and offer ways to get involved," says Pauline McKay, National Director.

SDG6 covers access to water, sanitation and environmental factors like restoring water-related ecosystems including forests and wetlands. The United Nations says the world is not on track to meet this goal.

Achieving water and good sanitation is often the link to better outcomes for families. Whole days are saved for work other than trekking long distances to collect water. Where human waste is contained and hands washed, families are unlikely to catch water borne diseases or diarrhea. Children are clean and can go to school without stigma. The family has better health and their income improves.

Building or repairing rainwater harvesting systems in post-Gita Tonga and water tanks in Uganda are examples of how the Church is helping to achieve SDG6. The Methodist Women's

Fellowship and Presbyterian Women Aotearoa raised funds for the Centre for Community Solidarity as their most recent Special Project.

Many CWS partners include the importance of handwashing to good health in their education programmes and others encourage construction of latrines or toilets. Water, sanitation and hygiene, known as WASH, are important components of most emergency appeals.

In many parts of the world, significant water shortages will require some different funding and policy decisions from governments and substantial investment from the international community in order to meet this goal. While CWS is helping some families

improve their access to water, it may not be enough to compensate for severe water shortages created by climate change and the privatisation of water and land supplies.

An estimated 844 million people, or one in nine people, lack ready access to clean water. 2.4 billion, or one in three people, lack adequate sanitation - 946 million used no toilet.

In earthquakes, floods or cyclones, communities can lose access to this most precious resource, leaving many dependent on water that could harbour disease and unsafe toilet practices. In places like South Sudan or Syria, conflict may make it even harder.

Christian World Service welcomed the support for the United Nations 2030 Agenda for Sustainable Development at Methodist Conference last month.

"We were delighted with the positive response to the Sustainable Development Goals at Conference and the recommendation encouraging parishes to support the achievement of these goals, especially by supporting the upcoming Christmas Appeal. We will keep the

Help for earthquake and tsunami survivors



Two young earthquake survivors play at the relief centre where they sheltered after the quake.

Donations to the Christian World Service Appeal for Indonesia mean people in more isolated communities as well as the main population areas are getting crucial relief supplies.

The New Zealand Government is matching these donations as part of its aid vote.

"We are grateful to those who have supported this appeal for people who have experienced the devastation of a double disaster.

"Our local partners can provide emergency services to those most in need and sustain people until they can get back on their feet," says Pauline McKay, CWS National Director.

Weeks after a 7.4 magnitude earthquake and a sizable tsunami hit Central and Western Sulawesi provinces, ACT Alliance (Action by Churches Together) Indonesia is supplying much needed emergency supplies to some of the more difficult to reach areas and to those needing medical care.

Over 2,000 people lost their lives and more than 205,000 were displaced in the quake on September 28 local time. In some areas, homes were buried by liquefaction and others, including the cities of Palu and Mamuju, were destroyed by tsunami waves reaching up to six metres.

Local members of ACT Alliance immediately began helping where they could. The first outside medical team arrived a few days after the quake. Without airport access, the team took a day to reach Palu.

They waited for seven hours to clear the military-run checkpoint before entry but were able to begin work immediately. There are now at least ten medical teams made up of local and outside personnel, plus volunteers working in mobile clinics, health posts and in hospitals run by ACT Alliance member Pelkasi (Indonesian Christian Association for Health Service) assisting the injured, dealing with water borne diseases and providing primary health care.

By mid October ACT Alliance distributed tarpaulins, ropes, blankets, nappies and sanitary items to over 600 households, reaching into communities that had received no aid. Each day five trucks are delivering approximately 60,000 litres of water to 3,291 people in seven different locations around Palu and Sigi District. They have distributed 302 large water tanks and are focusing on transitional shelter to last up to two years in Sigi District which was one of the worst affected areas. Entire villages disappeared under landslides or were buried in liquefaction.

The Indonesian government is only allowing agencies with local representatives to operate. The three local ACT Alliance members are asking for more support so they can reach people in the mountainous interior where roads are badly damaged and efforts unsupported by the authorities.

Schools, banks, markets and other services are now operating, sometimes in tents or temporary structures.

Donations for the Indonesia Earthquake Tsunami Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or at: <https://www.cws.org.nz/>

Support the Indonesia Earthquake Tsunami Appeal



so survivors have water, food, shelter and medical care. Your donations will be matched by the New Zealand Government.

www.cws.org.nz



ON SCREEN

***Wahine* is a contemporary Magnificat. It echoes the cry of Mary, the mother of Jesus, who, in Luke 1:46-55, named past generations, called for justice present and dreamed of an equal future.**

Prior to Mary and before the Magnificat, there was Hannah. In 1 Samuel 2:1-10, she dreamed, like Mary, of a future fair and equal.

Wahine, the movie, carries forward the hopes of Mary and Hannah. Nineteen New Zealand women honour their ancestors, those who have wrestled into reality the right to vote. 125 years on, these women consider their experiences of equality in Aotearoa.

The result is a patchwork quilt. Equality is present down on the dairy farm, yet lacking in business board rooms and beside bedsides in the medical profession. This patchwork provides encouragement and challenge. 125 years on, the anniversary offers both celebration and a call for re-commitment.

Wahine captures this journey for equality not only in the voices of the 19 women, but equally through camera movement, the constant motion through rural New Zealand, following each interview.

It is a reminder, as the camera rolls past river and



mountain, of the journey that draws us on. For Mary, justice is sung. Indeed, the soundtrack of *Wahine* is a highlight. Between each of the 19 women there is a song, by a New Zealand woman. The result is a clear and creative serenade from artists like Annah Mac, Nadia Reid and Lydia Cole. It is a reminder of the gift that is the female voice.

For the pious, there is a need to skip the solitary use of a swear word. For the conservative, there is the need to hear stories that include the invisibility still experienced by trans and lesbian women today.

Religion appears directly in the voice of Anglican Priest, Rev Val Riches. She thanks the courageous men who brought change by voting for the ordination of women. It is an important reminder; the search for justice requires the participation of all.

This provides a way to understand the challenge issued

by Golriz Ghahraman, Green MP, as she is interviewed. Like Hannah and Mary, she looks at society through Middle Eastern and refugee eyes. For Golriz, a feminism that simply celebrates successful women has limited value. Celebrating a hero does little to unmask the systems that recruit and reward the gender that has dominated societies from before the time of Mary. To lift up the humble (Luke 1:52) and fill the hungry with good things (Luke 1:53) requires system change, the participation of all in re-making laws to ensure equal access.

This makes *Wahine* a film worth showing this Advent. Directed by Greta Yeoman, *Wahine* is a labour of love; an indie film. Crowd funded, it is available through any good internet connection. Just google *Wahine* + little + faith + yeoman.

Offer a showing one Advent evening. Read the Magnificat and Hannah's song fore and aft. Ask some teenagers, women the age of Mary, to reflect on the ways they feel voiceless. Hear afresh the Advent call to liberation.

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 *The Out of Bounds Church?* (Zondervan: 2005). He writes widely in areas of theology and popular culture, including www.emergentkiwi.org.nz.

ON PAPER

Testing Tradition and Liberating Theology Finding your own voice

Author: Val Webb
Northcote, Victoria: Morning Star.
2015, 285 pages
Reviewer: John Meredith

A member of a Bible study group once told me that when she shared with her group there were many things in the Bible she couldn't believe, she was told she lacked faith and should 'pray harder'. Feeling bullied, she left the group. Val Webb's book encourages people like this not to give up or give in, but to keep thinking and find their own voice.

This book emerges from the author's conviction that there is an urgent need for lay people to think theologically for

themselves. 'Lay people' are those who are not clergy or professional theologians. Historically, lay people were told they should accept belief systems handed down by the church hierarchy. It was heresy to disagree. As an offence to God, heresy was punished by severe sanctions.

Beginning from the Bible, Val Webb provides a helpful overview of the shaping of theology over many centuries. She emphasises how theology is constantly being shaped and reshaped by context including scientific and cultural developments. The author states that what is real for each of us is our specific but changing context and our particular experiences and anxieties that force us to ask questions about God and to look for meaning in that context. This may be different from meaning in an earlier context. In this sense, theology is never static.

Webb identifies particular 'breeds' of contextual theology, all emerging from ordinary people doing theology in their particular situations of struggle.

Liberation theology, for instance, emerged from a context of economic and political oppression. God was identified with the struggle for justice.

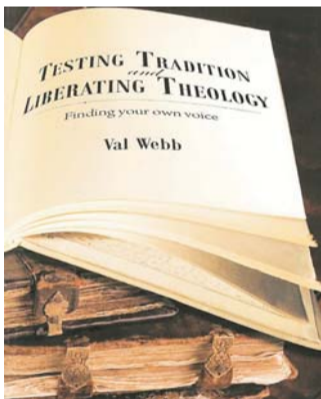
Feminist theology emerged from the context of women who questioned their subordinate roles, the sexism of tradition, masculine experiences as the norm, male God language and violence against women. And eco-theology emerged from a growing awareness of the need to care for this world.

Progressive theology emerged from people listening to their own reason and experience, asking questions about old creeds and doctrines and challenging ideas that no longer seemed to make sense in a world of expanding knowledge.

An idea that embraces all that is written in this book is that of theological hospitality. This begins with each person being able to talk about what is in their hearts without being told they are wrong or unacceptable. It is based on respect for people and genuine listening. It allows for someone else's convictions to stand alongside your own without having to refute, belittle or silence them.

Val Webb says she aims to write in language that is accessible to all and to transpose theological concepts into understandable arguments. Each of the 20 chapters finishes with three questions for further reflection.

She wants to encourage everyone to "find a theology that is credible and life-affirming", to liberate people from control by non-negotiable ideas and to help them find their own voice free from guilt and fear. She does this superbly well. If you read only one book on theology, let this be the one.



Wisdom's Feast - An invitation to Feminist Interpretation of the Scriptures

Author: Barbara E. Reid
Grand Rapids, Eerdmans 2016, 154 pages
Reviewer: John Meredith

Wisdom's Feast is a banquet for the discerning reader. As the author writes in her introduction: "This book seeks to provide a smorgasbord of tantalising new interpretations of familiar texts from the Scriptures that draw from the biblical texts a way of life that promotes equal dignity for all, women and men alike." Barbara Reid pays tribute to her mother who first helped her shape feminist consciousness.

In our society, leadership of women in politics, professions and the church is coming to be more widely accepted, but it has been a slow process. A 1966 local church history shows only two women on a property committee of 25 members. Women seem to have been regarded as more suited to tea-making than decision-making.

Barbara Reid states clearly that there is a great need for the community of Christian faith to engage the Bible in addressing social and ecclesial realities. She outlines steps for doing this:

- Begin with the real life experience of women.
- Identify the interpreter's social location - this determines the lens through which the text is read.
- Question who wrote the text and why.
- Evaluate what the text does. Is it liberating?
- Unleash creative imagination that envisions a world of equality and dignity.
- Re-member and reconstruct. Listen for traces of women's voices that have been submerged. Envision women as

present and expose patriarchally approved violence against women.

- Act for transformative change on a personal level as well as dismantling structures of domination.

The author then examines the stories of creation and notes that men and women are created as equal partners. In Mary, the

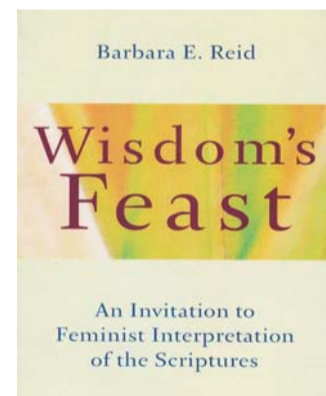
mother of Jesus, and in Mary's words in the Magnificat, Reid identifies a prophet who utters a powerful proclamation of human dignity and freedom in God's design. She points to biblical evidence that women as well as men were called by Jesus and exercised rich and varied ministries in the early Church.

While the pattern of devotion for many people uses prevailing images of God as Father and Lord, Reid draws attention to the many female images of God found in Jesus' parables and elsewhere in the Bible. These images open us to the God who is beyond gender and to the Christ who transforms gender.

What of those who claim that the Bible urges women to obey their husbands and to remain silent in church? The author sees these as culturally determined mores of ancient society and not as enduring rules. Meaning is created anew in the interaction between reader and text in a new time and place. The text is intended to set free, not to bind.

On page after page the author unfolds exciting new ways of interpreting biblical texts. At the end of each chapter she raises questions for reflection and discussion. Her hope is that this book will encourage readers to dine more fully on the rich array of feminist biblical work that is now available and is truly liberating.

For me, *Wisdom's Feast* certainly achieves this aim.



LOOKING BACK

Jo Smith, Archivist, Methodist Church of New Zealand Archives

The Wesleyan Methodist Magazine

A source of information about Wesleyan Missionaries in New Zealand

A bookplate in an 1845 volume of the Wesleyan Methodist Magazine, held in the Methodist Church of New Zealand Archives, indicates it was in the library of the Waingaroa Mission Station near Raglan.

For the Wesleyan missionaries, the magazine was a way of keeping in touch with what was happening 'back home' in Britain and at other missions in different parts of the world.

The Wesleyan Methodist Magazine was a monthly publication, published between 1778 and 1969. Originally called the Arminian Magazine by John Wesley, it was renamed the Wesleyan Methodist Magazine in 1822.

Wesley co-wrote it with Thomas Olivers until 1789 when John Wesley removed Olivers from the position. "I cannot, dare not, will not suffer Thomas Olivers to murder the Arminian Magazine any longer. The errata are intolerable and innumerable."

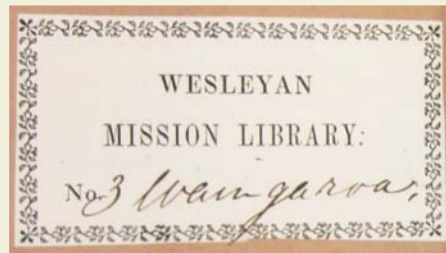
Along with the copies of letters written by Wesleyan missionaries to the Wesleyan Missionary Society in Britain held in the Methodist Archives (catalogue ref MS-39), the Wesleyan

Methodist Magazine has been a valuable source of information about what happened in New Zealand. Extracts of letters and journals written by Wesleyan missionaries all over the world were regularly published, usually two or three times a year.

Rev John Bumby writes on 20 August 1839: "The natives we saw, amounting to two or three hundred, were particularly anxious for religious books. I know nothing that more satisfactorily and delightfully indicates the commencement of brighter and better days for New Zealand, than the earnest desire which is everywhere manifested, among all classes of the people, for the possession of books and Missionaries."

The magazine regularly published details of sums of money given by British districts for the missionary cause. Missionary letters and journals were vital to tell the districts what was going on and to encourage continuing donations.

We have recently catalogued an index to the Wesleyan Methodist Magazine compiled by Rev M A Rugby Pratt from 1814 until 1866 of references to New Zealand. Rev Pratt was responsible for borrowing the original letters written by Wesleyan missionaries in New Zealand in 1937 from what was then



Wesleyan Methodist Magazine 1845

the Mission Office in London. The letters were lent for a period of two years on the condition that the documents must be locked in the strong room at the Connexional Office (then Epworth Chambers in Christchurch).

Rev Pratt employed a number of typists to transcribe the 1330 documents as he decided this would cause least damage to them.

It seems likely that he also took the opportunity at this time to index the Wesleyan Methodist Magazine. As well as the index, the typists also reproduced the letters and articles printed in the magazine.

It appears that this focus on Wesleyan missionary records was for an upcoming book, but with the outbreak of World War II, plans were put on hold. Rev Pratt died in 1946 and his book was never written.

His index and typewritten versions have



Rev James Wallis

not gone to waste. These have been at the centre of any research relating to Wesleyan missionaries and are still used in the present day.

We don't know the size of Rev James Wallis' library. He was the Wesleyan missionary stationed at Waingaroa from 1835 until 1836 and then from 1839 until 1863. The illustration of him in the publication *The Rev James Wallis of the Wesleyan Missionary Society* shows him holding a book and a book is on the table beside him. I think we can assume he liked them a lot.

Unsung Methodists

Donald Phillipps

John Shiers Rishworth • 1837 - 1918

The Padre - Caring for Soldiers

It took a long time in English Methodism for the concept of armed forces chaplaincy to be accepted. It was not until the 1880s that English Methodist preachers were permitted to care for Methodist personnel. The military authorities had, until then, regarded Methodist ministers as interlopers in a field dominated by the established Church.

It was different in New Zealand, however, and in 1863 the English Conference asked the New Zealand Methodist District to give pastoral care to Methodist soldiers serving with the British forces in the Waikato land wars. Alexander Reid did so in Auckland, and he was followed by James Wallis, stationed at Ōnehunga. During the construction of the military road, Wallis was a familiar figure, riding along the Great South Road, visiting redoubts and camps from Drury to Pokeno.

A more significant development occurred with the appointment of John Shiers Rishworth as probationer at Raglan in April 1864. He was the son of a Yorkshire farmer, and had worked as house servant, then as draper's assistant, before coming to New Zealand with his brother Emanuel and hundreds of others associated with the Albertland Settlement project. In this strongly non-conformist community he became associated with the Methodist cause at Paparoa, and was nominated as a candidate for the ministry.

He served for a year at Raglan and completed his probation after three further years at Waiuku and Greytown. After ordination in 1868, he married Emily Sarah Palmer of Wellington and remained at Greytown until 1870. Then, in typical Methodist fashion, he itinerated - Invercargill, Hokitika, Blenheim, Lower Hutt, Christchurch, Ōamaru, Cambridge, Ōnehunga and Richmond (Nelson). In this last circuit he also held the reins as District Chairman.

His obituary described him as a

man of 'striking personality, with definite tenaciously-held convictions on questions of doctrine ... No more faithful Minister ever adorned the ranks of the Methodist Church of New Zealand'. His ministry was cut short as the result of an accident and he lived out a 23-year retirement at Ōnehunga and then Devonport, where he died exactly 100 years ago.

Though stationed at Raglan, Rishworth's circuit in 1864 was, in effect, the whole of the Waikato, from Ramarama in the north, where part of the 70th Regiment was stationed, to Te Awamutu in the south, as well as his Raglan/Kāwhia coast responsibilities. He kept a journal and faithfully recorded the significant events of his pastoral visiting.

Not unexpectedly his was an adventurous ministry, surviving more than one canoe upset on the Waipā River, and being thrown from his horse (naturally enough). On one occasion he met up with 30 armed Māori 'rebels' as they were then called. "They were glad to see the 'Pākehā minita' and looked at me with a sort of natural curiosity".



John Shiers Rishworth

At the end of April, he visited Ngaruawahia, spending time at the military hospital where he 'spoke faithfully' to the invalids, and where 'serious attention was manifest by all'. He distributed tracts and magazines and gave comfort and assurance to a dying soldier.

He had suggested to the commanding officer, Colonel Waddy, that a voluntary service be held on the Sabbath, to which proposal that officer 'kindly assented'. Though wet from the thighs down due to the weather and the country he had traversed, he preached his sermon and doubtless led the hymn-singing. In August, he went to Te Awamutu where there was a large military camp and, on this occasion, he stayed with the Anglican chaplain, JA Welsh Collins.

Rishworth searched out the Methodists, and appears to have ministered to other than Methodist Protestants. When he visited the Alexandria (Pirongia) camp, the commanding officer, Colonel TM Haultain, agreed he should conduct Protestant worship, and told him that he was the first clergyman to have visited them during their three months stay. The conclusion of his year-long chaplaincy coincided with the withdrawal of the imperial forces from the Waikato. In 1911, nearly 50 years later, Rishworth's services during this year were finally recognized when he was awarded the New Zealand War Medal.

Most ministers today will recall having been addressed as 'padre' by some old serviceman - a reminder of a much earlier time, of another imperial war in Spain in the early 1800s, when the ministers attached to the British forces were referred to by the Spanish word for 'priest'.

A 'padre' is father to his flock, and soldiers in danger of their lives deserve that sense of family-care that a father can give. John Shiers Rishworth was such a man.



Lotu Tamaiti - White Sunday 2018

E le taumate ua matu'u atu se avega sa tauamo, o le tapenaina lea o le aso Sa o le fanau. Fa'amalo ma fa'afetai atu ia outou matua, ae maise lava o le aufaigaluega ma le vasega o Faiagoa Aso Sa, sa nafa ma le tapenaina o le aso fiafia o le fanau.

E matua mautinoa lava, e le gata i le felanulanua'i o laei ma teuga o le fanau, ae sa fa'apena fo'i ona felanulanua'i ma le sasala o le manogi ese'ese o feau fa'atinoa a le fanau. Talitonu lava e le'i alo tamala le aufaigaluega ma susuga i Faiagoa Aso Sa i le

tapenaina o le fanau mo latou aso. Tatalo pea, ia maua e alo ma fanau a le Sinoti Samoa le ola fiafia, le malosi i le tino, sili ai ona ola saogalemu i totonu o fa'amanuiaga a le Atua mo i latou.

Every year in October, Sinoti Samoa's young people find themselves centre stage. Preparation usually begins in the middle of September, if not earlier, ensuring the children are ready and prepared for their day. Younger children recite bible verses, whilst intermediate and secondary school children dramatize bible or historical events. New dresses-puletasi, shoes and a BIG TO'ONA'I/LUNCH are customary to White Sunday.



Above and below: Rev. Iakopo & Rosa Fa'afuata and the Wesley Hastings Sunday school and members of the Parish. They look fantastic.



Limoe Kelly and her two boys, ready for the big day, especially for the feast that follows.



Safe in the arms of papa; Muauu Sao and Princess of the day from St Marks Wesley before she takes centre stage



Happy little chap from St Marks Wesley Parish.



Arietta To'omalati, Tauvaga Galuvao, Mareta Galuvao, Loretta To'omalati, Tali Galuvao, Mariner To'omalati with Ieremia Galuvao. St Johns Auckland Samoan Parish.



Rev. Suiva'aia & Muaimalae with a few from the Mangere Central Sunday School. Nice looking head piece Muaimalae, you look the part.



The Tu'ulaupua family from the Papatoetoe Samoan Parish ready for Lotu Tamaiti.



Members of the Tabacakakaka o Jesirieli, Wellington.

Ordination Reflection

Rev Sikeli Cawanikawai
Wellington Methodist
Parish (Fijian)

Scripture: Mark 10:1-9

V9 Therefore what God has joined together, let no one separate.

My reflection is about vows we as Christians have pledged to the God we worship and serve.

During our Ordination at Conference 2018, vows were affirmed by us as ordinands for the upholding of the Ministry of the Word, Baptism and Pastoral Care.

"I do" and "I will" were my vows to the MCNZ President and Vice President representing the Church. The vows I made were to the Church, the people and foremost to God. There is an agreement to be fulfilled and I have a responsibility with it.

Likewise for a marriage vow. God is the ultimate provider of a bond where unity is fulfilled throughout life.

The marriage bond is always affirmed with the last vow that only death can separate, "till death do us part." The affirmation is that God has joined and that no one shall separate.

From a theological perspective, separation from God is a sin. We sin when we separate or are being separated from God. Doing a wrong thing is not a sin but causing the separation from God is.

Amen.

Lesoni - Marika 10:1-9

Na Veiyalayalati kei na Kalo

V9 Ia na ka sa vauca vata na Kalou, me kakua ni tawasea na tamata.

Na Veiyalayalati ni Kalou kei keda na tamata vakabauta sa dua na tiki bibi ni noda bula ni qaravi Kalou ni tiko vata kei na veika e vauca kina.

E yalataki kina e dua na vei dinadinati me vaka e dau rogoci e na dua na vei yalayalati e na gauna ni vakamau.

Sa dau vosataki e mata ni i Talatala, e matadara na veiwekani kei ira na vakarorogo, ka vakabibi ki vua na Kalou, o koya e da sega ni raica.

Vakadewataka na Qase Levu Vakacegu, i Talatala I.S.Tuwere

(Veiyalayalati/Covenant) na kena saumaka na i Vola Tabu na i balebale ni vei yalayalati e na kena rawa me vakayacori me kauta vata ki loma na Kalou kei na Tamata.

E na Lotu ni veivakatabui ni Koniferedi e NZ ka vakayacori mai Christchurch e na i ka 30 ni Siga ni vula ko Sepiteba sa dromu, keitou a vosa yalayala kina na lewe va keitou tabaki ni keitou sa vaka io me keitou na veiqaravi e na vuku ni Lotu.

Keitou sa yalataki keitou kina e na dua na vei yalayalati ni vei qaravi me yacova sara na mate. Me vaka e dau rogoci e na yalayala ni vakamau ".....me yacova na gauna e na tawasei kedaru kina na mate"

Sa vosa yalayalataki na bula kei na ka kece e baleta, me i vakadinadina ni dua na veidinadinati kei na veivakabauti e na tai ni rua na bula. Sa sega tale na lomaloma rua, na vaka titiqa kei na rai lesu.

Sa yalataki ka soli taucoko na bula vaka yago, na yalo kei na

nanuma kecega.

Sa tiko kina na vakasama ni sa vaka io oti na Kalou, ka sa vauca na i sema ni vei yalayalati sa mai qaravi. Sa vakadonuya oti na Kalou ka me kakua tale ni dua se dua na ka me tawasea.

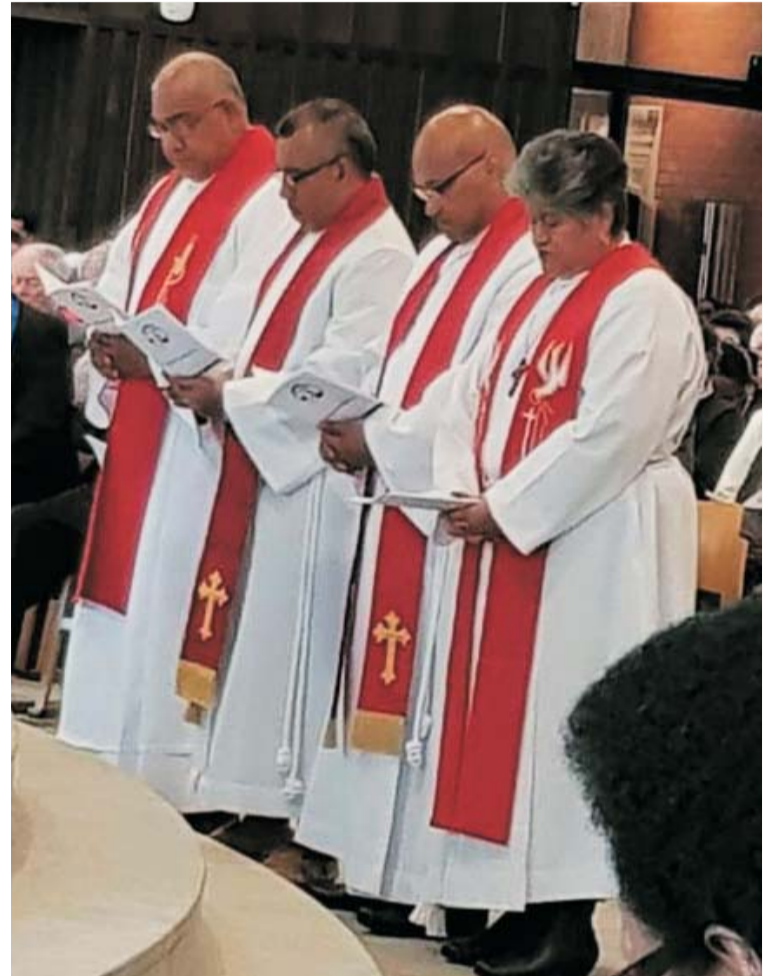
Ko mate duadua ga.

Kuria na Qase Levu Vakacegu ka vola, ni da raica na Kalou vakataki koya e na i Vola Tabu ni a tekivutaka na vei yalayalati. Sa sega ni dua na vei soli-soli walega, ia sa yavutaki e na galala ka sega kina na vei vakasaurarataki. Sa vakayacori ga e na dela ni loloma levu dina.

E dua na vakavakarau balavu e a qaravi voli mai ni bera ni qai yacovi mai na gauna ni vei yalayalati kei na vei vakatabui mai Christchurch. E tauri au e walu na yabaki me'u vakarautaki au kina me'u qai yacova ka vakadeitaki au kina me'u sa yalataki au e na veiyalayalati qori. Sa tu vata kei na kena vei draki ni bula kecega e kilai rawa, ka sega kina ni rawarawa na i lakolako kei na kena yacovi mai.

Dina ga ni Levu na vei vaka tovolei, ia sa i kaukau voli tikoga mai kina na vakarorogo, na talai rawarawa kei na vosota vaka dede me rawati ka dinati kina na veiyalayalati sa mai qaravi qo. Sa sega kina na kaukauwa vaka tamata ni sa vakabauti duadua ga kina na nona vei vakarautaki na Kalou. Sa i lakolako ni noqu vaka malumalumutaki au me rawa kina ni soli na galala vua na Kalou me cakacaka yaco, 2Koronica 12:10"....ia ni'u sa malumalumu, au sa qai kaukauwa mai"

Ni sa mai qaravi oti e dua na cakacaka tabu ni veiyalayalati vaka Lotu, sa na qai dau



L-R Tisileli Taufu (Vahefonua Tonga), Sikeli Cawanikawai (Wasewase ko Viti kei Rotuma), Lopiseni Fungalei (Vahefonua Tonga) and Arapera Bella Ngaha (Te Taha Maori).

tarava mai na kena dinati me kua kina ni tawasei na i sema sa mai vauca. Dina ga ni na dau sala vata tiko na i lakolako ni vei qaravi e na vuku ni Lotu na veivakatovolei, sa bulia kina na Kalou na Tamata me galala ka kua ni vesuki mai vua e dua tale na ka.

E na dau lako curumi na bolebole me vakase-va na i naki ni i lakolako ka vakacacana na vei dinadinati ni veiyalayalati. Ke sega ni qarauni, sa na dau yaco kina na tawase ni sa voroki na veiyalayalati.

Sa na tarava na se tani mai vua na Kalou, ka sa na yaco kina na tamata me i valavala ca e na vuku ni nona sa tacori ka bale tani mai e na vei yalayalati 'o ya. Dua vei ira na ka e rawa ni drete lesu na tamata yalataki sa i koya na veika vaka vuravura, na vei ka vaka i lavo se na polotiki. E na rawa ni vaka lutuka sobu na bula, vaka

malumalumutaka ka yacova sara na rusa.

E na dua na rai vaka cioloji, e raica ni sega ni rusa se i valavala ca na tamata ni caka cala, ia na vu ni nona tawase tani ga mai vua na Kalou sa i valavala ca kina.

Sa tini kina na i Vunau lekaleka qo e na kena vakabibitaki, rokovi ka dinati na noda sa yalayala oti vua na Kalou e na soli bula. Dina ni vaka vosa ga, ia me ciqomi ni sa vauca oti na Kalou na i sema ka me kua e dua me tawasea.

Me sema tiko kei na noda Kalou yalo loloma na bula, na gauna kei na vei vanua e da dui bula kina, ni sa tiko oti kina nona vei vakarautaki ka yacova sara na mate.

Rokovi ka dokai na Kalou.

Emeni.

Ko e 'talanoa ke felotoloti' 'e fai ha laka ki mu'a ai? Is Negotiating a way forward?

By 'Ikilifi Pope

Ko e taha he ngaahi polokalama mahu'inga 'aupito 'i he konifelenisií 2018, ko e 'talanoa teolosia' pe 'tala'otua' (theological reflections) na'e tataki 'e he kolisi ako fakafaifekau Trinity.

Ko e talanoa te u fakahoko atu he mahina ni ko e fakalotofale'ia fakateolosia na'e fakahoko 'e Rev. Dr. Jione Havea 'i he kaveinga ko e "negotiating" pe ko e "talanoa mo tālānga ke felotolotoi". Na'e taumu'a eni 'i he 'eku tuií ke tokoni ki he siasiií pea mo 'ene ngāueé ke nau lava ai 'o matua'i mo ngāue (deal effectively) mo e ngaahi tokehekehe 'oku hoko fakalotofale pē. Ko e fakalea 'e tahaá, na'e fakataumu'a eni ki he ngaahi tu'ungafale 'o e siasiií matamata 'oku hoko ai 'a e ngaahi tokehekehe fakateolosia pē kehekehe fakatala'otua nai 'oku ne ta'ofi tu'u 'a e ngaue 'a e siasi mei he 'ene laka ki mu'a pe ko 'ene 'fakahoko 'a e mo'ui' (providing life).

Ko e fakalotofale'ia ni na'e taufau pea mo fakafehokotaki ia mo e kaveinga pe siatefolau kuo fokotu'u 'e he ongo palesiteni fo'ouúke folaua 'e he siasiií 'i he ta'u 'e ua ka hoko maií. Ko e siatefolauú "weave us together to proclaim life" pe ko e "lalanga fakataha kitautolu ke ongoonga 'a e mo'uií".

Kimu'a ke u hoko atuú ko e ni'ihí 'o e ngaahi fehu'i 'oku ou tui 'e mahu'inga ke tokoni ki he 'etau fononga he ngāue 'a e siasiií : (i) 'Oku tokoni nai 'a e fakalotofale'ia ni ki he ngāue 'a e Vahefonua Tonga o Aotearoa pe 'ikai? (ii) Kapau 'oku 'ikai ke 'aonga koehā nai ha ngāue 'e ala fakahoko ke fakahā'i ai ha ngaahi ta'efiemalie ki he fakalotofale'ia fakateolosia 'a Jione Havea? (iii) Kapau 'oku tokoni ki he



Ko Rev. Dr. Jione Havea lolotonga 'ene fakalotofale'ia 'i he konifelenisi. Rev. Dr. Jione Havea led a theological reflection at Conference 2018.

ngāue 'a e Vahefonuaá 'a e fakalotofale'ia 'a e faifekauú koehā 'a e hoko atu mei heni? (where do from here?) Na'e talateu 'a e fakamatala ni 'aki 'a e fakatātā 'o e lālānga falaá, ko e ngāue 'oku maheni mo kitautolu Tongaá pea pehē foki ki he ngaahi komuniti Pasifikiií. 'I he lālānga 'oku 'i ai 'a e 'elemeniti 'o e 'felotolotoií pe talanoa ke felotolotií ko'e uhi kae nālava ke ngāue fakataha pē pukepuke fakataha 'a e ngaahi fe'unuú. Ko e ngaahi fe'unú foki 'oku fiema'u ia ke nau "auau tatau pe tu'otu'o tatau"; pea 'oku toe fiema'u foki ke nau lava 'o ngaofe/ofe'i mo femaliuliuaiki (flexible). Kapau leva 'oku fu'u fefeka ha fo'i fe'unu pea 'oku toe ha'alo'i ia ke molū pea mo faingofua ke peluki mo mio'i kae lava ke lālānga'i fakataha mo ngāue fakataha mo e ngaahi fe'unu keheé; pea lava ai ke ma'u mo pukepuke fakataha kinautolu. 'Oku ne fakatupu (create) ai 'a e faka'ofo'ofaa pea mo e matamata lelei 'o e fala 'oku lālānga. Pea 'ikai ko ia pē ka 'e fakalalaka ai ki mu'a pea lava ke 'osi 'a e falaa hono lālānga.

Ko e toe me'a mahu'inga foki 'e taha kapau he'ikai ke fai ha tokanga ki he fo'i

fe'unu 'oku fefekaa ke fai ha ngāue ki ai kae lalanga pehe'i ai pē 'e hoko ai 'a e tokatamaki, mākeke, malanga pe ko e fakatonulea 'a Jione Havea 'oku mahuke pe mahukehuke 'a e falalaá 'o makatu'unga 'i he fu'u 'malohi/fakaaao/pule'i' (dominant) 'a e fo'i fe'unu ko ē 'oku fefekaa. 'I he fakakaukau ko iaá 'oku mahu'inga 'aupito 'a e 'felotoi' pe 'talanoa ke felotolotoi' 'a e ngaahi fe'unuúka nau lava 'o ngāue fakataha.

Ko u fie faka'osi 'aki 'a e uki 'o e fakalotofale'ia ni 'i na'e tokanga ai 'a Jione ki he me'a 'e ua pea ko e taha ai 'oku felave'i tonu ia mo e Vahefonua pea mo e ngaahi sinoti Pasifikiií. 'A ia na'e pehē ai 'e Jione Havea 'e malava ke ta'ofi 'e he kainga Pasifiki 'a ia 'oku kau ki ai 'a e kakai Tonga 'a e 'mahukehuke' pe matamata tamaki 'a e falaá 'okapau he'ikai te nau 'fakaaao/pule'i' (dominant/bossy) 'a e ngāue 'a e siasiií. Kae lava ke nau 'talaoa'i ke felotoi' mo e ngaahi sekitoa/kupu kehe 'o e siasiií. Kapau te nau lava 'o 'ngaofe/ofe'i' pe 'talanoa ke felotoi' 'e tokoni lahi ia ki he ngāue mo e mo'ui 'a e siasi ki he kaha'uu.

'I he fakakaukau ko ē 'oku pulepule'i (dominant/bossy) 'e he Vahefonuaá 'a e ngāue 'a e siasiií na'e ta'efiemalie ki ai 'a e ni'ihí 'o e kau takiií. Matamata 'oku ta'emo'oni 'a e tukuaki'i pe ko e faktokanga ko ia na'e fai 'e Jione Havea ki he Vahefonua. Na'e hoko foki heni mo e ngaahi 'ngulungulu fei'umu' ke fakahā ki Trinity College, (taitefito kia Nasili Vaka'uta mo Jione Havea) 'oku 'i ai 'a e ta'efiemalie 'o makatu'unga eni 'i he hangehangē 'oku 'ikai ke na pou pou

ki he me'a 'oku tu'u ai 'a e Vahefonuaá.

'Oku ou tui 'oku 'i ai 'a e totonu 'a e Vahefonua Tonga o Aotearoa ke nau ta'efiemalie kapau 'oku 'i ai ha ongo pehe ni mo ha teteki 'ia kinautolu. Ko me'a anga maheni pe ia ke ta'efiemalie pea 'oku hoko pe 'i he taimi ki he taimi 'i he fononga 'a e siasiií. Pea 'oku 'i ai foki pea mo e founga ngāue 'a e siasiií ki ha ngaahi ta'efiemalie (concerns) mei ha ni'ihí 'o e kau memipaa. Ko e me'a anga maheni pea mo ia foki.

Ka 'i he tafa'aki 'e tahaá ko e me'a lelei (positive outcome) 'e ala hoko heni ko e ma'u faingamalie ai 'a e Vahefonua ke 'talanoa pe talanga ke felotoi' 'i he ngaahi tokehekehe fakateolosia 'oku pulonga pe mo'ua ai 'a e kakai 'o e siasii. Kapau 'oku tau tui ko e 'talanoa ke felotolotoi' (negotiating) ko ha founga 'e laka ai ki mu'a 'a e ngāue 'a e Vahefonua pea mo e siasii fakalukufua pea 'oku ou tui ke fakahoko leva ha ngāue fakavavevave ki he 'ta'efiemalie, tokehekehe ko eni na'e hokoó. 'E lava foki ke fou eni 'i he founga (process) 'a e siasii kae 'omai 'a e ongo faifekau, Nasili Vaka'uta mo Jione Havea ke fai ha talanoa pea mo ha 'tālānga ke felotoi/fefiefiemalie'aki 'i he ngaahi femamahi'aki mo e tokehekehe ko 'enií.

Kou tui kapau 'e lava eni 'o fakahoko 'e tokoni lahi ia vete 'a e ngaahi fakapona/kehekehe fakateolosia ko 'eni 'oku lolotonga hokoókae lava ke ngāue fakataha 'a e tokotaha kotoa pē ki he lelei fakalukufua 'a e tokotaha pē 'i he Vahefonua pea mo e ngāue 'a e siasii. Pea ko e me'a tepū ko e lava heni ke tau ngaue fakataha ki he visone 'a e ongo palesitenii ke ongoonga pe talaki 'a e mo'ui (proclaim life) ki he ngaahi kupu 'o e Vahefonuaá mo e siasi fakalukufua 'oku fiema'u ke nau mo'ui 'o kau ai 'a e fanau, to'utupu, famili, fakatupu pea mo e komunitii foki.

Fakahisitolia tu'unga kuo a'u ki ai 'a e Vahefonua

'Oku kei ongoa 'i he lotofale 'o e siasi Metotisi pe Ueisiliana 'i mamani kae tautautefito ki he kainga Pasifiki pea mo e komuniti Tonga foki 'a e fokotu'u hisitolia ni. 'I he konifelenisi 'o e ta'u ni na'e fakanofa ai 'a e 'uluaki fefine Tonga mo Pasifiki, Rev. Setaita Kinahoi Veikune ki he lakanga palesiteni mo e taki 'o e siasii.

Ko e makamaile mahu'inga foki eni pea 'oku fiefia ai 'a e Tonga kotoa. 'Oku te'eki foki ke hoko eni ia 'i Tonga pea mo e ngaahi fonua 'o e Pasifiki pea mo mamani, ke fili ha fefine Tonga ki he lakanga palesiteni 'o e siasii. 'Oku hoko foki eni ko e fakaloto lahi ki he hou'eiki

fafine pea 'ikai ko ia pe ka ko e motolo foki eni ki he ngaue 'a e siasii ke mahino 'oku lava 'a e hou'eiki fafine 'o palesiteni mo taki e siasii ka 'oku 'ikai ko e hou'eiki tangata pe. konifelenisi ai pe 'o e ta'u ni na'e fakahoko ai kuo fili 'a 'Etuini Talakai ki he lakanga tokoni palesiteni fili (vice president-elect) ki he ta'u 'e ua ka hoko maii. Ko e ongoonga fakafiefia ia ki he kainga Tonga pea mo e ngaue 'a e Vahefonua. 'I he taimi tatau pe kuo 'osi 'i ai pe foki 'a e ongo faifekau Tonga kuo na a'u ki he lakanga palesiteni mo e tokonii 'a ia ko Tavake Tupou mo Kilifi Heimuli (kuo na pekia). Kaekehe, ko e toki fili eni ha faifekau fefine Tonga mo Pasifiki ki he lakanga ni 'o 'ikai ke ngata pe 'i Nu'u Sila ni ka 'oku kau ai 'a Tonga, ngaahi fonua 'o e Pasifikiií pea mo mamani foki.



Ko Rev. Setaita Kinahoi Veikune lolotonga hono fakanofa ki he lakanga palesiteni 'i he konifelenisi 2018 Rev Setaita Kinahoi Veikune during the service where she was inducted as President.

Lalanga Fakataha Kitautolu Ongoongoa Mo'ui - Hiki Vahenga Nofo

Weave us together to proclaim life - Increase Living Wage

Hangē ko ia kuo mea'i 'e he siasii ko e kaveinga fisifisimu'a pē siatefolau 'a e timi palesiteni ki he ta'u 'e ua ka hoko maii , ko e "Weave us together to proclaim life" pe ko e pehē, "lalanga fakataha kitautolu ke talaki pe ongoongoa 'a e mo'ui".

kaveingā ni 'o ue'i mo faka'ai'ai kitautolu ke tau ngāue fakataha ke ongoongoa atu pe talaki 'a e mo'ui (life) 'i he ngaahi tapa kotoa pē te tau ala faingsmslie kia kitautoluu. 'I he fakalea 'e tahaā 'oku lahi 'a e fiema'u (needs) 'i he ngaahi 'elia kehekehe 'oku fiema'u ke mo'ui 'o kau ai 'a e fanau iiki, to'utupu, fāmili, komuniti pea pehē ki he fakatupu (creation) foki.

'I he fanau iiki, 'oku fiema'u ke nau tupulekina pea fakalalakala 'enau mo'ui mei he tupu masivaā (child poverty) pea ko e taha ia he ngaahi kaveinga ngāue 'a e siasii . Ko e to'utupu foki 'oku nau fetaulaki mo e ngaahi faingata'a fakasosiale kehekehe 'o kau ai 'a e masiva, sekisuale (sexuality/identity), taonakita, feitama kei iiki (teens pregnancy), kovi 'a e ako, fai hia (youth crime) pea mo e ngaahi faingata'a kehekehe pē.

Ko e ngaahi familii, 'oku nau fehangahangai pea mo e masiva mo e si'isi'i 'a e ma'u'anga pa'angaa pea pehē ki he lahi 'a e ngaahi mahaki fakasino 'oku ne uesia 'a e mo'uii . Ko e fakatupu (creation) 'oku lolotonga faingata'a'ia 'i he 'isiū 'o e 'ea mAAfana (global warming), pea 'oku uesia ai 'e ngaahi me'a mo'uii hangē ko e fonua, 'ea, tahi mo e vavaā. Ko e katoa e ngaahi me'a ko 'eni' 'oku fiema'u ai 'a e mo'ui (life).

Ko e taha 'o e ngaahi



Ko e ni'ihē eni 'o kinautolu na'a nau lava ange mei he komunitii ke faka'ilonga'i 'a e hiki vahenga 'a e ngaahi pisinisi ni'ihē makatu'unga 'i he 'enau poupu ki he ngaue 'oku taki 'e he Living Wage.

Some of delegation and supporters of Living Wage who were at the meeting to celebrate the businesses who agreed to increase the living wages of their staff.

faingata'aā ko e ma'u'anga pa'anga 'a e familii makatu'unga 'i he si'isi'i 'a e vāhenga 'o e nofo faka'aho pē living wage. Ko ia kuo faka'a'au ke toe tokolahi ange 'a e kau faifekau kuo nau poupu ki he ngāue 'oku fai 'e he kulupu fakamamani lahi ko e 'Living Wage Movement'. Ko e taha 'a e kaveinga ngāue 'a e kulupu ni ko e feinga'i 'a e kau ma'u mafaii pē pule'anga pea mo e ngaahi ngāue'anga ke nau hiki hake 'a e vahenga 'o e kau 'leipa maa'ulaloó'. 'Oku tui foki 'a e kulupuni 'oku 'ikai ke fe'unga 'a e 'vāhenga nofo' (living wage) 'o e kau 'ngāue leipa maa'ulalo' 'o hangē ko e kau kilina (cleaners), kau le'o (security guards) kae lolotonga ia 'oku lahi faufaua 'enau ngauē.

Ko e taha e ngaahi ola 'o e ngāue ko 'eni' , 'i he mahina si'i kuo toki maliu atu'una'e fakataha atu ai e komunitii 'i 'Okalani ni 'a e ngaahi kulupu 'oku nau poupu ki he Living Wage 'o faka'ilonga'i mo ma'alali e ngaahi pisinisi kuo nau tali ke hiki e vāhenga 'enau 'kau ngāue leipa maa'ulaloó. Na'e takimu'a 'i he ni'ihē na'e faka'iloga'i' ko e kaunisolo 'a



Ko Rev Dr. John Salmon palesiteni/puleako malolo, Simulata Pope (To'utupu Tonga Trust), Rev Dr. Susan Adams (Talekita Malolo MTU), Rev. Dr. Lynne Frith (palesiteni malolo/faifekau pule Pitt St) mo 'Ikilifi Pope lolotonga e fakataha 'a e Living Wage Movement 'i 'Okalani.

Rev Dr. John Salmon (former president/principal), Simulata Pope (Tongan Youth Trust), Rev Dr. Susan Adams (former director MTU), Rev Dr. Lynne Frith (former president/Pitt St parish superintendent), Rev 'Ikilifi Pope (Saione parish) during the Living Wage Movement celebration gathering in Auckland.

Uelingatoni (Wellington City Council) koe'uhii ko e fuofua kaunisolo ia 'i he fonua ni kuo nau tali ke vahe 'a 'enau kau ngāue 'leipa maa'ulalo' 'i he fika pe rate 'oku fiema'u 'e he Living Wage. Na'e me'a ai 'a e mayor 'o 'Aokalani, Phil Goff 'o fakahoko 'a e ngāue lelei ni. 'E fakahoko eni he 2020. Na'e faka'ilonga'i mo e ngaahi pisinisi taautaha kuo nau loto ke fakavahenga'i 'enau kau ngāue 'i he tu'unga vAāhenga

pe rate ko 'eni' .

'I ha fakataha ni foki na'e kau atu ki ai 'a e kau takilotu mei he ngaahi siasi kehekehe 'o poupu ki he ngāue mahu'inga ni. Pea mei he siasi Metotisii na'e kau atu ki ai 'a e palesiteni mo e puleako malooloo ko Rev. Dr. John Salmon, Rev. Dr. Susan Adams, Rev. Dr. Lynn Criffs, 'Ikilifi Pope pea mo e fakafongga mei he To'utupu Tonga Trust, Simulata Pope.

Kaekehe, ko e fakakaukau 'o e

fakalotofale'ia 'o e mahina ni ko e fakaloto lahi'i kitautolu ke tau ongoongoa 'a e mo'uii pe 'life' 'i ha ngaahi founa 'e ala lava mo faingamalie kia kitautolu 'o hangē ko e poupu'i e ngaue ko 'eni 'a e Living Wage. He ko 'ene lelei ange 'a e vahenga 'o e kau ngaue ko e lelei ange 'a e mo'ui 'a e famili he 'e lava ai ke topono mo toe lato ange 'enau fiema'uú

Hilifakinima Ongo Faifekau Tonga Konifelenisi 2018

Two Tongan ministers ordained at Conference 2018

'Ikilifi Pope

Ko e fiefia ka ko ha fiefia 'a e familii 'o Lopiseni Fungalei pea pēhē kia Tisileli Taufā koe'uhiko e lava ke na kau atu ki he hilifakinima 'o e kau faifekau fo'ou 'i he konifelenisi 'o e ta'u ni.

Fakatatau ki he fakamatala 'a e puleako, Rev. Dr. Nasili Vaka'uta, ko e hilifakinima ko eni 'o e ongo faifekau ni kae'uma'ā kau faifekau ko e faka'ilonga ia kuo kakato 'a e teuteu kuo fai 'e he kolisi Trinity pea pehē ki he siasii kia kinautoluu. 'Oku 'ikai ko ia pē ka ko e faka'ilonga 'o e falala kakato 'a e siasi Metotisi kuo mateuteu 'a e ongo faifekau ni ki he fatongia kuo

ui ai kinaua 'e he 'Eiki ki he'ene ngāueē.

Na'e fakahā foki 'e he tangata'eiki 'a Lopiseni, Tukituku Fungalei ki he ongoongo 'a e Pukoleaā, ko e tapuaki lahi eni kuo a'u ki ai 'a hono ki'i familii. Ko Lopiseni foki ko e māhanga pea ko e ongo mahanga ni 'okūna faifekau fakatou'osi.

Ko e māhanga lahi , Lifi Fungalei 'oku

faifekau ia 'i he Uniting Church of Australia pea ko Lopiseni eni kuo hilifakinima 'i he Siasi Metotisi 'o Nu'u Sila ni. Ko e fiefia tatau pē foki kuo ongona mei he familii 'o Tisileli Taufā.

Ko e ongo faifekau ni kuo na fakatou ma'u potungāue 'a ia ko Lopiseni 'oku ne tauhi 'e ia 'a e potu siasi 'o East Tamaki pea ko Tisileli 'oku ne tokanga'i 'e ia 'a e siasi 'o Taka-he-monu 'i Glen Innes.