

# TOUCHSTONE

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



## Church service key part of Koroneihana



Tumuaki Diana Tana introduces the Vahefonua Tonga choir at the Koroneihana service.

**T**he Hahi Weteriana had a strong and creative presence at the celebrations marking the 10th anniversary of the Coronation of the Maori king, Te Arikinui Kingi Tuheitia.

Methodist Church of NZ vice president Dr Bella Ngaha, tumuaki Rev Diana Tana and ex president Rev Rex Nathan are members of King Tuheitia's spiritual advisory council, Kahui Wairua.

They were joined at the ecumenical service of thanksgiving on Sunday August 21st by a number of other Methodist leaders, including Methodist President Rev Tovia Aumua. Two Methodist Choirs also performed at the service.

The choirs were the Patea Maori Club, which has a largely Methodist membership, and a combined choir from the Ellerslie and Dominion Road, Auckland - Manukau Vahefonua Tonga

Methodist congregations. Bella says the religious service was followed by the King's speech, and was the culmination of a week of memorial services, sporting events and gatherings that marked Koroneihana, the annual celebration of Kingitanga. "Normally the service is held at Turangawaewae Marae, but because it was the 10th anniversary Tainui anticipated many people would attend and they held it down on the riverbank. Two stages were set up on either side of the meeting space," Bella says.

"One stage held the King and his entourage plus visiting dignitaries, and the other stage was for the clergy who led the service. The dignitaries included the King of Tonga and members of the royal houses of the Cook Islands, Tahiti and Hawaii as well as New Zealand politicians."

Bella says the week of celebrations began on Monday August 15th with a prayer breakfast to commemorate the

late leader of Kingitanga, Queen Te Atairangikaahu.

"Tumuaki Diana led that prayer service which was held at Waahi Marae in Huntly, which the Queen considered her home marae. As part of the service Diana baptised three of the Queen's great grandchildren. Their parents wanted them to be baptised in the Methodist Church."

On Wednesday and Thursday there were occasions to mark the passing of people who have died in the year since the last Koroneihana. Wednesday was the day Tainui remembered their departed loved ones and on Thursday other iwi brought forth their lost loved ones.

Sporting competitions for young people were also part of the Koroneihana celebrations. They included netball, touch, rugby, rugby league, and the Maori game ki-o-rahi.

Senior Catholic cleric Pa Henare Tate delivered the sermon on justice, truth and love, linked to compassion for others based

on a reading from Micah.

Methodist ministers also played key roles in the worship. Rex opened and closed the service, Tovia and Wesley College chaplain Rev Ali'itasi Aoina-Salesa did the readings and Diana introduced the Tongan Methodist choir.

The Tongan choir was led by Sinivia Vaitohi, who composed a special anthem to mark King Tuheitia's anniversary. She wrote the music and the words to the anthem, which included verses in Maori, Tonga, English and Latin.

The anthem's lyrics are based on the words of the first Maori King Potatau Te Wherowhero: "There is but one eye of the

needle, through which the white, red and black threads must pass. Hold fast to the law, hold fast to faith, hold fast to love. Forsake all else."

After the service the King gave his annual speech, which was more political than such speeches have been in the past. He called for Maori to have shared sovereignty in New Zealand by 2025 and he also expressed support for the Maori party.

Hospitality is a big part of Koroneihana. Bella says after the service the church leaders enjoyed a three-course meal, which featured entertainment from the visiting Pacific delegations.

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# METHODIST ALLIANCE READY TO BEGIN

By Peter Glensor, Convenor of the Methodist Alliance Establishment Working Group.

*Methodist Conference last year supported the establishment of a new church-wide social services agency and set up an establishment working group to explore how it could be set up.*

The Methodist Alliance Establishment Working Group includes representatives of the Missions, parishes, Te Taha Maori, Vahefonua Tonga and Sinoti Samoa. It has met three times and has developed a founding document for the proposed Methodist Alliance that it will present to Conference next month.

To develop the founding document, we sought input from a number of Methodist lay and ordained people about the theological principles that are the foundation of the Alliance. We were pleased with that process and believe that this model is one that the Alliance can continue to use.

We believe that the Methodist Connexion is ready to establish the Methodist Alliance as a new way to express our Church's commitment to mission in Aotearoa.

We are heartened by the energy and enthusiasm the

existing Methodist Missions have shown to work together, to explore how they can support one another, and to express more clearly that we are all *Methodist* agencies, even though we have our distinctive local expressions of social service.

Two examples of how the Alliance can work:

1) With the nation-wide concern about homelessness this winter and now a Green/Labour inquiry into the issue, the Methodist Church could make a bigger impact if it presents a national view on ways we could address homelessness. Leadership is really needed in this space and Methodists are well placed to provide it, thanks to our mix of service work and connections with provincial communities around the country.

The Methodist Alliance could get behind the National Coalition to End Homelessness to really make progress.

2) The recent review of social welfare legislation was an opportunity for the Methodist family to speak out on government policies that drive families into poverty and keep them there. At present we struggle

to influence government, despite our huge experience of what is happening to families because we have a limited national voice.

The same is true of other matters, such as changes to Vulnerable Children structures, and the review of the financial literacy services.

We are encouraged by new initiatives to address social need within various parts of the Church - Te Taha Maori, Sinoti Samoa, Vahefonua Tonga, and individual parishes. These are essential parts of our Church's community engagement, and the Alliance can support and nurture this work.

We are in a time of significant social change. The challenge to provide affordable housing, for example, is one that is new to our times. This is a classic case in which our church has skills, resources, and motivation to take action on a collective basis.

Already, for example, Airedale Property Trust provides property development consulting services to church bodies in the Auckland area. These are Te Taha Maori Property Trust, Lotofale'ia Tongan Methodist Church of Mangere, Sinoti Samoa and St John's Ponsonby, Manukau

Auckland Synod Property Committee, and Birkenhead Parish.

Under the Methodist Alliance, this kind of specialist support and advice can be made available for all parts of the Church.

In good Methodist fashion, people have asked whether the Alliance is just an expensive new bureaucracy. We have looked at the likely cost, and believe it is both realistic and represents good value for money.

We propose a very basic secretariat that would get the work done that people agree the Alliance should do. We believe that the membership of the Alliance will be much larger than that of MMA, and that the presence of the Alliance in the Methodist Church and in the public domain will be much larger.

The costs of the Alliance will be greater than that of MMA but still very modest. The cost for most parish participants will be either \$100 or \$150 per year, and larger groups will cover the remaining portion of the budget on a pro-rata basis, according to their size.

The Establishment Working

Group will bring practical information and a draft budget to Conference, so it can make decisions with open eyes.

We are sure that the Methodist Alliance will prove to be an important new agency to support all groups in our Church, and to make the social service work of Te Hahi Weteriana more visible in the wider community.

At Conference, we will be inviting parishes, trusts, missions and other groups to indicate whether they will become founding members of the Alliance. We will convene a steering group before the end of this year, and will get the Alliance secretariat up and running by the beginning of 2017.

Alliance members will firm up a code of conduct, and will commit to doing social service work within that framework. We believe that an initial Methodist Alliance forum can be held in the second half of 2017.

Contact Peter Glensor at peter.glensor@commonlife.co.nz or 027 241 5152.

## Oikotree Movement supports indigenous people's right to land

*Faith-based organizations explored land rights, a fair distribution of development resources, and life-enhancing ways of thinking at the World Social Forum (WSF) in Montreal, Canada on 9-14 August.*

World Council of Churches (WCC) president for North America Bishop Mark MacDonald said "Land creates an ecology of life...it is about relationships. However, the way land is understood in Western thought is completely hostile to the indigenous understanding of land."

Mark spoke during an event titled Listen to the Land, organized by the Oikotree Movement,

a global movement striving for justice, peace and fullness of life that has a particular emphasis on land.

The WCC, World Communion of Reformed Churches and Council for World Mission initiated the Oikotree Movement.

Indigenous peoples emphasise land stewardship in contrast to the concept of land ownership and dominion.

Former project coordinator of Kairos Palestine Nora Carmi spoke about Israel and Palestine.

"In the case of Palestine, the Israeli occupation, particularly illegal settlements, have not only dispossessed Palestinians of their homeland, it has adversely impacted soils and water sources in the occupied territories," Nora said. "Our soils and waters have been poisoned, our olive trees are cut down, and people are dying of cancers and other illnesses."

Director of Tanzania's Ecolife Center Dr Rogate Mshana spoke about land-grabbing and other land-related injustices.

"Land is increasingly subject to the dominant growth-obsessed, profit-

oriented paradigm of production, consumption, distribution and investment. This is intensifying land grabbing in Africa and many parts of the world but the Sustainable Development Goals are silent on land-grabbing."

The 2030 Agenda for Sustainable Development, adopted by the United Nations General Assembly, is made up of 17 goals and 169 targets to eliminate extreme poverty, fight inequality, and tackle climate change over the next 15 years.

Speaking at another Oikotree event, Who will Bell the Cat?, Stanley William from the National Council of Churches in India observed that development funding and resource flows increasingly follow the same logic of growth and profit.

"The result is that finance and other resources continue to be funnelled from the global south to the global north."

Oikotree Movement moderator Rev Dr Seong-won Park talked about how to build a sustainable future.

"Unlearning life-destroying world views and re-learning life-affirming approaches based on indigenous concepts such as Sumak Kawsay ("good living"), Ubuntu ("I am because you are") and Sangsaeng ("mutual living") are critical if we are to build a just and sustainable future," Park said. "These concepts help us to comprehend that we are all interconnected in the web of life."

The Oikotree Movement says churches ought to support the struggles of movements for land and life as part of the pilgrimage of justice and peace.

The World Social Forum is convened as an alternative to the World Economic Forum.



The Vigil of Dignity to call attention to human rights was held during the opening week of the Olympics.

## Churches light Torch of Dignity at Olympics

*Representatives from more than 25 faith expressions and 30 social organizations gathered for a public event in downtown Rio de Janeiro during the opening week of the 2016 Olympic Games to defend human rights and affirm the dignity of human beings and the planet Earth.*

Organizers said they were there to highlight the needs of migrants, refugees, indigenous people, and minority groups who suffer discrimination and racism.

"Their urgent need for justice should also inspire the Olympic values that are being hailed so loudly during these days here in Rio," said executive director of ACT Alliance and local coordinator of the vigil Rafael Soares de Oliveira.

"We are here to show that we will continue to walk with those who struggle to stop the exploitation of the planet's resources. We proclaim our hope for a new world, where children and elderly people will have access to the necessary conditions to live their lives with dignity, and where health, education, sport, culture, leisure and basic sanitation are not a privilege of a few."

The Vigil of Dignity was held in Cinelandia square on 1 August. It began at the Tent of Dignity, which held exhibitions, workshops, and group discussions on climate change, racial and gender justice and rights of indigenous people.

The vigil began with prayers led by faith leaders. Statements from groups taking part in the vigil were interwoven with cultural performances from indigenous people and other Brazilian minorities.

At Morro da Mangueira, one of Rio's main favelas, a symbolic Torch of Dignity was on display during the Olympics.

The concept of the vigil was developed by an international group that included World Council of Churches (WCC), the Peoples' Movement for Human Rights Learning (PDHRE) and others.

The WCC's representative to the United Nations Rudelmar Bueno de Faria says the Torch of Dignity was a way to promote human rights and dignity as a way of life.

"From a Christian point of view, human dignity is the pre-eminent concept, founded on the faith principle that all people are created equal in God's image (imago dei).

"From an ecumenical Christian perspective, human rights law and its related mechanisms are tools for promoting and protecting the value of God-given human dignity. Human dignity is also the foundational purpose and objective of the 2030 Sustainable Development Agenda."

The event in Rio was the result of WCC contact with local groups, following the successful outcome of the interreligious coalition collaborated in 2012 during the People's Summit at Rio+20.

Torch of Dignity events were organized in other parts of the world, such as India, Costa Rica, Bangladesh and Argentina.

"With the Torch and the Vigil of Dignity we are trying to reach all the people who are watching the Olympics and share with them the positive and creative thinking about what human rights are in our lives," said Shulamith Koenig, founder of PDHRE.

# Conference 2016 - Moored to Christ, Moving into Mission

By David Hill

*Being mission-centred in Christ will be the focus of the Methodist Church's next presidential term.*

Moored to Christ, Moving into Mission is the theme for the 2016 Conference of the Methodist Church of New Zealand-Te Hahi Weteriana, which takes place at Wesley College, Auckland, October 1-5. It will set the scene for the two-year term of president-elect Rev Prince Devanandan and vice-president-elect Viv Whimster.

Prince says moving into mission is essential for a church that has become focused on maintenance.

"Mission requires commitment to move from a maintenance orientated church. It is not just in terms of increasing numbers, but about what more can we do in our parishes and churches.

"Our ministry needs to be more outward looking, rather than maintaining what is on the inside."

Prince says the church needs to be more prophetic in its ministry to respond to issues like poverty, homelessness, unemployment, Let the Children Live, and climate change.

"These are the major issues and we don't hear very much coming out of the faith community except Let the Children Live. Yes, churches are picking up the victims, but we don't have the resources to pick up the thousands of people who fall through the cracks. We need to address the causes,

rather than just exercising palliative care.

"If we mean what we say, then we need to stand by the poor, as it was with the beginning of the Methodist movement. If we are not doing it, we cannot call ourselves Methodist."

Viv says being moored to Christ is "a wonderful image to describe being united as Christians". The idea of Christ as our mooring post captured her imagination when she encountered it some time ago.

"It gave a wonderful starting point, a deep connection between us without asking us to be uniform. I felt it was one I would like to use, so we have been able to combine both aspects in the Presidential theme. We don't just stay tied together, we move out into the world. There are all sorts of lovely possibilities."

Viv says she is looking forward to the challenge of being part of the Presidential team and of promoting her passions of working with children and youth and lay preaching.

With this in mind, Prince and Viv have a plan to introduce young people to Conference through a youth internship programme, where six to eight young people will be assisted to attend Conference to help as stewards and take part in discussions.

"We want them to learn about Conference and the theological debates so in the future we will have young people ready to step up to be full Conference

members and to recognise their abilities and talents and what they can contribute to the church," Prince says.

During the Conference there will be two guest speakers. One of them is Methodist Church in Ireland President Rev Bill Mullally, who will speak about Anglicans and Methodists working together in Ireland.

There will also be some changes, with the cost of attending the Conference dinner being included in the Conference fee, instead of being a separate charge. Prince hopes this will encourage more people to attend the dinner, where they will hear from a second guest speaker (who had still to be confirmed when Touchstone went to print).

This year's Conference will host a number of overseas guests, thanks largely to Prince's connections through his role as Mission and Ecumenical director, and he hopes they will each be able to offer greetings to Conference on the Tuesday evening.

There will be business workshops each morning during Conference, so people can participate in two or three meetings where reports are presented, before they are considered on the Conference floor.

Conference will also once again debate the question of moving to a two-yearly Conference and what this will mean for the church.



The new Methodist presidential team is Rev Prince Devanandan and Viv Whimster.

## World's Methodists gather as one

By David Hill

*Kiwi Methodists went to Houston, Texas last week to meet Methodists from around the world.*

Vice-President Bella Ngaha led a Te Hahi delegation that included general secretary Rev David Bush and Waikato-Wairareiki superintendent Rev Dr Susan Thompson to the 21st World Methodist Conference (WMC), held in Houston, August 31 to September 3.

NZ Methodist Women's Fellowship national president Olive Tanielu also led a delegation of 34 women to attend the 13th World Assembly of the World Federation of Methodist and Uniting Church Women that was held at the same time as the WMC.

Before heading off to Texas, Bella said the WMC was "a nice way to finish off my term as vice president". She will step down at Methodist Conference next month.

The WMC is held every five years, and for the 2016 gathering

it has adopted the theme of 'One' - One God, One Faith, One People, One Nation.

Bella says she planned to attend a session on women's leadership and was looking forward to the daily theological sessions.

"I went to the World Council of Churches and it was really good to see and listen to how others read the Bible and the theology which guides their thinking, which is different to theology in Aotearoa New Zealand and, in particular, Maori theology.

"We would like to have some input ourselves into what's going on and get some feedback into how we view the world from our end."

In addition to WMC, Susan also attended the 2016 Global United Methodist Clergywomen Gathering, August 29 to 31. It was expected to attract around 400 women clergy from around the world and was focused on the



theme One: Birthing a Worldwide Church.

"It's the first time I have attended, so I haven't got much idea what to expect. I imagine in some parts of the world it is not as easy for women, and particularly lesbian women, as it is in places like New Zealand.

"There are debates still going on in the American church and in some instances it is very hard to be open about your identity. I guess

this is a way of learning from each other and to meet people and hear their stories."

Susan said Methodism is really big worldwide, which is quite strange for us in New Zealand. In the United States, the United Methodist Church is one of the largest churches.

"It will be quite mind blowing to see so many Methodists from different places, but it will be the conversations during meal

times and coffees that will no doubt be the things I remember."

Susan said she had never been to Houston before but had been told to expect some Texas hospitality. She wonders whether that's a good thing.

The World Federation of Methodist and Uniting Church Women assembly was due to be held from August 29 to September 3 to coincide with the WMC under the theme Chosen People: Called

to Proclaim".

The New Zealand Methodist Women's Fellowship nominated Mataiva Robertson to be selected the World Federation's secretary for the next five years, and Olive says "we are keeping her in our prayers".

Olive said she would be casting the New Zealand vote and she looked forward "to hearing from the guest speakers, to fellowship with women from around the world and to learning heaps".

A young New Zealand woman Tumema Faioso will also be attending an International Methodist Young Leaders Seminar being held on August 30 and 31, before the WMC.

The World Methodist Council was also due to meet on August 30, before the Conference, and again on September 4 and 5, following the Conference.

## WCC general secretary to visit NZ

*World Council of Churches (WCC) general secretary Rev Dr Olav Fykse Tveit will visit Aotearoa New Zealand from 6-10 October.*

Details of church services and other speaking engagements in Auckland, Christchurch, Dunedin and Wellington will be available shortly. Olav will meet with local leaders and MPs.

The Anglican, Methodist and Presbyterian Churches, as members of the WCC, are organising his trip.



Rev Dr Olav Fykse Tveit.

Olav took up to position of the general secretary in January 2010 after completing a term as the general secretary of the Church of Norway's Council on Ecumenical and International Relations.

The Lutheran theologian will speak

about the Pilgrimage of Justice and Peace and the work of the WCC.

The WCC is a fellowship of 348 churches which held its first Assembly in 1948.



**Methodist Trust Association**

### Results to 30 June 2016

	6 Mths to 31/12/15	12 Mths to 30/6/16
Income Fund	5.13%	5.14%
Growth and Income Fund	4.55%	4.10%

**Income Distributions for the quarter totalled \$3,293,762**

Contact email: [info@methodist.org.nz](mailto:info@methodist.org.nz)

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## How times have changed

To the editor,

I was very interested to read the article on Pitt Street Methodist Church in your July issue, and the reference to the Wesleyan Church in High Street, downtown Auckland.

I have not really seen any reference to this Church for a long time. However, I recall a story that my grandmother used to tell of her father, William John Wild, who would row his boat from Stanley Bay, near the dockyard, to

Auckland to take services at the Wesleyan Church.

The reason he rowed himself was that on one occasion a ferryman had told him that by travelling on the ferry, and thus causing the worker to work on a Sunday, my great-grandfather was kicking the bible overboard. My how the times have changed.

*Geoff Donovan, Johnsonville*

## Social Credit a more Christian economic policy

To the editor,

The articles on the Living Wage and homelessness in the July edition of Touchstone simply illustrate the macroeconomic problem caused by a deficiency of purchasing power.

Money is mere accountancy. Approximately 97 percent of an industrialised country's money supply is bank credit, i.e., numerals created ex nihilo.

The existing monetary system is defective. It centres on a structural imbalance in the price system due, in the main, to how the financial system incorrectly represents the costs of real capital. The primary symptom of this defect is ever-increasing financial debt.

What is needed is reform of the financial accounting system to reflect economic reality. This reality centres on the modern technology of multi-stage super production, where human energy is a shrinking factor of production.

Such reform would, in part, enable the creation of new (debt-free) financial credits to implement a national dividend to citizens,

counterbalanced by a compensated price, at point of retail sale. These new funds would originate from a properly constructed national credit account.

Economically, the general public is conditioned by many fallacies and false assumptions. These include the policy of full employment, and the assertion that the banking system only operates as an intermediary between savers and lenders.

Perhaps Christians should ponder the following question: In the realm of economic policy, why is there no undergirding Christian philosophy?

Further information can be found online in the article 'Money Creation in the Modern Economy', published in the Bank of England Quarterly Bulletin Q1, 2014. See also the BoE Working Paper 524, published in May 2015.

Additional analysis is available in Social Credit Economics by Dr Oliver Heydorn (2014) and The Monopoly of Credit by CH Douglas.

*John Price, Ashburton*

## Give time and nutrition to let the children live

To the editor,

It is heartening to see the commitment to healthy eating shown by Vahefonua Tonga's superintendent Rev Tevita Finau in the August Touchstone, where he says "No more suckling pigs, high fat food and fizzy drinks."

I belong to a cross cultural Tongan-Palangi family and anything that moves the church to become part of solution rather than the problem is welcome.

This needs to extend to other counterfeit 'traditional' foods proffered to the young such as pizza and KFC. Amidst a diabetes epidemic this change shows commitment to 'Let the Children Live'.

There are many factors, as Rev Finau states, but for the church to accept some share of responsibility for solutions is heartening and indeed Wesleyan. Malo aupito.

The focus on child and youth mental health in Rev Jione Havea's hard hitting article is also welcome. I have already heard it dismissed so I suspect the Tongan version was not softened.

One part of Rev Havea's argument that rang true for me is that we should make sure the church is not just another time-stealer of shrinking family time. Church fellowship is important, but it needs to be positive for our kids and perhaps more focused on them.

Sunday afternoons (after service) are now the only time some stressed families have together. Late week-nights do impact on a family's health and kids' learning. There needs to be a balance.

We need to put more emphasis on children and youth to achieve a balance, as we seek God's abundant life promised for all.

*Richard Small, Lower Hutt*



**Got a bee in your bonnet?  
Something in Touchstone get under  
your skin?**

**Have an opinion about the issues  
of the day?**

**Put your fingers on your keyboard  
and write a letter to the editor.**



**While Ralph was fine with discussing climate change in church, he often wished it would focus more on turning down the damn thermostat.**

*The Ageing Experience* By Jan Fogg

## Streams in a dry land

*As I become older there are days when I think, 'It seems no time at all since I was that young girl walking hand-in-hand with my father along a favourite beach. Where has all that time gone? It sounds such a long time, but it seems to have flashed by!'*

Anxiety is one of the common afflictions of older people. It is complex, as everything in our older age tends to be, but perhaps some anxiety comes from the perception that life feels short, which makes us ask 'What more can I do?'

Ageing forces us to think again about what is important in life. This is not helped by Pakehas' cultural tendency to pour medical technology into older people, while at the same time put little effort into finding meaning and purpose to this stage of life.

Older age, like any other stage of life, pivots on the choices we make and where we find support to act on those choices.

Many of us attribute life's meaning simply to usefulness. An example is the empty nest syndrome, which was held to be an issue for mothers at about age 50. Once the children left home (back in the day when they did leave home!), mothers were left feeling life no longer held a purpose.

A similar syndrome used to be attributed to men as they approached retirement. They were said to wonder 'What purpose is there in living without a job to go to every day?' Those 'hungers' seem not to be so troublesome these days.

Still there is a thirsting we can have in older age that is perhaps more troublesome. It still revolves around the question 'What can I do?'

It's a strong cultural story that

assumes when we are older we are a diminished version of who we have been, and along with that thought comes a drop in the dignity and respect we hold for ourselves.

But being older is not a failure! Our experience of this stage of life should not simply be a matter of 'What can this body still do?'

We are encouraged to have reverence for all of God's creation. Does it occur to us that this includes reverence for our older selves? Our respect for diversity should also include a respect for our older selves.

Do we affirm this inner being who has learnt to converse with the Spirit of God? It has been said that growing old is one of the ways the soul nudges itself into attention to the spiritual aspect of life: that is, there is purpose here for this stage.

As human beings, we show our true humanness when we move into the spiritual dimension and transcend ourselves.

It is worthwhile reading Viktor Frankl if you have not done so. Frankl uses an analogy of an aeroplane. Moving on the ground it is still an aeroplane, but when it rises up to fly in space it truly becomes what it was designed to be.

Isaiah (44: 1-4) uses the image of streams on the dry land. Here is a promise that God's Spirit will be poured out when the people are dry and fearful. In older age our task is to look hopefully for these streams, to discover we continue to be supported and upheld, whatever our life situation.

Reference: Frankl, VE (2011). Man's Search for Meaning: The Classic Tribute to Hope from the Holocaust. London: Random House Group.

## CONVERSATION WITH THE CONNEXION

## Departing thanks and a challenge

*It is almost the end of our term as leaders of our church and we consider that it has been a privilege to serve the Connexion in all the many engagements we have undertaken.*

We have been honoured to visit with so many of you and to share in your lives, in your places. We take heart that Methodism is alive and thriving in many places in Aotearoa.

In some areas they are small pockets, and in other areas there are strong, vibrant and growing communities of Methodists. We are thankful that we have been able to share our faith with you all.

In recent weeks we have shared in visioning with the Council of Conference and met in Taiuiwi Strategy Meeting and Stationing Committee. Hui Poari

and Synods throughout the country have also met and we have been present at some of these gatherings as we all prepare for Conference.

In this last week we have been present at different parts of the 10th anniversary of Maori Kingi Tuheitia's coronation. The celebrations began with a Memorial Prayer Breakfast at Waahi Pa in Huntly on Monday August 15th and ended with the Ecumenical Service of Thanksgiving to celebrate the 10th Anniversary of the Coronation of His Majesty Kingi Tuheitia, on Sunday the 21st.

The whole week was a celebration. It included baptisms by Tumuaki Diana Tana at the Memorial Prayer Breakfast, remembrances of those we have lost in the past 12 months, concerts, kapa haka competitions,

and sporting contests in rugby league, netball, rugby, and ki-o-rahi.

Other events during Koroneihana included the King's annual buffet dinner, the commemorative handing back of land at Rangiriri taken in battle in 1864, and short trips of historical significance.

It all culminated in the Sunday Service. Our own Methodist contingent included 10 clergy, Patea Maori Choir, and a combined Vahefonua Tonga choir from the Ellerslie and Dominion Rd congregations, which performed an anthem composed especially for the occasion.

In looking back on our term we began in 2014 by acknowledging the end of 30 years that our church has been on its Bicultural Journey. We addressed the seeds sown in 1983

and wondered how those seeds had thrived... or not.

We discovered there were varying degrees of uptake and commitment

to the journey and that inter-generational understanding of the theology and rationale behind our Bicultural Journey were not so well known.

For the second year of our term the theme altered somewhat to suggest the need to continue the intergenerational transfer of knowledge, much like the way languages are passed on.

We sought to have a "time to re-grow, time to re-sow". In this way the next generations of Methodists in Aotearoa might be able to take on the journey themselves and make the commitment for themselves.

Again there have been mixed



President  
Rev Tovia Aumua



Vice President  
Bella Ngaha

results. As a part of our column this month we offer the following question, as an opportunity to revisit the history and understandings around our Bicultural Journey. Perhaps it will help steer you in a particular direction to seek out the answers and fill your own kete of knowledge.

There were two distinct Councils created when the Bicultural Journey was established and they both have equal numbers of Taiuiwi and Te Taha Maori members. **What are they and what are their roles?**

## How should we think about terrorism and terrorists?

By Cory Miller

*Earlier this year an elderly priest in a small northern French city became another victim of terrorism.*

It was the 11th terrorist attack in France in the past two years, and fears have grown that terrorism is becoming an enemy with no bounds.

Unlike Paris or Nice, the violent death of 86-year old Jaques Hamel in St-Etienne du Rouvray on July 26, was off the beaten track. It was not a monumental site, nor was the church full of people at the time.

There was a notable increase in fearful rhetoric following the latest incident, the first on a church in Western Europe.

But is that really proof that terrorism is everywhere?

Statistically speaking security around the world is decreasing, while the risk of acts of terror is on the rise. However, the actual prevalence, while very real, may not be as large as we perceive it to be.

According to the latest Global Peace Index 2016, the world is "becoming less peaceful". This year the Index is down 0.53 percent from 2015.

The Global Peace Index report also says terrorism is at an all-time high, battle deaths from conflict are at a 25-year high, and the numbers of refugees and displaced people are at a level not seen in 60 years.

This deterioration is a result of greater terrorism and political instability in the Middle East and North Africa.

According to the latest report

on terrorism, the Global Terrorism Index 2015, more than 32,000 people were killed in terror attacks in 2014 - up 80 percent on the previous year and the highest number ever recorded.

In 2014, the number of battle deaths was more than 100,000, while the number of refugees doubled from 2007 to 2015. An estimated 60 million people were displaced from their homes.

Europe recorded the second biggest deterioration worldwide after the Asia-Pacific region although the majority of deaths from terrorism did occur in Syria, Iraq and Nigeria.

Former lecturer in security studies at Victoria University Rev Dr Jim Veitch says in some ways the Western world is reaping the cost of many of its restrictive policies.

"It comes out of the very environment we've created. We live as well as we do because we get cheap oil.

"We keep the Muslim world contained and poor. By and large their leadership is not poor, but the people are poor and they sort of rebel against that."

While these trends are worrying, it's important to put this into context. Despite the growth in terrorism, 13 times, as many people are killed around the world by homicides than die in terrorist attacks, says the Global Peace Index 2016 report.

Experts do caution that it is important to discuss terrorism rationally within the appropriate context if we want to ever have any hope of challenging it.

Deputy director at Otago University's National Centre for Peace and Conflict Studies Dr Richard Jackson says in his online blog that terrorism is "one of society's greatest taboos; one of the worst forms of evil there is".

But Richard says "sympathising" with these terrorists is vital. "Terrorists are often reacting to the long history of violence our governments have wrought on their societies, through invasion, coups, bombing campaigns, support for dictatorships, and arms transfers," he says.

And in the same blog he writes: "It will be said that in the immediate aftermath of an attack, condemnation and standing united against the enemies of freedom is the only ethically-defensible stance.

"But sympathy for the terrorist is what is most needed right now if we are to break the current international cycle of violence and find more ethical and peaceful ways of responding."

Richard suggest treating terrorism as the 'evil' enemy creates a never-ending war.

"If the terrorists are conceived of as 'evil' or 'devils'...then there is no place for anything except policies of eradication: there can be no compromise with 'evil'.

"We will try and kill them with our military, and they will try and kill us with their militants. Let's grieve first, and then consider carefully whether we want to keep on the same path."

## Government by deal-making

By Laurie Michie,

*From time to time the banners of ecumenism and Christian unity are raised in this paper. My understanding is that these movements are about the mission of the Church to speak the power of the Gospel to the powers of this world.*

This thought occurred to me following our Government's announcement that, nine years after the Privy Council recommended his retrial, David Bain received a settlement but not compensation for his years of incarceration. More on that later.

In the NZ Herald some months ago Kenneth Palmer of the Law School at Auckland University drew attention to the NZ Bill of Rights Act. This states that anyone charged with an offence is presumed innocent until proven guilty. In these terms David Bain was acquitted following his retrial.

Subsequently our Government appointed an eminent Commonwealth judge to recommend compensation. But our Government didn't agree with that finding so drew up its own rules to guide a second enquiry.

A second Commissioner was appointed to require David Bain to "establish his innocence... on the balance of probabilities but beyond reasonable doubt". By writing its own rules our Government has:

- Contravened the NZ Bill of Rights Act designed to protect not only David Bain but every NZ citizen from oppressive, arbitrary decisions of politicians.
- Deliberately breached the Westminster tradition of

separation between Parliament and the Judiciary thus creating a dangerous precedent in Constitutional law.

- Dictatorially used its powerful resources to oppressively exhaust an acquitted person of options following the Privy Council's verdict of a mistrial nine years ago.
- Effectively made it impossible for Bain to "establish his innocence...beyond reasonable doubt" because evidence Bain needs from his first trial has long been destroyed or lost by the Police.

Justice has not been done.

The settlement but not compensation move by the Government has the appearance of a public relations attempt to mask its mismanagement.

A settlement means that a deal has been struck. We should have grave doubts about governance by deal-making. Over the last eight years our Government has:

- Struck a deal with a casino permitting it to make extraordinary increases in gambling facilities across three decades in return for the casino's financial assistance so the Government can build a conference centre.
- Struck a policy concession deal with a political party commanding just 1% of the Electorate's vote costing taxpayers' millions.
- Contravened the NZ Bill of Rights Act designed to protect every single citizen from the very kind of institutional oppression described above.

## Lay preacher's generous spirit lauded

By Paul Titus

*A Masterton lay preacher's community work has earned him an award from the Ministry of Health.*

Tuifao Lologa received the Health Volunteer Award from Health Minister Dr Jonathan Coleman in June. The award recognises the work Tui has done to support Wairarapa District Health Board and other agencies' efforts to promote healthy lifestyles in the Pacific community.

In bestowing the award, the Ministry says through the church and other volunteer work Tui has made a big difference to the Pacific community in the Wairarapa.

He has helped Pacific families settle in the district, and helped them get access to health care and social services.

Tui has lived in Masterton for more than 40 years. He still drives a forklift at the JNL wood processing plant, and he is a lay preacher and elder with the Samoan Fellowship at St Luke's Union Church.

"My brother and I came to Masterton in 1968 because my uncle was working here. In 1971 I joined Knox Presbyterian Church, which later combined with Wesley Methodist Church as St Lukes Union Church.

"My wife was also from Samoa though I met here in Masterton, and our four children were all born here," Tui says.

He was a founder of St Lukes Samoan Fellowship, which holds a Samoan language service every Sunday at midday, after the English language service.

"We have quite a few Samoans in Masterton because Rathkeale College supports Samoan students to live and study at the school, and some stay on to work. Some leave but some stay. Our Samoan Fellowship has 11 or 12 families with lots of children. It is very lively," Tui says.

While he used to lead the Fellowship, today Tui leaves that to younger people. He does offer guidance as an elder, however.

"I enjoy mixing with Kiwis. I try to help the



Tuifao Lologa (left) receives his Health Volunteer Award from Health Minister Jonathan Coleman.

younger ones understand the differences in culture. I tell them 'We are here in New Zealand and we have to try and understand this culture, without giving up our own culture.'

Tui says several years ago liaison people from local health providers approached him about a government effort to improve the life expectancies of Pacific Islanders in the Wairarapa.

He helped the District Health Board, Compass Health and Regional Public Health set up educational events to get the message out about healthy eating and exercise.

"We hold an event in the hall at St Lukes on the last Saturday of the month. I help get the word out to the local Pacific Islanders, not just Samoans but also Tokalauans, Cook Islanders, Tongans and Fijians.

"Things are starting to change now. We have a Zumba exercise class after church. The young people lead it."

Tui does other volunteer work as well. He serves as an interpreter at court and has taken a number of foster kids into his home over the years. After Cyclone Winstone hit Fiji earlier this year, he organised a community fundraiser to help the people who had been affected.

## Keeping the faith for a career in media

By Marie Sherry

*Nua Finau has put his faith in God and is making his dreams come true. The Wellingtonian has set out on his own as an independent television and film production contractor, while also pursuing his other great love, rugby.*

Nua is the son of Methodist Church of NZ Tongan Synod (Vahefoua Tonga) superintendent Rev Tevita Finau.

He is a television presenter and producer with a passion for entertainment.

After he finished at Wellington College, he spent three years at performing arts school, and since then he has been acting and entertaining.

"I was in front of the camera initially as a presenter for a kids' rugby show, Small Blacks TV, and then became a production assistant for Cereal TV," Nua says.

"I got in there fulltime and then made my way into being a Cereal TV production manager for two years."

However, in June last year Nua decided the time was right to resign from his fulltime job and make a go of it on his own.

"I was still acting and keen on picking up other gigs as well, but I was locked into Cereal TV," he says. "I don't have any kids or a mortgage so I thought this was the best time to risk it for the biscuit."

Nua didn't have any work lined up but soon got involved with organising the first Rippa Rugby World Cup tournament for Year 6 students last September, due to his connections with New Zealand Rugby through the Small Blacks TV show.

He was the organiser and host for the tournament, which saw 20 teams from 20 schools from 20 provinces around New Zealand come to Wellington for a three-day tournament. It also included an appearance from the All Blacks.

The tournament was a bit success and he is now in the process of organising this year's national Rippa Rugby tournament, which will be held in Wellington at the end of August.

"In between that I got on board as a production assistant for a television feature film coming out in September. That was my first work on a feature film and it was awesome.



Nua Finau (right) with his mother Valeti and father Tevita Finau.

"The director was the director of a web series I acted in with my Mum, called Road Trip. I worked on that for two months and it wrapped up in March," Nua says.

"Then I went on a national high school tour taking the Rugby World Cup to 86 high schools from Kaitiaki to Invercargill. I got that job through New Zealand Rugby and was a presenter for that."

Nua has no firm plans for the future, apart from finishing the feature film he is currently writing.

"I'm developing that with a good friend of mine, so that's what's on the horizon for me. We'd hope to be shooting it at the end of 2017 or start of 2018 and hopefully it all goes to plan."

Nua wants to stay in New Zealand and has faith that his career will continue to develop and allow him to pursue his two passions, entertainment and rugby.

"I'm lucky that I'm doing the production, television and film work but I'm also still involved in rugby, because I'm doing the two things I love and that's why I went out on my own," he says.

"I'm still new to the game and I'm kind of winging it, but I'm keeping the faith. I've been out on my own for a year and half now and I've had work the whole time and I've been busy and opportunities have come. You just have to risk it and have faith that the Lord will provide and look after you."

## HONEST TO GOD

By Ian Harris

### Fundamentalism's fallout

*It is only natural for people to look for security and stability in their society's customs, institutions and religions. For some it is so important that they resist all attempts at change.*

That is regrettable because in a period of major transition, such as the globalising world is currently experiencing, flexibility and openness offer more security than does batten down the hatches. The test is whether new understandings and new ways of doing things enhance or cramp human life.

Fundamentalism in its many forms - economic, religious, political, scientific - digs in to defend the truth as laid down by those who claim the authority to define it.

It is at once a mind-set, a belief system and a mode of action. It is focused on fixities, and brooks no challenge.

For those who hanker after certainty in religion, this finality is reassuring. They are spared the discomfort of doubt, questioning, or seeing things from another perspective. But it is no way to make the most of life in the 21st century.

The year 1910 marked a milestone in the modern attempt to nail Christianity down once and for all. Some Presbyterians at Princeton Theological Seminary in the United States, alarmed by liberalising trends in the churches, drew up a list of five interpretations of Christianity (or dogmas) they said were fundamental to the faith:

- The Bible is inspired and infallible.
- Jesus was born of a virgin, and was divine.
- He bore on the cross the penalty for human sin.
- He rose physically from the dead.
- His miracles really happened.

Later another fundamental was considered more fundamental than the last of these, and it was replaced by the belief that Christ will literally return to earth.

With any new movement it helps to have a millionaire on board, and fundamentalism found two. Between 1910 and 1915 two Californian oil barons funded the publication of 12 pamphlets that aimed to win over church leaders in the battle against the liberals.

More than three million of these pamphlets, called The Fundamentals, were printed for dispatch to every minister, Sunday school superintendent, theological professor and theological student in the English-speaking world.

Fundamentalists' conviction that the end of the world was near was strengthened by 'signs of the times' such as the slaughter of World War I, the

Balfour Declaration favouring a Jewish homeland in Palestine, the Russian Revolution, and the establishment of the League of Nations (damned as a revival of the Roman empire led by the Antichrist).

To liberal Christians these interpretations are bizarre, but they colour the attitudes of many conservative Protestants to this day, especially in the United States.

In the 1920s American fundamentalists carried the battle into the public arena by demanding that states prohibit schools from teaching Darwin's theory of evolution, because it contradicted Scripture. This culminated in the famous "monkey trial" in 1925, when Tennessee teacher John Scopes was convicted of teaching Darwinism regardless.

On the central issue of freedom of scientific inquiry versus biblical literalism, however, the fundamentalists were routed. They responded by looking for ways to give some kind of scientific credibility to the Bible's creation stories.

Fundamentalism often seems like a throwback to an earlier world, but turning to science in the attempt to disprove Darwinism is modern. So is the building of a counterculture by establishing Bible institutes, schools and universities, magazines and broadcasting empires distinct from the major churches.

Fundamentalists hailed the creation of the state of Israel in 1948. They believed it heralded Christ's return and brought closer the end of the world.

By the 1960s they had identified the enemy in their midst as 'secular humanism', which one of them defined as "anti-God, anti-moral, anti-self-restraint and anti-American". The last of these is significant.

In the 1980s they felt confident enough to mobilise politically. This was the era of Baptist Jerry Falwell's Moral Majority, which campaigned against abortion, feminism, homosexual rights, communism, central government, pornography and gun control, and for family values, a strong military, Ronald Reagan and (again) America.

Financial and sexual scandals besmirched some prominent televangelists and punctured the movement's effectiveness, but it remains a potent force.

In New Zealand, the movement's main impact over the past 40 years has been to make the major churches more conservative. This has helped strip Christianity of any appeal it might otherwise have had for many questioning, liberal-minded people who want to cultivate a spiritual outlook that offers integrity in our secular world.



Ian Harris

# US Methodists of mixed mind on gay clergy

By David Hill

**Lesbian women clergy in the United States scored a major victory in July, and then a setback in their bid to gain equal rights.**

At the United Methodist Church's (UMC) Western Jurisdictional Conference, held in Scottsdale, Arizona on July 15, Rev Dr Karen Oliveto became the first openly lesbian woman elected bishop in the church.

However, less than three weeks later, in the state of Kansas, Rev Cynthia Meyer went on involuntary leave rather than face trial after she came out as a lesbian earlier this year.

Since 1972 the UMC's Book of Discipline has proclaimed all individuals are of "sacred worth", but has deemed the practice of homosexuality "incompatible with Christian teaching". Officiating at same-sex unions and being a "self-avowed practising" gay clergy member are seen as chargeable

offences under UMC church law.

However, different states in the UMC interpret the Book of Discipline according to their own needs.

In an interview with a United States Christian website Karen said her election as bishop was "a powerful moment".

"I felt the weight of a community that has been longing to have a voice at the table, put their weight behind me. It was very humbling. I just remember crying a lot and being surrounded by so much love."

Karen questioned how the UMC could go on saying all people were of sacred worth, when it discriminated against homosexual people.

"We have long held a 'don't ask, don't



Karen Oliveto

tell' policy. So people are seen for their gifts and graces and said 'Yeah, we think you are called to ministry in the UMC as long as you don't tell all who God created you to be.

"The church ought to be the place where we come and stand with total honest authenticity before each other and before God."

Cynthia has served as a UMC minister for 25 years.

During a sermon to her congregation at Edgerton, Kansas, on January 3 she told the church she was choosing to serve "with full authenticity, as my genuine self, a woman who loves and shares my life with another woman".

However, her revelation resulted in a complaint being made to Great Plains Area Bishop Scott Jones.

She was to face a church trial, but after mediation with Bishop Jones, an announcement was made on August 3 that Cynthia would take involuntary leave from September 1 at least until the conclusion of the next UMC General Conference scheduled in 2020.

(A special General Conference may be called in 2018 to consider changes to policies regarding homosexual people).

In an interview with a US Christian website, Cynthia said she was heartbroken by the decision.

"Even as I agree to this resolution, I assert that it is not just and furthers the harm inflicted, not just on me, but on all LGBTQ persons in the church.

"Again we are told, 'You aren't equal, you aren't good enough, you are not of enough sacred worth to serve as an ordained leader in your church.'"

# Climate change an issue of science and politics

By Sophie Parish

**Church leaders, lay people, activists, scientists and politicians gathered in Mangere last month to explore what churches can do to address climate change.**

Methodist Public Issues co-ordinator Rev Dr Betsan Martin facilitated the Climate for Churches Workshop, which was held on August 20th. Keynote speakers at the event included New Zealand's first climate change ambassador Dr Adrian Macey and climate scientist Professor James Renwick.

They addressed climate issues facing New Zealand and the Pacific Islands.

Adrian spoke about the Paris Convention and read some important extracts from Article 2, which state that all countries must support actions to reduce rises in the world's temperatures.

The governments that participated in the Paris Convention agreed upon a number of steps to

mitigate this threat. Among them are to 1) hold the increase in global temperature to no more than 2 degrees above 1990 levels; 2) reduce emissions in a staged process by 2030; 3) end the world's reliance on fossil fuels by the end of this century; 4) adapt plans to reduce their carbon output; 5) adapt alternative energy.

Adrian says the world's transition away from fossil fuels is the most important thing that can be done to reduce the levels of carbon dioxide industries produce, which causes the global rise in temperatures.

"The Paris Convention was a big shift. This is a long term agreement and it is a universal agreement. All countries are now expected to put forth their contributions. This is better than the Kyoto Convention, where only a few key countries committed to climate change initiatives. The smaller island states also went away feeling they had been heard, which is a change from past conventions," Adrian says.

Adapting to the effects of climate change and reducing their reliance on fossil fuels are the biggest challenges New Zealand and the Pacific Islands face. What will efforts to reduce carbon emissions mean to fossil fuel companies like Z Energy and the agricultural industry?

Adrian says churches have been powerful in their collective message that we are the keepers of the earth and we have a responsibility to protect our environment.

The Paris convention included a statement about the need for us all to work together to take care of the earth. This is a true win for faith communities involved in changing the perception of our global and social responsibility.

Adrian urged Church leaders and parishioners to move past declarations about climate change and into practical involvement in the community. They can speak to local and national governments about moving away from fossil fuel

reliance, and they can talk to companies producing fossil fuel and the companies who rely on it.

University of Victoria environmental scientist Prof James Renwick told the Climate Workshop that churches can divest from companies that are fossil fuel reliant to send a clear message that churches are serious about climate responsibility.

James showed graphs that detailed changes in global surface temperatures and carbon dioxide measurements since the 1880s. They reveal an extreme spike since the industrial revolution began. In 2015 temperatures were the highest on record.

He says the time for action is now, rather than waiting a decade or more to implement real change. "If we continue at this rate, we could be facing an ice-free Arctic in a few decades."

James says there is a widely held theory that if trends continue, regions

that already get a lot of rain will get wetter and dry regions will become drier. Moving away from fossil fuel use is key to reducing carbon dioxide, responsible for climbing temperature rates year on year.

One of those attending the Climate Conference was University of Waikato student Elisapesi Havae. Elisapesi is from Tonga. She is passionate about climate change and is studying for her PhD in climate change education.

She says high schools in Tonga have started to integrate climate change into their education. She says many Tongans still believe God is the reason for climate extremes rather than the climate science and extreme weather patterns.

Events like the cyclone that hit the Ha'apai Island could be made worse by climate change, and Elisapesi hopes schools educate their students about the issue and provide tools for students and the community to change perceptions and cope with the effects of climate change.

## PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator

# Climate Change - the role of the church

**Last month's Climate for Churches Workshop attracted 120 participants from around Aotearoa.**

The event took place at Nga Tapuwaea in Mangere on August 20th.

Rev Aso Saleupolu and Public Issues began preparing for the event two years ago. Sinoti Samoa, Public Issues and the Diocesan Climate Change Action Group (Auckland) hosted the workshop.

The organisers recruited speakers, raised funds, and communicated with the Methodist, Anglican, Catholic and Presbyterian churches.

Josh and Mataiva Robertson ensured that young people came with parishioners from New Plymouth, Gisborne and Hawkes Bay to Mangere.

Rev Sui Te'o welcomed participants. Rev Goll Manukia showed us all a kilo of kava and said its price has doubled in the past year due to the impact of hurricanes in Tonga. Goll linked the need to look after our lands and oceans to the stewardship obligations of the creation story in Genesis.

A number of climate organizations participated. These were Generation Zero, 350.Org, Christian World Service, Coal Action Network, Post Carbon by 2030, and Caritas.

Journalist Rod Oram facilitated a discussion with these groups on practical steps we can take. Some of these are to move toward renewable energy, stop using coal,

withdraw funds from banks and companies that invest in fossil fuels, and create jobs in renewable energy and low carbon sectors.

Leader of the Pacific Climate Warriors Koreti Tiamalu inspired everyone with stories of venturing to sea off the coast of Australia in canoes to protest against oil drilling and a prayer vigil at the Vatican where Pacific young people passed a fine mat to Pope Francis.

Labour MP Su'a William Sio went to Kiribati and Tuvalu to see the issue for himself. He showed videos of king tides and plastic and other non-biodegradable waste in the Islands.

Su'a says the globe's problems are magnified in these small islands, and solutions for them are solutions for the world. "If we save Tuvalu, then we save the world."

Climate ambassador Dr Adrian Macey advised churches to move beyond declarations and into the hard work of engaging with business and policy. Professor James Renwick set the scene with the science of emissions and outlined a trajectory of climate destabilisation with more intense floods, droughts and uncertainty.

After worship led by Rev Carolyn Kelly and Alex Johnson, we moved into a theological session. Pope Francis published the encyclical Laudato Si as a theology for climate and ecological integrity for earth, our 'common home', before the climate talks, COP21, in 2015.



Presenters at the conference included (from left) MP Su'a William Sio, James Renwick, Adrian Macey, Koreti Tiamalu, and Rod Oram.

Methodist president-elect Rev Prince Devanandan interviewed Cardinal John Dew as a special presentation for the workshop. They explored renewable energy, dominion and stewardship, and the links between poverty and environment. This led into round table discussions of spirituality and action on climate, with everyone discussing the themes and actions that could follow.

Prince proposes that ministers start preaching on the environment, and Betsan and Prince emphasized the major role of re-orienting the churches' educational programmes - both theological education, and parish-level adult and children's education.

Rev. Aso and Vaotane Saleupolu attended the workshop, and Methodist president Rev Tovia Aumua summarised commitments, support for the ecumenical initiative and blessing

Soana Muimuiheata's catering team won applause thanks to the wonderful food they provided. Along with healthy food they ensured no plastic was thrown away which meant china cups and plates for 120 people were washed, packed up and transported away.

The workshop was supported with funds from PAC, Sinoti Samoa, Anglican Diocesan Climate Change Action Group, and Let the Children Live. Their support is appreciated.

# Let all be who they are called to be

*Bantams have pecking orders in which some birds bully others to let them know who is in charge.*

Unfortunately humans are not so different, least of all in religion and politics. In these realms some individuals hold onto traditions or power with a passion, even to the point of excluding those who do not fit into their pure image.

September 19 is Suffrage Day in New Zealand, when we remember the Electoral Reform Bill that was signed into law in 1893. It granted universal adult suffrage to all citizens aged 21 and over, including women and Maori.

Suffrage Day is not officially recognised in the church calendar, but the lectionary includes Citizenship Sunday on the fourth Sunday in September.

One of the readings for Sunday, September 25 is 1 Timothy 6: 6-19: "We brought nothing into the world, so we can take nothing out of it, but if we have food and clothing, we will be content". Paul calls those with wealth to: "do good, to be

rich in good works, generous and ready to share".

Ecclesiastes frequently laments the injustice in the world: "If you see in a province the oppression of the poor and the violation of justice and right, do not be amazed at the matter" (5: 8).

Jesus was clear in how we should respond to injustice in Luke 4: 16-30. "The spirit of God is upon me... He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free."

This was not some future event: "Today this scripture has been fulfilled in your hearing."

The question of suffrage is not just about who can vote, but is also about who can stand or put their name forward and who can actually get elected or be appointed.

Consider whether an openly gay or lesbian candidate could be elected prime minister, or president or vice-president of Te Hahi. Or whether a candidate in a de

facto relationship can be accepted for ordained ministry.

Perhaps we could heed the words of Ecclesiastes: "Never be rash with your mouth, nor let your heart be quick to utter a word before God," (5: 2) and "Do not be too righteous and do not act too wise," (7: 16).

A Faith and Order Committee paper presented to Synods in August 2014, to consider the question of relationship status of ministry candidates, suggested candidates needed to "consider what it means to live within the church's discipline".

Some time ago I received an email, which originated from the Presidential team, containing an opinion from a respected church member relating to whether candidates in a heterosexual de facto relationship could be considered for ordained ministry.

The Methodist Church's Disciplinary Procedures make no mention of requiring ministry candidates in a relationship to be

## DAVID HILL REFLECTS ON CITIZENSHIP SUNDAY

married. However, the phrase "in accordance with the principles of natural justice" is used half a dozen times.

If the Church is to demonstrate the attributes of being a good citizen, perhaps those in leadership could consider what it means to live within the church's discipline.

When will we learn there are no absolute truths, least of all in the Bible? Sin is what prevents us from being fully human, or reaching our full human potential, while salvation is liberation from that sin.

We do not need fundamentalist rules. We need love and compassion and to respect people for who they are.

After all Ecclesiastes wrote: "vanity of vanities, all is vanity". Or, as Lloyd Geering suggests, more accurately translated: "fast-fleeting, impermanent, everything dissolves into nothingness".

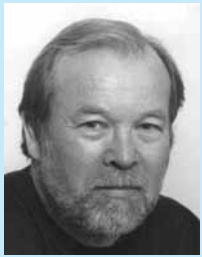
Let everyone be who they are called to be.



## Gripped by faith

## CONNECTIONS

By Jim Stuart



*Recently my oldest son Peter came to visit for my 80th birthday. A psychiatrist, Peter lives in Santa Rosa, California where he works as consulting psychiatrist for the U.S. military.*

He spends most of his time providing counselling and other psychiatric services to US veterans who are suffering from trauma and other disorders. Speaking with him has given me an opportunity to learn more about the damaging effects of war.

To my pleasant surprise, Peter brought with him an old family Bible that had been given to me when I started high school. The Bible had been given to my mother's mother for Christmas in 1903 and was engraved with her name. I remember it on the bookshelf when I was growing up as

a seldom read family treasure.

A few weeks after Peter left, I was sitting in my bedroom and reflecting on my life. The Bible caught my eye so I took a closer look. When I carefully opened the Bible, I discovered a short sentence I had written on the front page. It was clearly my handwriting, "On August 1st, 1954 at 5 o'clock, I took Jesus as my Saviour, Jim Stuart."

Reading the sentence awoke in me precious memories of a day when I had participated in a Church youth retreat in up-state Pennsylvania. During the retreat a group of us climbed Camelback Mountain which at 2,133 feet is the highest point in the Pocono Mountains.

Tired from the climb, I sat down with the two young ministers who were leading the trip. We got talking and they guided the conversation gently to questions of faith.

Even now I remember the moment

clearly. Phil asked me, "If I had accepted Jesus as my Saviour." I answered, "I think so". Then added, "But I am not sure".

In those few moments on top of that mountain, I knew what I had to do. It was a Kairos moment, a moment of time which transformed my life. From that moment my life's direction was set. For 62 years, I have been doing my best to live a life of faith.

Looking back on my life as I often do these days, I can identify other Kairos moments, when my life has changed direction. I am certain that as Paul reminds us in Romans, "all things work together for good" in my life no matter what lies ahead.

Why? Because rather than trying to examine the way of God in my life in a test tube so to speak, I seek to embrace the presence of God in the experiences of life. Through the people I meet, the places I see, and my reading of the Scriptures

and in the faith tradition, I have found God.

When I look back I can see times when God has been very real to me and at other times when God feels far away. No matter what, I know God is with me in the choices I have made.

While I may have spent many, many years studying philosophy and theology, they have never taken away this fundamental conviction that has wrapped my life and given me a focus that continues to challenge me.

As a good Methodist, I know that to know God is to experience God. I can't imagine a life of faith without this experience. In that moment on top of Camelback Mountain, I put my heart in the way of providence. My brain has been trying to keep up ever since!

## Feel the fear and do it anyway

By Kathryn Walters, UCANZ Standing Committee

*Just before Christmas my sister phoned. "We (my niece, her husband and my sister) want to take you and Viv caving! It will be fun - an adventure," she said.*

My response was something along the lines of "Are you on drugs. I am CLAUSTROPHOBIC."

Fears - we all have them. I have always prided myself that I try not to allow fear to dictate my actions. I don't like heights but I have abseiled (I do, however, draw the line at bungee jumping and jumping out of airplanes).

I don't like confrontation but I will engage if needed. I don't like brussel sprouts but will eat them if pushed. I don't like... well you get the picture. It goes something along the lines of 'feel the fear and do it anyway'. Or is it 'fear not for I am with you always?'

Anyway, after being cajoled and assured that there were no tight squeezes, plenty of 'air space' and people who are 'larger than you' who have successfully traversed the

wonders of the two caves we would be going in, I agreed.

My sister lied. I had to crawl on my belly through some very narrow spaces.

I hyperventilated only two times, threw a very dirty look at my sister and caving guide once each, and wondered about my own sanity constantly. The old question 'am I having fun yet?' reverberated repeatedly in my head.

Interestingly that the fun part occurred when we were safely sitting down to a well-earned cuppa, covered head to toe in mud and sweat after three hours hard slog through caverns, boggy clay, sticky mud, rivers, and bush.

The 'fun' was found in celebrating that, in spite of myself I did it. But the accomplishment was not without the encouragement, support and

presence of those who were with me. This was worth celebrating (as was the fact that my worst fear - getting stuck - was not realized).



*Kathryn's first and only time caving taught her some worthwhile lessons.*

The 'fun' was reminiscing with wonder and awe over the sights we had been privileged to see, of the truly amazing creation that is this planet, and of course our Creator as the source of such wonder.

Each of us sported various injuries - from bruises and scraped skin to a broken thumb. (My poor Viv. It was five days before we took her to A&E and afterwards she sported a very attractive plaster of Paris hand accoutrement for quite some time!).

Nevertheless, we were unanimous that whilst we never want to do that kind of caving again, we were very glad we had done so.

So what does this have to do with Church or Synod? Well it's this: Many of our churches have their own fears - fear of not having enough - whether that be people, finance, ability, skill or faith. Fear of stagnating, of making the wrong decision, of failure and, for some even of success.

What is important, however, is that we face our fears and not let them dictate our actions. "Fear not," Jesus said, "for I am with you always."

We are not alone spiritually or physically. As Methodists we have the benefit and blessing of an extended family. It is called Synod and Connexion.

Each parish is part of a bigger family. We have each other to support, encourage, and even cajole when necessary. This is something we can celebrate.

We are also surrounded and empowered by God's Spirit. So let's not let fear stop us becoming the people and the church we long to be.





The Upper Room has services and activities for people of all ages.

## Upper Room full of joyful believers

By Sophie Parish and Paul Titus

*A focus on people, rather than programmes has helped an independent Auckland church build a strong congregation.*

The Upper Room is based in an out-of-the-way converted warehouse in New Market, although it draws people from throughout the city.

Senior pastor Craig Heilmann launched the Upper Room four years ago and today it holds Sunday services for 200-250 people each week. While that might sound like a lot of souls to many aging, mainline churches, Craig says it is less than the congregations in the mega churches that are in the news.

"We set up the Upper Room in a building where the number of worshippers could not get too large. We wanted to develop a community where people could get to know each other. Trying to recover the communal dynamics of Christianity is at the core of our mission."

Some of the phrases the Upper Room uses in its mission statement reflect its aims. They include 'people over programmes', 'high-touch church' and 'quality over quantity'.

"The big successful mega churches offer a high level experience but it is like a rock concert. People who attend are observers and consume their broad-based messaging.

"Our focus is on people, and much of what we do is driven by the initiatives of our church members, not the leaders. This includes both our social justice work and evangelism.

"We have an evangelistic style but many of the things we do make us look like a liberal mainline church."

Craig says the Upper Room is also a high-touch congregation. It has a membership of about 750 people and employs five pastors so the congregation is well served.

"A lot of people are hurting. They feel broken and are in real need of building a community. We put a lot of investment into people in need," he says.

"For example, one member of the congregation lost the sight in one eye and for months people made meals for her, drove her where she needed to go, and helped look after her children.

"We don't advertise. People find out about us by word of mouth. That

means people who join tend to know someone who already belongs so we get people who are comfortable with one another and think along the same lines."

The Upper Room has three Sunday services. An 8:00 a.m. contemplative service is followed by a family service, and in the evening another service caters to young people. There is a separate space for families with toddlers under three and another worship space for kids and teens.

Grace was the topic of the contemplative service on August 14th. Pastor Mark Pierson spoke about Jesus's teachings of grace in the Bible, and the need for grace to extend beyond the family into our greater community. Mark concluded his liturgy by reading the lyrics to county-Western musician Garth Brooks's song, Standing Outside the Fire.

The crisp white walls and pillars in the Upper Room have a light feel with modern art depicting the life of Jesus created by parishioners.

Craig says the Upper Room occupies the middle ground between Pentecostal and the High Church.

"Our worship style is eclectic. We resemble charismatic Anglicans because we have a lot of respect for liturgical Christianity, but we also have elements of Holy Spirit worship and even elements of Greek Orthodox worship."

Craig says the core values of the Upper Room are witness, community, mission work and impact - making a difference for Christians and non-Christians.

"The 2000 year old tradition is still very much alive today and we can all experience an encounter with God in church," he says.

An organic garden on site is used for making 1000 meals per quarter for families in Auckland hospital and community organisations. Tegel Chicken offers fresh chickens for the meals.

"As we grow, we would like to see groups of our parishioners gathering in their local communities to build an Upper Room service. I see the New Market Upper Room becoming a drop-in centre during the week and a place of worship on Sundays," says Craig.

The Upper Room is at 10 Clayton Street, New Market. To find out more visit [upperroom.org.nz](http://upperroom.org.nz).

## Help on the menu at Repair Café

*A Repair Café is a pop up event where people bring their broken belongings and local experts work with them to repair them.*

Its aims are to connect people with others who are happy to share their skills, save money, and reduce the amount of stuff that ends up in our landfills.

The international movement of Repair Cafés began in the Netherlands in 2009. The North Shore had its first Repair Café at Bayswater School in July. It was made possible through Shore to Thrive, a partnership between the Takapuna Methodist Church and Auckland North Community and Development.

Through community conversations connected to Shore to Thrive the Devonport Community Recycling Centre agreed to send staff and equipment for the Repair Café. And Bayswater School's enthusiastic principal Lindsay Child offered a free venue. Shore to Thrive coordinator Stephen McLuckie recruited skilled local volunteers. They included a retired electrician, a seamstress, and the owner of a local woodworking business.

Takapuna Methodist Dale Kelly recruited others from the congregation.

Word of the event was spread through local press, social media, and a flyer drop to local homes, which brought in more volunteers. Local retailers supplied the Café with materials such as nails, screws, spools of thread, and zips. Repair Café ran from 10:00 am to 1:00 pm on a Saturday.

The team of helpers was prepared to help people fix their clothes, electrical appliances, furniture and other wooden items, bikes, and even cars and



In a Volunteers helped people repair their well-loved items at Repair Café.

motorcycles. About 25 people volunteered their services and about 90 people came through the doors to have something fixed or just look around.

Of the 50 items local people brought along, 29 were repaired. Organisers say the most pleasing aspect of the day was its fantastic positive atmosphere. People gave and received warmly. Some learned new skills and even some of the repairers said they picked up some new tips and tricks.

Lindsay says, "It was great to see so many whanau at the Repair Café. There was a real buzz when I popped in to see how it was all going.

"It was a real pleasure to see the school's facilities being used for something which fits so well with the culture of the school: Community coming together to help each other."

The event was a great success and it was wonderful to have so many of the Takapuna Methodist Church congregation involved in it.

The organisers are keen to have more Repair Cafés on the Northshore and across Auckland.

## A place to call Home



**Everyone should have a decent home at a price they can afford.**

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For more information contact the chairperson of Methodist Mission Aotearoa, David Hanna  
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Pleroma Christian Supplies sells books throughout New Zealand and offers many other products as well.

# Life after Epworth Books - Where to find the books you want

By Hilaire Campbell  
*Now that Epworth Books has closed, where can liberal thinking Christians source good quality material?*

Former co-owner of Epworth Books Philip Garside says that taken on the business lost its Bibles in Schools market, it lost half its sales and needed to close.

Through his own company, Philip Garside Publishing, he has taken on distribution of some of the books, magazines, hymnbooks and CDs that Epworth Books previously handled, though his business works in a different way. "As a retail shop Epworth had lots of stock, but now I only buy in stock against firm customer orders," he says.

Philip offers Sunday school, Bible study and preaching, worship and devotional books. His customers can order online using a secure shopping cart, an option that Epworth never progressed to. "Take up so far has been very good."

Philip has published books by several Methodist authors, as both print and eBooks, including Christchurch minister Mark Gibson's *The In-Between Land*, that reflects his ministry to Christchurch east after the earthquakes.

"I have been surprised that with the books I have published in the last three years, I still sell more print books than eBooks," says Philip.

Catering mostly for Anglican, Presbyterian and Methodist denominations, Philip's company is the distributor for the NZ Hymnbook Trust and sells the Trust's music to churches and shops.

Regional bookstores have always been scarce but Pleroma Christian Supplies in Otane, Hawke's Bay, is thriving, partly because of low overheads. It has also been lucky to have good staff and volunteers.

Pleroma manager Malissa Webster says, "The public perception is we are a Catholic supplier, but we are not all rosaries and statues. Half our supply is to Anglicans."

Malissa had the foresight to

launch a full e-commerce website a full decade before other booksellers. "That's been foundational for us," she says.

There is also a Pleroma publishing arm, and Malissa says publishing Joy Cowley's *Made for Love* has been a highlight. Pleroma imports and sells to Christian shops around NZ, and has a strong monthly newsletter. Not least, it has a non-religious social service arm that provides free counselling from the proceeds of the small shop it opened 25 years ago.

Pleroma is known for its personal service, especially among older folk.

"We are now connecting with Epworth's customers, but people

get comfy with a certain publishing house. You have to think outside the square."

Providing a mix of products and services helps. The Pleroma shop sells kitchenware and its grief and trauma material and related children's books sell well. Pleroma does free insurance quotes for church ware.

For 80 years Church Stores in Auckland has been a one-stop shop for Anglicans. Owner Paul Manson, describes himself as an evangelist rather than progressive.

"Our market started with academics wanting to extend their faith. Now we cater for all Christian churches, including Catholic. Lots of other Protestant stores wouldn't have that."



Church Stores has 9000 titles. It isn't populist - you won't find Christian novels. But it has the biggest selection of Bible commentaries and lectionary material.

Paul says a huge range of books has been produced in the post-Christian era, "and we've got material to address that in spades."

Church Stores has a small presence overseas, importing lecterns and selling church ware - shirts and chalices - to the Pacific and Australia. But Paul's heart is with books. "The rest keeps us afloat."

Like Pleroma, he has a bigger online component. Christian liturgy is Paul's passion so he's

sorry to see the market shrinking. "But tentatively, I'd say we'll still be here in five years' time."

Ecclesia Books in Christchurch was based at St Luke's in the City Anglican Church. Six years after the earthquakes manager Jenny Drury envisages a return to the inner city.

"I see a spiritual oasis, not 'churchy' but open to all, with a library and facility for people to have a coffee and talk about what they want," Jenny says.

Ecclesia Books does bookstalls for retreats, and runs a newsletter and website. It relies on volunteers to function.

"Epworth was always very savvy. I ordered anything I couldn't

find through them," she says. "But we want to keep a personal base. People don't live by denomination anymore, so we cater for anyone and everyone."

After six years without a building Jenny has learned that a worshipping community just needs a base. "If I had any sense I would stop now but our service isn't about money."

Evermore Books is Auckland's point of difference. It offers a big range of affordable second hand Christian books "but nothing based on unsound doctrine," says owner Ross Davidson. "Our customers range from everyday readers to those wanting in-depth theology."

The bookshop is both a

business and mission. For decades Ross has sent good surplus stock to Missions as far apart as Africa and the Pacific. He's proud of the total - 200,000 books. Its slogan is 'no business no mission'. "We operate in a tough business environment so we're very grateful for book donations."

Mainstream bookshops can also be a source of theological and other Christian books.

Scorpio Books is a Christchurch institution. Owner David Cameron, who has been a bookseller for 50 years, says demand comes and goes. Since the earthquakes he relocated the main part of Scorpio Books out of the central city.

"The market has altered. We don't understand it ourselves. We always left faith literature to the Christian bookshops, but now we stock everything from Christian to New Age material."

That includes inspirational material and a health section. Since the earthquakes David has seen more requests for mindfulness and meditation literature than strictly religion.

"Interestingly, Buddhist titles are selling strongly. But turnover is slow. I don't know where we are going. Amazon markets aggressively and booksellers can't compete. But there are more independent shops now so the tide might be turning."

## Methodist publisher expands range of resources



Former Epworth Books co-owner Philip Garside now combines publishing and online book sales.

Wellington Methodist publisher Philip Garside (a former co-owner of Epworth Books) now supplies worship and devotional resources.

Philip says as a lay preacher he understands the challenges and joys of putting together a service.

"My starting point is the four Lectionary readings for the day. Sometimes they will spark an idea for a theme for the sermon or reflection or interpretation section of the service."

"Other times I get stuck or I'm not sure if my ideas are valid. That's where preaching and worship resource books and magazines are so valuable."

"The Abingdon Preaching Annual and the Feasting on the Word

commentary series will confirm or challenge my initial ideas and, just as often, add new thinking to expand the scope of the sermon."

Philip knows one minister who always writes all his own prayers for a service. He says he does not have that skill or the time, so he relies on prayers that have worked well in past services, or finds new prayers in resources like *Gathering* which is produced by United Church of Canada, the *Abingdon Worship Annual*, and *Prayers for all Seasons*.

These include calls to worship, prayers of approach, offering prayers, benedictions and other liturgy, all addressing the themes of the current church year.

"Getting a good balance between

older and newer hymns and songs is also important. I will usually have familiar hymns at the start and end of a service and try something new for the second and third hymns."

The NZ Hymnbook Trust's music books *Alleluia Aotearoa* and *Hope is Our Song* have a wide range of local songs and hymns and are always worth dipping into. You can also use the lyrics of many hymns as responsive prayers. Their CDs will help you to learn the tunes.

Philip says the Hymnbook Trust's new manager James Mist has exciting ideas for a new music book and for selling digital versions of the music online.

Many customers use daily devotional readings to nourish their

spiritual life. With *Love to the Word*, produced by the Uniting Church in Australia, *Upper Room* magazine and the annual *Upper Room Disciplines* are among our most popular resources.

Philip has also published books by Methodist authors, including: Rosalie Sugrue's *Greens and Greys* novel, Vai Ngage's *Weaving, Networking and Taking Flight*, Mark Gibson's *The In-Between Land*, Jim Stuart's *The John Wesley Code*, and last month, Anne Stephenson's *Adult Sexual Abuse in Religious Institutions*.

These books are all available in both print and eBook editions. People can order them and many others by secure online shopping cart at [www.pgpl.co.nz](http://www.pgpl.co.nz).

## Bookshop is both a business and a mission

For 24 years, Evermore Books Ltd (formerly Christian Books Second Hand) has sold an extensive range of second-hand Christian books throughout New Zealand and overseas.

The books range from the old to the recent and are at attractive, affordable prices.

Evermore takes pleasure in offering a wide range of authors and titles. They range from books for the everyday reader to works for those who want in-depth theology - and plenty of choice for everyone in between.

Evermore Books staff have a large amount of product knowledge and are available to assist customers.

New stock arrives every few days and this enables them to refresh both stock

and customers. Long experience helps greatly in knowing what titles to delete to make room for needed ones.

Many customers from overseas and other parts of New Zealand drop in and spend a lot of time selecting authors they treasure.

Over the last 22 years Evermore Books has sent good surplus stock free of charge to various mission fields and bible colleges in Africa, India, South East Asia and the Pacific Islands.

Their total stock is more than 200,000 books. They buy across a wide range of sources, so there is a great variety of authors and titles.

The shop carries a wide range of Bibles, including some in foreign languages.

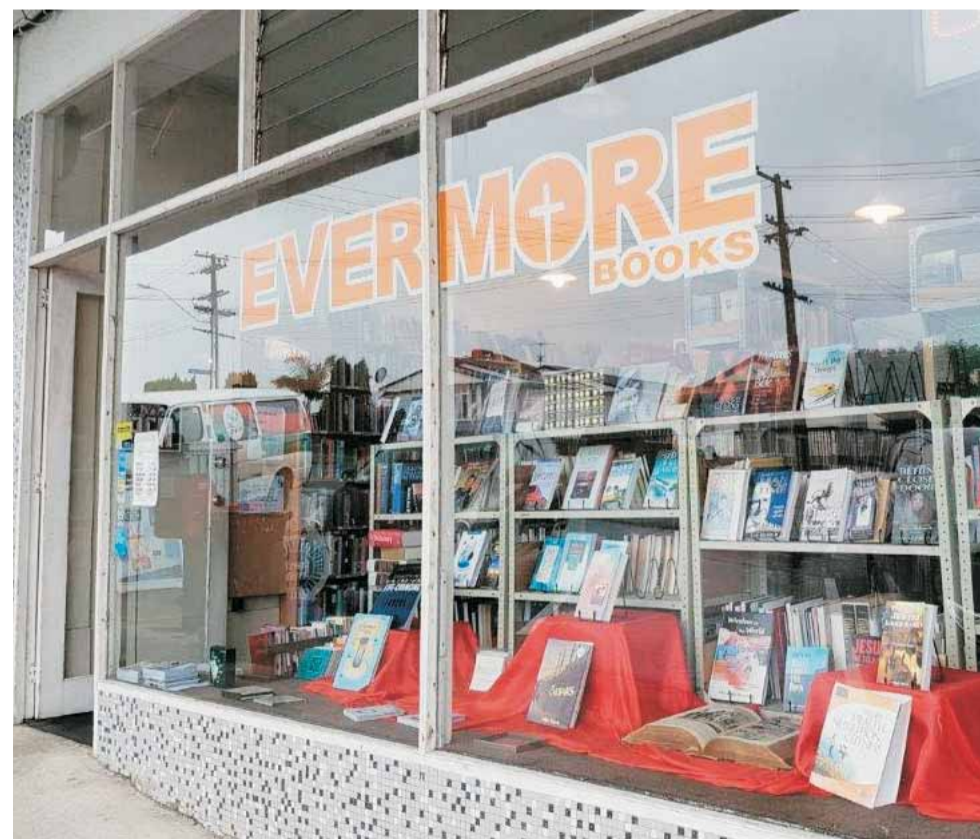
And Evermore Books constantly scans the Internet to ensure that its pricing is attractive.

The bookshop is both a business and a mission. It operates in a tough business environment so donations of books are gratefully received because they help maintain viability.

As Evermore Books owner Ross Davidson says, "No business, no mission".

At the end of 2015, Evermore formed a close association with the Christian Resource Centre. This has added further expertise, including brand new books, CDs and DVDs.


There is free easy parking outside the shop, which is at 7-9 Ellis Ave, Mt Roskill.



Evermore Books in Mt Roskill offers second-hand books in a range of theologies.



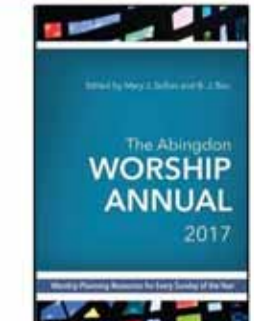
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## Sharing skills and pikelets in Tonga

*North Otago Tonga Engagement (NOTE) has put Oamaru on the map for people living in Tonga's Hihifo District.*

In August a team of 22 Tongan and Palangi New Zealanders returned home to Oamaru after installing six water tanks and rainwater harvesting systems on church and community halls in Ha'atafu, Kanukupolu and Ahau villages with the help of local people.

The project came out of Presbyterian minister Rev Jill McDonald's dream to strengthen relationships between Tongans and Palangi living in Oamaru.

Oamaru is home to the South Island's fastest growing Tongan community, and Jill has support from the mayor, her Rotary Club and her parish for the groundbreaking initiative.

Jill discussed possibilities with Christian World Service's international programmes coordinator Trish Murray before settling on the Rainwater Harvesting Project. CWS linked NOTE up with partner Ama Takiloa, a network of women's groups at the heart of many villages.

NOTE raised the \$25,000 needed for the project and the 22 Oamaruans paid their own way to work on the project. Jill's husband Chris is an engineer and he managed the project. The Tongans in the party helped the group navigate problems, such as their order of concrete being sold to someone who arrived at the depot before them.



Laying down the foundations for a water tank.

"We were frustrated by the delays and then discovered that the most important things happened during those times," says Jill.

One of the highlights for Jill was seeing the women sharing recipes with Tongan woman after they had worked together to make pikelets for the Crown Prince's visit to Ahau. The Oamaru delegation had packed fresh cream and jam for just such an opportunity.

Ama Takiloa put on a beautiful lunch and a special feast to celebrate the new tanks. "They were so good. They made it happen," Jill says.

She says local Tongans appreciated the more collegial way of working rather than being only observers.

The Palangi members of the team felt they had a much richer and more authentic

experience with Tongans friends on both sides. They could see the benefit and blessings of a slower life but also the economic reality for Tongans who are largely dependent on what they grow or earn from very low wages.

Their reliance on family members who send remittances home or men coming to New Zealand for seasonal work was obvious, Jill says.

Those working on the project also saw the ethos created by a focus on family rather than individuality, and the obligations this puts on Tongans living in Oamaru.

"The people from Oamaru have a new respect for Tongans. The project has surpassed my expectations," Jill says.

The Tongan Minister of Finance paid for a tour bus so Ama Takiloa could take the visitors on a tour to Lapaha to visit the tombs and see tapa weaving firsthand.

Back home in Oamaru, Jill and the Waitaki congregation are excited about the next stage of their project. Already Presbyterian Support has agreed to put a half time community worker in the parish and they are looking at how to improve services for local Tongans.

"CWS was delighted to make the link with our long term partner Ama Takiloa," says Trish Murray, who was in Tonga while the Kiwis were there. "It was interesting to watch the two communities get down to work, install water tanks and build relationships."

## Auckland venue for CWS Council

*The annual Christian World Service Supporters' Council will be held in Auckland this year from 6:00-8:00pm on Friday, 16 September.*

National director Pauline McKay and the CWS Board will report on their work over the past year and answer questions.

CWS's work with local partners in Uganda and South Sudan will be the focus of a special presentation from International Programmes Working Group member Rob Wayne who has visited the region.

The Council meeting will be held at the Hubbard Room in the Parenting Centre, 300 Great South Road, Auckland and is open to supporters. Light refreshments will be served.

Supporters can also attend the AGM of the Board as observers on Saturday 17 September from 9:30-10:30 am in the McCann Room at the same address.

"The Supporters' Council is one opportunity to hear about what we are doing and for us to thank people for their support. Rob will talk about the difference water tanks are making for families of HIV and AIDS orphans in Southwest Uganda and the challenges facing the Maridi Service Agency in providing schooling, job training, a radio station and emergency assistance in South Sudan," Pauline says.

The Methodist Church contributes to CWS through the Connexional budget and some Trusts. Rev Prince Devanandan is the Methodist appointee to the Board.

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**PLEASE DONATE NOW**

*Please give now so the people of South Sudan survive.*

## Education for Syrian refugee children

*Two new Human Rights Watch reports highlight the lack of education available to Syrian refugee students.*

According to Human Rights Watch around half of the refugee population is of school age but has never set foot in a classroom. Although Lebanon saved 200,000 places for refugees in the last school year, only 158,000 were filled. There are about 250,000 school-aged refugee children in the country.

In its report Human Rights Watch says more than 83,000 Syrian children were not in formal education during the last school year and opportunities for informal schooling through NGOs were very limited.

The biggest obstacle to enrolment is the growing poverty of the refugee community. More children have to work and even when they do not, many parents find it impossible to pay transport and other costs required to attend school.

"While our attention is focused on the horror of Syria's on-going war, the lack of schooling and qualifications will make it much harder in the future", says Christian World Service international programmes coordinator Trish Murray.

A frequent visitor to the region, Trish says she has met children who have not been to school for three or four years.

With the school year about to begin, CWS welcomed recent changes in Jordan because the international community has promised support to the government. The education minister has instructed schools to allow Syrian children to register even if they don't have the correct paper work.

The government plans to double the number of schools operating double shifts to create up to 50,000 new places. They will provide catch-up programmes for 25,000 children aged eight-12 who have been out of school for three or more years.

Under the old regulations these children and those with disabilities were not able to attend school at all.

CWS partner the Department of Service to Palestinian Refugees (DSPR) runs education programmes in both Jordan and Lebanon. In Lebanon DSPR takes students back into Syria to sit their brevit and baccalaureate exams.

DSPR executive director Sylvia Haddad speaks proudly of their achievements. DSPR



Refugee children from Sabra Refugee Camp are eager to make the most of every learning opportunity.

is the only NGO offering this opportunity to students anxious to get the Syrian qualifications they need.

Beginning in 2013, DSPR negotiates safe passage and accommodation so students can return to Syria to sit their exams. But doing this is getting harder. This year Sylvia says they were prepared to help 298 students but a number pulled out.

Some were not able to pay the annual \$200 residency fee charged by Lebanon so would not have been allowed to return. Others were young men didn't want to go to Syria for fear of being forced to join the army.

This year, DSPR Jordan also paved the way for a 100 students from the badly bombed Yarmouk camp to sit exams. DSPR arranged the delivery of books and stationery to desperate students who have often been shut off from other assistance.

DSPR Jordan has organised tutors from within the refugee community and are running children's forums, equivalent to a holiday programme.

"We share with DSPR a deep concern for refugee children who are being denied the fundamental right to an education by the war and the lack of international funding. We can do better," Trish says.

Donations to the Syria Appeal enable DSPR to run these programmes for children as well as provide other relief support.

# Young People

By Filo Tu

## From City of Sails to Rose of the North

*The Prophet Micah stated, "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times," (Micah 5:2).*

In the same light, a young woman, born and raised in Tamaki Makaurau, New Zealand, finds herself as an intern in the ancient city of Chiang Mai, Thailand.

Caseylita Fa'au is a proud Tongan woman from the beautiful islands of Ha'apai in the Pacific Kingdom, and for the past eight months she has been working as an intern at the Christian Conference of Asia (CCA).

Caseylita tells Touchstone about what her year-long appointment with CCA entails:

"I help and participate with specific programmes that CCA conducts. These programmes include the Regional Consultation of Women Doing Theology in Asia and the Congress of Asian

Theologians which were both held in India, the Ecumenical Youth Conference held in Indonesia, and the Asian Movement for Christian Unity (AMCU) and the Ecumenical Youth Leadership Training, which were held in the Mekong sub-region in Thailand."

Not only has the position provided the opportunity to travel to India and Indonesia, the work has also opened the door for Caseylita to meet with theologians from around Asia.

"God definitely called me to this position, even though most times I felt inadequate to fulfil His work. He has and will always get me through," Caseylita says.

In addition to this, she has worked very closely with the amazing staff and other interns at CCA, journeying together through the joys and sorrows of the work and tasks at hand.

"Challenges that I have faced include adapting and trying to understand different cultures. And being exposed to the issues and

obstacles that the young people in Asia are facing has truly opened my eyes.

"Young people are victims of consumerism, human trafficking and other human rights abuses. It is really hard to take in when I realise how good I had it in New Zealand.

"Although I think all challenges are a blessing, they always teach a lesson. CCA continues to teach me how important it is to hold onto my belief and faith in God, to be considerate to other cultures and traditions, and to contextualise my theology," she says.

When asked to provide some inspiration for our young readers, Caseylita provided the following:

"My words of encouragement for the young people in the Methodist Church are: Find God! Have a relationship with Him and find your purpose in life.

There is a sentence in our Tongan hymn that goes: "Neongo koe hala, fou ihe faingata'a ha me'a



Caseylita Fa'au (front right) is based in Chiang Mai during her year-long appointment with the Christian Conference of Asia.

pe teu lava, keu ma'u ai koe". Basically it says that even though the road will be tough and challenging, I will do anything, to get closer to you (God).

"I want to use this to encourage our young people to persevere in what they have been called to do, it's a long hard journey but it's worth it.

"Timothy 4:12 says, 'Don't let anyone look down on you because you are young, but set an example

for the believers in speech, in conduct, in love, in faith and in purity.' Submit yourself to God and watch Him turn your impossibilities and doubts into possibilities and confidence."

After her internship in Thailand, Caseylita will be returning to New Zealand. She hopes to study at Laidlaw College to further her education in theology.

# Kidz Korna!

## WELCOME TO KIPZ KORNA SEPTEMBER 2016!

As I sit here the sun is streaming through my window and I know I should be outside weeding the garden, but... I am watching the Olympics! What a wonderful achievement to be representing your country at these games.

Have you noticed that a number of athletes make the sign of the cross before they compete and often, when they do well, afterwards. They are thanking God for his help.

How often do we thank him for the things around

us. The sun I am enjoying this morning, the rain to help plants grow, the frost that kills harmful bugs in the soil and so much more.

This week we hear from the children at Waitoa, who share a tea with the adults at the Rainbow Club.

## Waitoa Rainbow Club smiles at Winter

Once a term, Te Aroha Co-operating Parish's Waitoa Rainbow Club meets for a Friday tea. Children as young as six weeks old and grown-ups up into their 70s enjoy soup, buns, chips and sausages, and they always have ice cream in a cone for dessert.

Every month's gathering has a theme. In July the theme was winter and the Waitoa kidz put on a play called 'Winter'. The characters included Jack Frost, the Sun, Rain, Thunder and Lightning.

In September the theme will be 'spring fever'.

Deacon Diane Hight organises Waitoa Rainbow Club.

Good work Diane!



Waitoa Rainbow Club kidz dressed up for Winter, the play.

## a Winter Puzzle

After you have found all these words in the puzzle, then find the one that is in twice! BLANKET, CLOUDY, COLD, FIRE, FOG, FROST, HEATER, RAIN, SKI, SNOW, SNOWDROPS, SNUGGLE, SOUP, SUN, THUNDER, WIND.

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

A DVD for you to enjoy...

## GOD MADE YOU SPECIAL



This DVD from the Vegie Tales series has four great stories are full of fun and laughter.

Bob, Larry and all the Vegie Tale friends help children learn with that whoever they are, God made them special. God loves them very much and that they do matter.

In addition to the stories there are some Silly songs performed by Belly Button and the Yodelling Veterinarian of the Alps.

Altogether this is a great addition to your collection.

## What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at [dlennox@extra.co.nz](mailto:dlennox@extra.co.nz) or to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz)

ON SCREEN

A Film Review by Steve Taylor

If Poi E - the song - is waiata poi, Poi E - the movie - is waiata haka, a challenge to how New Zealand sees itself.

In 1984, New Zealand music was dominated by imports. In that year, of the 17 number one songs, all but one originated offshore. But on 18 March, Poi E a song by Dalvanus Prime and the Patea Maori Club became number one.

Without mainstream radio play or television promotion, Poi E would top the charts for four consecutive weeks, becoming 1984's number-one single. The song reentered the charts in 2009, and again in 2010, making it the only New Zealand song to chart over three decades.

Behind the genius of Dalvanus Prime and the Patea Maori Club lay a strong supporting cast that included a linguist and a local church.

Ngoi Pewhairangi was the linguist, a native Maori speaker committed to advancing her culture in order to ensure a genuinely bicultural nation. Ngoi Pewhairangi had already penned the 1982 hit song E Ipo for Prince Tui Teke.



Poi E THE STORY OF OUR SONG

Dalvanus mixed E Ipo for Tui, turning his live performance into a recording that became New Zealand's first ever number one song in Te Reo.

In exchange, Dalvanus learnt from Tui of the lyrical gifts of Ngoi Pewhairangi. He took a tune to Ngoi at her home in Tokomaru Bay.

Poi E - the movie - includes

the playing of the first recording of Poi E. Dalvanus strums a ukulele and sings the lyrics gifted to him by Ngoi Pewhairangi.

The Patea Maori Club began as an initiative by a local Methodist church to encourage young people. Methodist Minister, Rev Napi Waka poured his energy into the Club.

As Jim Ngarewa said in a

2006 Touchstone interview, "Both the marae and the performance are important elements of Maori Methodism in Patea." It is reminder of the influence that a local church, can have when it seeks to support art, culture and young people.

In producing Poi E, director Tearepa Kahi cleverly uses two techniques to ensure momentum. One is a set of scenes as Taika Waititi remembers and Stan Walker learns. Spliced throughout the movie, these scenes provide a narrative thread.

The second, the clever way in the musical score repeatedly runs on, despite the visuals changing. The result is an underlying musical continuity, consistent with the movie's focus on song.

A few weeks before watching Poi E - the movie - I read the story of Flying Nun Records (In Love with These Times, 2016). Author Roger Shepherd offers a David-and-Goliath-like tale, of local music struggling to be heard amid offshore imports.

In 1984, the year of Poi E's release, Flying Nun Records achieved sales of \$90,000,

through promoting Pakeha bands like The Chills, The Clean and Shayne Carter.

In contrast Poi E - the movie - tells the story of Dalvanus borrowing money from local business to fund Poi E - the song. This is the waiata haka of Poi E: the reminder that local in New Zealand is much more than white boy bands and the Dunedin sound.

Today the Patea freezing works are closed. Yet each week in a local church (now a cooperating parish), the Patea Maori Club still gathers. May Pakeha accept the waiata haka of which their song speaks.

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

Biblical fathers and their children

September is here again and it is time to celebrate fathers. Father's Day is September 4th.

The Bible delights in listing genealogies and hundreds of fathers are named therein. The genealogies definitely have a male bias and very few mothers and daughters are included in the lists. Five notable exceptions appear in Matthew's genealogy of Jesus, and eight women are named in the tribal census in Numbers 26.

Fathers are celebrated throughout the Bible. I've listed some important fathers below. Your task is to name the child as indicated.

**Bible Challenge** Name the child

Adam (2 <sup>nd</sup> son)	___ B ___	Gn 4:2
Abraham (1 <sup>st</sup> son)	___ I ___	Gn 16:16
Isaac (2 <sup>nd</sup> son)	___ B ___	Gn 27:30
Elkanah (m. Hannah)	___ L ___	1 Sm 1:19-20
Noah (1 <sup>st</sup> son)	___ E ___	Gn 9:18
Terah ('___' Abraham)	___ F ___	Gn 11:26 & Jn 8:39
Amram (1 <sup>st</sup> son)	___ A ___	Ex 6:20
Saul (son)	___ T ___	1 Sm 14:1
Moses (1 <sup>st</sup> son)	___ H ___	Ex 2:21-22
Boaz (1 <sup>st</sup> son)	___ E ___	Ru 4: 13-17
Jacob (1 <sup>st</sup> son)	___ R ___	Gn 29:32
Nun (son)	___ S ___	Ex 33:11
David (son)	___ A ___	2 Sam 3:3
Joseph (1 <sup>st</sup> son)	___ N ___	Gn 41:52
Jesse (youngest son)	___ D ___	1 Sm 17:17
Saul (2 <sup>nd</sup> dtr.)	___ C ___	1 Sm 18:20
Bethuel (dtr.)	___ H ___	Gn 24:15
Job (1 <sup>st</sup> named dtr.)	___ I ___	Job 42:14
Zelophehad (1 <sup>st</sup> dtr.)	___ L ___	Nm 26:33
Jacob (only named dtr.)	___ D ___	Gn 34:1
Laban (2 <sup>nd</sup> dtr.)	___ R ___	Gn 29:12
Laban (1 <sup>st</sup> dtr.)	___ E ___	Gn 29:16
Phanuel (dtr.)	___ N ___	Lk 2:36

Bible Fathers and Children © RMS

Prayers of intercession for Aotearoa and Australia

During the week of 14-20 August the World Council of Churches asked Christians around the world to offer prayers of intercession for Australia and Aotearoa New Zealand.

These are some of the thoughts they suggested on their website:

Give thanks for:

- The wondrous diversity of creation and those who seek to be good stewards.
- Aboriginal and Maori cultures and those who try to preserve the best of them.
- Gum trees and kangaroos, wallabies and kiwi fruit, Aoraki/Mt Cook and Uluru/Ayers Rock.
- Coral reefs and the wonders of life they contain.
- Societies becoming multicultural and learning to be more open to those who are different.
- Lively debate and political wit.

Pray for:

- The rights and lives of Aboriginal peoples, who have lived in Australia for thousands of years.
- The rights of Maori people, who were the original inhabitants of Aotearoa New Zealand.
- Those who witness to the strength of the Gospel to highly secularized cultures.
- An end to discrimination against refugees and migrants seeking a better, safer life.
- Those who oppose violence and war.



## The Dark Side of the Soul - An Insider's Guide to the Web of Sin

*Are you confused about sin? Is it modern society's 'enjoyable naughtiness'? Is it something only done against God, as someone informed me after a service recently?*

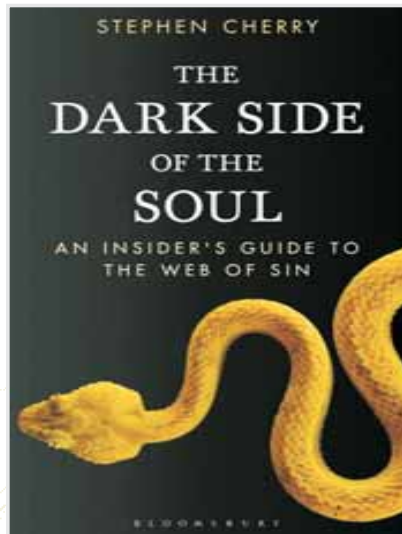
The title of this book sounds very gloomy but in a non-depressive way Stephen Cherry tries to unravel the confusion.

He recalls the medieval Seven Deadly Sins and how each was dealt with separately - pride combatted with humility, for example - but prefers an image of sin as a web, acknowledging that combatting pride might result in false humility.

This all sounds so sad, but somehow it is not.

Cherry analyses sins well. He clusters them into different but related kinds. So under temporal disjunctions (i.e., sins relating to time) he lists sloth, boredom, busyness and nostalgia.

Many sins begin with a positive side: gluttony is a normal appetite, but distorted. Some sins appear like virtues,



and these are the hardest to detect and confront.

The emphasis is not on beating ourselves with a stick but recognising how sins damage us. This leads to self-acceptance, not in the sense of denial nor acquiescence, but knowing that it is impossible to completely remove sin from our imperfect lives.

So he writes, "We will not, by the end of our exploration, have caused the dark side of the soul to be fully floodlit. But some of the shadows may have faded a little, and we will have given some of the demons a fright by

pointing a torch in their direction," (p36).

A thoughtful read of each chapter will reveal glimpses of yourself, sometimes whimsical, sometimes painful. If you catch no glimpses, you are either Jesus or deluded!

Page 217 gives a helpful definition of temptation: not as desire that makes us feel guilty, but as inclination to get entrapped in that which is harmful to us, inhibiting our flourishing.

*By Stephen Cherry  
2016, Bloomsbury Continuum, 240 pages  
Reviewer: Peter Taylor*

We are helpfully shown three types of temptation with the most insightful being, "vices that look like virtues and which we engage in because we are deeply deluded about the nature of true virtue".

There is a humorous side to the book. Cherry says (p187) that parts of Galatians "read like the sort of email someone sends you at 11.30 at night when they are really annoyed", and there are many references to CS Lewis' book *The Screwtape Letters*. According to *Screwtape*, "nearly all vices are rooted in the future. Gratitude looks to the past and love to the present; fear, avarice, lust and ambition look ahead," (p128).

Images like these help to keep you interested and get the points across.

There is more to the book than just analysis. Towards the end of the book Cherry begins to marshal tips for dealing with both sin and temptation, and whilst being a little sketchy these should prove a helpful start.

In short, if you are concerned about sin in your life (aren't we all?) this book could be not only a real eye-opener but also one which will help you come to terms with yourself in healthy ways.

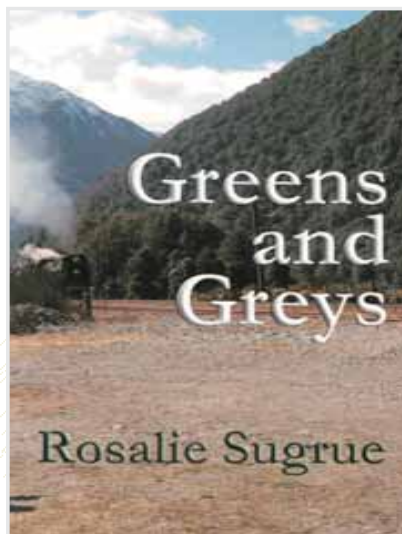
## Greens and Greys

*Rosalie Sugrue draws on her personal knowledge of people and places and weaves this into the fictional story of Molly Sinclair. As Molly's thoughts and observations come tumbling out, the story reads rather like a diary.*

In other ways, however, this book is a thought-provoking critique of social values and narrow-mindedness.

Molly has grown up on the West Coast in a secure and loving home. She knows the behaviour expected of her. In addition to her parents she has her church and Girl Guides as moral mentors.

Nevertheless she is not wholly insulated. She is sexually harassed by an older man. Her brother is gay and, although never spoken of at home, this leaves unanswered questions in her mind.



Later she has to face the incomprehensible suicide of her father. When Molly is diagnosed with a depressive illness readers are allowed a glimpse of historic conditions in a psychiatric hospital.

Moving to Christchurch as a student Molly is conscious of the values she brings with her. While she has a new freedom and is able to talk about sex and romance with her friends, she is also constrained by the rules and expectations of a church-run student hostel.

New horizons unfold when she moves to teach in a small town. There is security in flating with friends with whom she has shared student hostel life.

Eventually Molly embarks on her planned OE. She travels to England and Europe. Far from the constraints of

home Molly is introduced to alcohol and sex.

She finds romance but also experiences sexual abuse at the hands of an adult whom she believed wanted to help her. At one point fearing the consequences of pregnancy Molly considers suiciding.

Returning to New Zealand she marries and raises four children. More confident in herself Molly embraces a feminist perspective and recognises how culture impacts on faith and ethics.

With imagination and insight the author shares acute observations on life as seen through the eyes of Molly Sinclair. Those who grew up in the 1960s and who are aware of how much attitudes have changed since then will feel they are on a journey with a fellow traveller.

The story also recalls advertising jingles, jokes, sayings, songs and experiences almost lost in the mists of memory. The story depicts not just the colour of the landscape but the grey of confusion always washed with the green of hope.

First published on Tui Motu website February 2016.

*By Rosalie Sugrue  
2015, Philip Garside, 212 pages  
Reviewer: John Meredith*

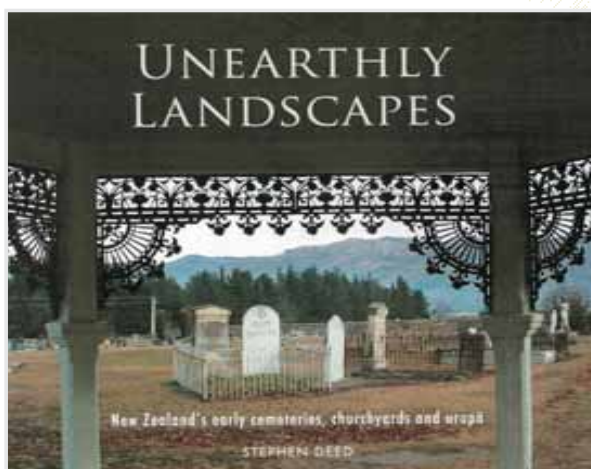
## Unearthly Landscapes - New Zealand's Early Cemeteries, Churchyards and Urupa

*Some years ago I conducted a funeral at an urupa, for a lady who had been a singer all of her very long life. She was a source of pride to her whanau, and a loved elder.*

Words had been said about her in the whare runanga and the chapel, and beside the grave. In the silence that followed I asked whether anyone still had something to share. There was a deep silence, and then from the depths of a tree behind me a korimako sang - so loud, so clear, so timely. There was nothing left to be said.

A burial place represents our mortality, or, rather, our powerlessness. The bellbird was neither daunted nor afraid. It was simply being true to itself. A burial ground is where truth may be very real.

Stephen Deed's book reminds us that in Aotearoa New Zealand we look at death and burial through different lenses.



Our attitudes are changing as the result of the meeting of two cultures, and that process continues as we become home to others.

Those of us from a Western background will be helped to know how we have reached the present point because then we will be able to hold other spiritualities and assumptions in respect. Those who come from the shores of this great ocean will, of course, think differently.

This book is not so much about the vast cemeteries that developed in the 20th century - at Purewa and Waikumete, at Karori and Makara, at Barbadoes Street and Linwood, or at the Northern and Southern cemeteries in Dunedin. It is more about the telling changes that emerged during the 19th century, changes that were wide-ranging and significant.

Take just one: the effect of measuring time with precision, and accurately recording the results in dates and ages. Or

another: the ornamentation of the tombs of some notable Maori leaders, and a different way of expressing tapu.

With the end of the Victorian era came the slow demise of the grand mausoleum, like the one built to the memory of the politician and banker Thomas Larnach in Dunedin. Massey and Savage each received a substantial memorial - today an eminent politician just might get a statue.

Where does today's family go if they want to pay their respects? How many even do that sort of thing?

Especially now that the physical record of a cremation may be no more than a small plaque set in a concrete edging. What, too, have been the standardizing effects of measles in the 1830s, or of two World Wars and a diphtheria epidemic?

Have we ceased to mark death in a personal way?

Stephen Deed's thorough and well-presented book is a most helpful reminder of where we have come from. So long as there was that six foot piece of God's earth with which we were physically linked we had our own place to be, and to remember.

In the light of this book we might reflect on what we have lost, and only then on what we have gained.

*By Stephen Deed  
2015, Otago University Press, 256 pages  
Reviewer: Donald Phillipps*

## FROM THE ARCHIVES

# When the Connexional secretary's home was his office

By Jo Smith, Archivist, Methodist Church of NZ.

*When Rev William Morley was appointed the first Connexional Secretary for the Wesleyan Church of New Zealand in May 1893, the Connexional Secretaryship Committee was responsible to rent a house, where he would live and attend to Wesleyan Church business.*

The amount allocated for rent was £60 per year, but this proved inadequate to rent a house in Christchurch and the amount was increased to £70.

A house was rented in Colombo Street between Salisbury Street and Bealey Avenue, which belonged to the respected early Canterbury settler Benjamin Button. The house was sold in late 1894, however, and the Morleys were given notice to move because the tenancy was terminated.

In March 1895 Rev Morley rented a house in Cambridge Terrace and remained there until sometime between June and October 1896, when they moved again, this time to a larger house.

The next house cost £76 per annum in rent. Mendelsohn House at 81 Armagh Street had 14 rooms including four bedrooms, a drawing room, a dining room, a breakfast room, and what was probably the most important room for Rev Morley, a library. Gas and water were included.

One room was set aside as an office to be used for Connexional

affairs.

Mendelsohn House was to be both the Connexional Secretary's residence and the Connexional Office for 16 years.

The owner of the house was Arthur Landergan, who was the organist at St Michaels Church. He sold off his furniture in 1887, when he returned to England, and the list of the furniture to be sold gives an idea of how much was needed to fill a 14 room house.

For example the drawing room had a suite in crimson and black satin, satin stools, three easy chairs, a settee, card table, settee cabinet, tea table, gilt chimney glass, another cabinet and various ornaments. The dining room housed a piano, dining suite in leather, dining table, Brussels carpet and rug, side table, clock, ornaments, paintings, fender and fire irons. The best bedroom had a large canopy iron bedstead, spring mattress, feather bed sofa, chairs, cheval glass, ladies' bureau, dressing table, easy chairs, carpets and rugs.

William Morley moved into 81 Armagh Street with his wife Hannah and some of their seven children.

Hannah died a short time later, in 1898. This affected Rev Morley considerably and he was unwell for some time afterwards. He started indicating that he wanted to retire from being the Connexional Secretary.

Hannah was remembered for keeping an open house and there were often guests. "There was no house which the ministers felt free to enter, or in which they could enjoy more profitable and pleasant conversation."

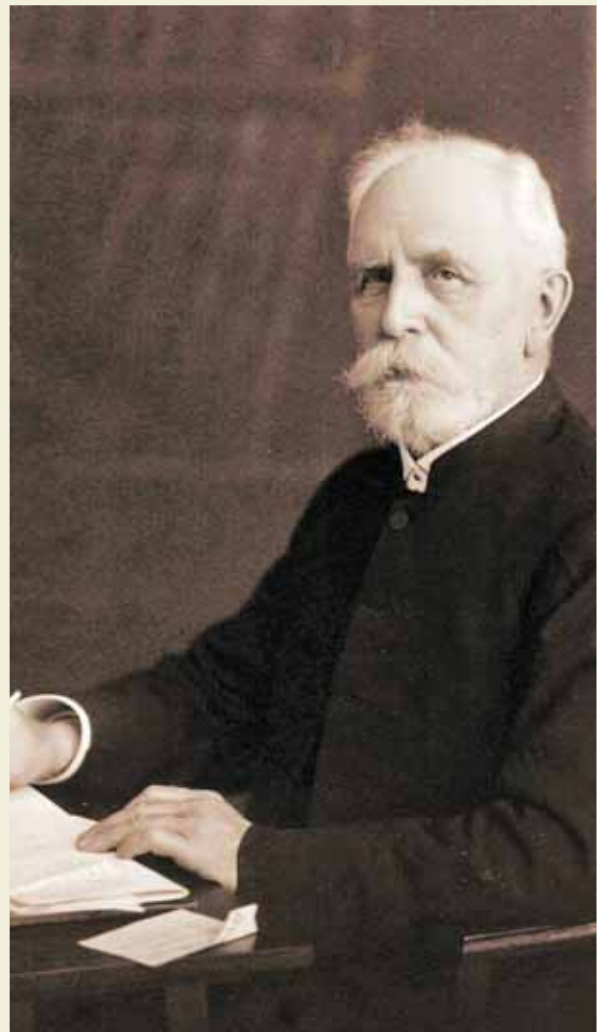
Rev Morley retired from the Connexional Secretaryship in 1902 and Rev Henry Bull was his replacement. Rev Bull and his family moved into 81 Armagh Street and the Morleys moved out.

During the next 10 years, the only improvement to 81 Armagh Street that was noted in the committee minutes was a telephone installed in 1908. By this time the house was probably quite worn and dated.

In 1911 when Rev Samuel Lawry was appointed Connexional Secretary he was allowed £50 for replenishing the furniture, because much of the existing furniture was described as being in bad condition.

Lawry may have disliked having his place of residence also service as his office, so in 1911 discussions began which led to rented offices for the Connexional Office, first in the Victoria Buildings, and then in the Dominion Buildings in Cathedral Square.

The Lawrys then moved to 499 Manchester Street, and 81 Armagh Street (later re-numbered 250 Armagh Street) ceased to be the residence of the Connexional Secretary and the Connexional Office.



Rev William Morley, Wesleyan Church of NZ Connexional Secretary 1893-1902.

## Unsung Methodists

ROBERT RAINE - 1866-1943

By Donald Phillipps

### FROM WEAR TO HERE

The River Wear rises in the Pennines in the north of England, and winds its way south-east and then in a slow upward loop to reach the coast at Sunderland, or even more precisely, Monkwearmouth.

On the way it has passed through Bishop Auckland, the palace of the Prince Bishop of Durham - for Durham is not just any bishopric, it is a Palatinate. Those of you have visited Durham Cathedral might agree that is as grand as any. If ever there was a church where the whiff of Christendom lingers it is there.

At the mouth of the river, the smells are (or were) different - the acrid smoke of the industrial revolution and shipbuilding.

John Wesley preached at Durham in 1749 to 'a quiet, stupid congregation.' But the Weardale folk seem to have taken to his message from the start, and spread the word because they were young and active and wanted to get out and about. They helped start causes at places like Waterhouses and the Deerness Valley. They didn't stop moving, in fact until they got to the other side of the world. Mining folk are like that - remember the Cornish miners, too.

They were determined men and women and not stupid, as the sometimes short-fused John Wesley suggested. There was something about the Methodist way that caught their imagination.

You have only to read the path-breaking research on Methodism and working-class



Robert Raine.

movements by the very aptly named Methodist writer, Robert Wearmouth, to understand just how determined they were to change society.

And if nothing else could be done, they could stop being respectable Wesleyans and become Primitive Methodists.

By my reckoning a dozen ministers, a mixture of those two types, came from the Wear Valley to New Zealand Methodism up till the 1930s.

Thomas Buddle, born in Durham in 1812, was the first. He came out as a missionary from 1839, and by any standard he was an outstanding leader and an architect of New Zealand Methodism.

Among the others, a number had the Featherston(e) connection. Four of them

originated from a little village named Stanhope. They were Jacob Featherston, Thomas Coatsworth, Thomas Featherstone, and Thomas Featherstone Watson (the father of JK Watson).

When Jacob was a boy, he minded the pit-ponies at the Killhope mine. (The mining rights were owned by the Bishop). Tom Coatsworth's father was a lead miner. T Featherstone Watson's father was a successful builder and stone-mason, and TW Featherstone was a school-teacher.

I want to write, however, of Robert Raine. Robert was born at Westgate, higher up in the valley, which was known as 'that hot-bed of Methodist enthusiasm', on 7th September 1866, the son of John Raine (1836-1904) and Elizabeth (née Herron) (1843-1873).

His father was a farmer of 127 acres in the 1881 Census. In New Zealand at that time 100 acres was enough to live on, but it would have been much harder going in the bare Pennines. Maybe they were seasonal miners as well.

Robert was brought up in a Christian home and almost certainly worked on his father's farm. But that cannot have been his ambition, and he came to New Zealand in late 1887, aged 21.

He must have arrived with 'credentials' as they used to be called. He had been a local preacher, and would have brought his letter of accreditation. He was quickly offered a place

as a Home Missionary by the Wesleyans, and spent a couple of years at Kumara, then Otaki.

But he had been a Westgate Primitive Methodist back home, and after two years he moved to his more familiar setting, and spent all the years up to the Union in 1913 at Primitive Methodist Stations in Foxton, West Coast Mission, Waimate, Ashburton, Invercargill, and Franklin Rd (Auckland).

After Union he served the Church at Gisborne, Dunedin (twice), Christchurch and Wellington. They moved them around those days - 14 different appointments in 40 years.

Robert had married Margaret Campbell Davidson (1872-1964) of Westport, at Westport, on March 2nd 1896.

Such was the regard in which he was held that he was President of the 1909 Primitive Methodist Conference. He superannuated at the 1932 Conference.

Many fine things were said at the time of his death in Wellington on March 17th 1943.

To conclude here's a sentence or two from his tribute which, when read in the context of the whole of his life, make exceptional reading: "A more brotherly man never lived. A more diligent pastor, a more fervent preacher, a more faithful minister of the Gospel, we have never known."

These are what are called the 'simple gifts'.

# As Cliff Couch remembers

In 2012 and 2014 Cliff Couch wrote a number of items for the As I Remember segment on Radio New Zealand's Sounds Historical programme. Some of them were broadcast and others were not.

Several of the items focus on Cliff's experience in the Methodist Church and he has provided them to Touchstone to share.

## Country Children Gather

The record shows that in the 1950s the number of children living in country areas that belonged to the Methodist Correspondence Sunday School reached 400.

I have fond memories of two summer camps held at this time for these children at Camp Wesley on the outskirts of Henderson.

One of the Church's national youth directors took the initiative and recruited a team of young adult leaders from various parts of New Zealand. A married couple from Whakatane joined the team as camp cooks. My particular brief was to organise the recreation side of the camp programme.

Between 40 and 50 children of primary school and intermediate school age, both Maori and Pakeha, attended each camp and were accommodated in bunk rooms, which adjoined the house that served as camp headquarters.

This house had a large lounge that was used for meetings, an adequate kitchen, and accommodation for the leaders. The campsite offered plenty of space for outdoor games and activities.

Right from the start an easy rapport was established between adults and children by the leaders adopting child-friendly names such as Jumbo, Koko, Tinkle, Tawa and the like.

The days were spent in worship, teaching, craft activities, folk dancing and music indoors and a variety of lively games outdoors. Being mid-summer, the swimming hole in the nearby stream was very popular, as were the pillow



Campers gather around the campfire at sundown.



The swimming hole was very popular. Greasy pole at centre

fight on the greasy pole rigged out over the water!

Each evening as the sun went down we gathered round a campfire with blankets over our shoulders to sing our hearts out with rounds and fun songs.

Campers and leaders alike took their turn helping with the daily camp chores, including peeling potatoes and gathering wood for the campfires.

A special treat for the children at each camp was a day's outing by bus into the big city. One year we attended a show at the Civic Theatre in Queen

Street with the magic of its lighting and Wurlitzer Organ. Another year we continued on across the harbour by ferry and walked over to Cheltenham Beach for a picnic.

To enjoy the company of so many children and make their first visit to Auckland was an amazing experience for those who had come from more isolated communities. Now, more than 60 years later, one of the campers recalls that it was all a great adventure and lots of fun.

## Youth has its way

In the mid-1940s our Bible Class socials at Trinity Methodist Church in Napier took on a whole new dimension with the introduction of folk dancing.

Some of our number had attended a national youth conference at Massey University College, as it was then, in Palmerston North. There a team of young women from the former Physical Welfare Branch of the Internal Affairs Department, dubbed the 'Romper Girls' organised the recreation side of the programme.

They taught us a wide variety of folk dances with such intriguing titles as Coming Round the Mountain, Red River Valley, and Honey You Can't Love One.

At the end of the conference, instruction notes and musical scores were made available to use in our local groups.

Exhilarating as these new dances were, we were still not satisfied. Like other young people of our age, we wanted to be into ballroom dancing. But there was a catch -

in those days the trustees of our church did not allow ballroom dancing on church property.

Eventually with the cooperation of parents we found a way. A lodge hall was hired for a monthly dance. Gents were charged two and six pence (25 cents today), ladies brought a plate for supper, and parents took turns acting as host and hostess.

A first class pianist was engaged to play for a mix of modern and old time dances. By the way of variety, a senior member of the church sometimes came along and led us through some Scottish country dances.

Some of us who needed help in sorting our left foot from our right foot took lessons from a local dance teacher to the accompaniment of Victor Sylvester's strict tempo dance music.

Not surprisingly the monthly dances proved very popular. What is more we emerged from our early 20s able to tread the light fantastic with enjoyment of the rest of our days.

(Broadcast on As I Remember 11/3/2012)

# Leo o le Sinoti

THE VOICE OF SINOTI SAMOA



# AILAO LE AURO O LE MANUMALO

O le tauivi ma le ola finau, o le faamalosi ma le le faalogologo tiga, aemaise le onosa'i i faigata, ma faalagolago i le malosi o Keriso, o lona tau'i o le MANUMALO. Ioe! e le fefe le ola sa'ili malo. E le pala'ai gofie, ae fa'atumuina i le loto finafinau ina ia taulau o fa'amoemoega ma matati'a o lo'o tulimata'i.

Lele ua mae'a ona toe gaugau lelei le tagavai (fu'a) o le Olomipika lea sa fesilafa'i ai tama ma teine taaalo o malo ese'ese o le lalolagi i Rio - Mexico, ma le fa'amoemoe fa'atoa toe sisiina lea tagavai i Tokyo Iapani 2020. Peita'i i lenei Olomipika 2016 sa totoina ai e Usain Bolt se matati'a e le faigoie ona toe sosofaina i le lumana'i, o le soso'o o le tolu Olomipika o sola ma le auro o le 100 mita.

E fa'apena i le soifua su'emalo o le ali'i o Michael Phelps o Amerika, 5 pine auro 1 pine siliva lea sa mafai ona ausia i Rio. Ioe, e maoa'e le ola finafinau o nei ali'i taaalo, e atagia i le taunu'uga, le anoanoa'i o le taimi e afua mai i le loto saili malo na tapena mae'ae'a lelei ai ina ia pale ma asoa i le auro.

O le manumalo, o le faautama lea nate fanaua le olioli ma afua ai loimata o le fiafia. O le fiafia, o lagona ina ua i'u le tausinioga ma faapaleina ma totago a'e ai le olioli.

O le manumalo, e fa'atuputeleina ai le malosi, e falute mai ai lagona lelei ma maua'a ai le fa'amoemoe o le saili malo. O le tagata finaumalo, ua manatu e fa'asatauroina nisi vaega masani ai le soifuaga ina ia mafai ai ona tino mai o le taunu'uga lelei.

O le fu'a o le sa'olotoga e sisi'i pe a manumalo. O le vi'i foi o le lotonuu e lagi pe a manumalo. E pepese fiafia tagata uma ma alalaga leo tetele pe a manumalo.

Ioe! o le sisiina o le fu'a ma le lagi o le vi'i, o isi ia vaega o le ailaoina o le auro o le manumalo. Pe a manumalo, ona maua lea o le fiafia. E lagona le fiafia o le loto ma titi'e a'e mone o le tino pe a faalogoina le i'uleo o le manumalo ua faapea mai: "Le auaua lelei e, ulufale mai i le fiafia o lou Alii." Afai e manumalo, o lou pepa ulufale lea i le fiafia.

Le tagata na pologa i le fia faaeaina. Na galo ia te ia foliga matuitui o tiga ma faigata. Na le fefe i se mea e tasi, ae lafoa'i uma lona malosi e saili ai le manumalo.

O foliga fo'i ia o le tagata ua suamalie ia te ia le ola auaua, le ola finafinau mo Keriso ma lona fa'amoemoe e tulimata'i le auro lea na malele ai le Fa'aola "O a'u nei le toetu ma le ola.

O le e faatuatua mai ia te a'u, e ui ina oti ae ola lava ia." Ioe, o le pine auro lea e

mau ia Keriso, pe a tatou manumalo faatasi ma ia.

Tatou te maua pe afai tatou te pologa, ma olopala la le agaga ina ia tulimata'i le auro o le Ola e fa'avavau o lo'o i aao o le Keriso. A manumalo, ona moni ai le o upu a le atunu'u, "ua logo i tino matagi lelei", a o la le Tuitoga ia Tuna ma Fata, "ua malie toa ua malo tau".

E mitamita foi le loto pe a pale ma fa'amati'eti'e ona o le soifua su'emalo, aua e agiagia le fu'a o lou malo, ma lagi leotele le vi'i o pesega e faaleo ai le agaga mitamita, lea e masani ona fa'ai'umea ai le afioga i le Peresetne "ua fa'afetai, ua fa'afetai...ua malie mata e vaai...ua tasi lava oe i lo'u fa'amoemoe".

A manumalo la, la le agaga ona ou manatu lea e logo le lagi ma gatete le lalolagi, aua o faaaliga ia o le pule aoa ma le silisiliese o le alofa tunoa o le Atua o le a fa'aali manino e fa'aalo ai le soifua saili malo fa'aleagaga o lana fanau.

O le vaisua e tatau ona mautinoa, e le faigoie ona manumalo i se tauiviga. E fetai'a'i ma faigata ma tiga. E faaososoina e le faavaivai ma le faafifilemu. E leai se auro, pe a leai se tigaina. Masani ona fa'apea upu a le Fofoga o le matou galuega fetalaiaga ia Vaimauga Unasa, "afai e te faia mea uma

ma lou alofa i le Atua fa'atasi ai ma le olioli i lou loto, e te pologa ae e te le lagona".

Ae a mapu mai i se tauiviga tele, pe i'u mai foi se tausinioga o le fia iloa poo ai e faapaleina, ona pati lea o e sa tapua'ia faiva ma lafo le faamalalo. Ioe! o feofofoaiga o le loto faafetai ma le alaga o le olioli tele, ina ua tau lau o fa'amoemoega.

Le tioa a saafi Paulo i le auuso i Korinito ma faapea a ia: "Faafetai i le Atua o le na te foa'iina mai le manumalo ia te i tatou e ala mai i lo tatou Alii o Iesu Keriso.

O lenei o'u uso pele, ia outou tumau ma le le faagaetia, ia alualu lo outou faamalosi i le galuega a le Alii ma le le aunoa, ina ua outou iloa e le se mea faaleaoga lo outou tautiga i le Alii."

Ana o se alo o Samoa Usain Bolt, e ono fa'apea upu a le atunu'u, Malo le toa! Malo le tau! Faafetai le pule. Faafetai tauivi.

Lele ua fa'ati'eti'e lo malo i le ma'a salafa, lele ua agiagia le tagavai o lou malo iti'iti ma lagi ai le vi'i o lou sa'olotoga ona o lou soifua sailimalo, se malie toa ua malo le tau.

Ae afai o se manumalo mo le Atua, ona fa'afofoga lea ae malele le lagi e ailao ma fa'apea mai "le auaua lelei e, ma le fa'amaoni ulufale maia i le fiafia o lou Alii".

Soifua.

Tusia: Rev Paulo Ieli





## Tusi Faitau: Isaia 55: 1 – 13, Luka 13: 1 – 9

**Matua: Isaia 55(f.6&7) “Ia outou sa’ili i le Ali’i manu o mafai ona maua o Ia, ia outou vala’au ia te Ia manu o latalata mai o ia. Ia lafoa’i e le ua amio leaga lona ala, ma le tagata agasala ia lafoa’i e ia ona manatu, a ia fo’i mai i le Ali’i, ona alofa mai lea o ia ia te ia, ia fo’i mai i lo tatou Atua, aua na te matua fa’amagaloina”  
Salamo, ma fo’i i le Atua**

O le tala o lo’o i le Isaia, o lo’o fa’amatalaina ai le o ese mai o Isaraelu mai le tafeaga i Papelonía, lea sa fa’aigoa o le Esoto lona lua, o le o ‘ese atu mai le pologa ma le puapuaga, ae fo’i i le Atua.

Fai mai ia outou saili i le Ali’i manu o maua o Ia. O le sa’iliga lava lea i le finagalo o le Atua, e ola ai le tagata. Ta’ua fo’i e le perofeta itiiti o Amosa le agaga lava lea e tasi, fai mai a ia – **Lo’u nu’u e, ia outou sa’ili i le lelei, ae le’o le leaga, ina ia ola ai outou, ona i ai lea ia te outou o le ali’i o ‘au, e pei ona outou fai mai ai.** O lea la ua fa’avaai e Isaia mata o le Isaraelu i le matagofie ma le lalelei o le tagata ae toe fo’i atu ma faia le finagalo o le Atua. Fai mai a ia – **Isaraelu, o ‘ese ma Papelonía ma toe fo’i atu ma le ta’alili o le alaga fiafia, fa’ailoa atu i tulu’iga o le lalolagi, ua fa’atauina oe e le Alii.** O le uiga toe fafau lena o le Atua, lea ua fa’ailoa mai e le Perofeta, le Isaraelu fefo’ifo’ia’i, le Isaraelu amio matag\_, le Isaraelu amio leaga ma le fai mea leaga, le Isaraelu sa fa’apelepeleina ma aputiputi e le Atua, a’o lea ua toe a’a i tui i ai. Ua a nei? Ua toe tagitu’i fo’i la o le a?

A’o fea ua fai i ai le loto ma’a’a ma le fa’asili’aupule? A lea ua toe fafau e le Atua. Le mea sa leaga, a’o lea ua toe fa’aleleia e le Atua. Le ipu ua ta’e ma nutili’iina, a’o lea ua toe fafau e le Atua o latou olaga.

Le Isaraelu sa fia inu, a’o lea ua vala’au le Atua e o mai, **o outou uma o e fia inu, o mai i le vai, atoa ma outou ua leai ni tupe, o mai ina fa’atau ma a’ai.**

O uiga toe fafau ia o le Atua i le tagata ua lagona le salamo ma ua iloa ona toe fo’i ia te Ia. Le Isaraelu sa fa’api’opi’o le savali, a’o lea ua toe fa’asa’osa’o e le Atua.

Le olaga na leaga, a ua toe fa’aleleia, le mafaufau sa valea, a’o lea ua toe fa’apotoina, a’o lea lava ua fai ma fa’ailoga o le toe fo’i i pesega, ma ua pei ai o ni leo o musika e malie. O le pese o le fiafia, ma le alaga o le manumalo. Se’i va’ai la tatou i foliga o le tagata agasala, ae salamo, ma toe liliu e fai le finagalo o le Atua, fai mai **ua o se pese lava o le fiafia, e fa’aalia ai lona manumalo.** Ua tonu fo’i lea,

aua o ai a le manumalo, pe a fai ua ‘au ma le Atua?

Fai mai **ona o atu ai lea ma le fiafia, e ta’ita’iina fo’i outou ma le manuia, o atu-mauga ma mauga e leo tetele ma le alaga fiafia i o outou luma, e pati lima fo’i la’au uma o le vao.** O se va’aiga uiga ‘ese lea ona ua alalaga mauga ma le leo tetele, ua pati lima uma fo’i la’au o le vao. A’o le mata’utia lena ma le maofa i le tagata ua lagonaina le salamo ma ua iloa ona fo’i atu i le Atua.

O le upu moni, e le tau su’eina se tagata e sau se’i molimau ma sa’u se’i matua fa’ailoa mai o oe o le Tagata Salamo.

O le Perofetaga a Isaia fai mai e alalaga mai lava mauga ma la’au. (*ia se mau mauga o lo’o si’omia ai laufanua o Niu Sila, a’o le tele fo’i o laufanua e tumu i la’au, e o’o fo’i i tua-maota ma so’o se laoa, o lo’o la’au loaloa*).

Ou te fai atu o tama na e mafai lava ona alalaga, e patilima ma pepese mai, a’o le fa’ailoga o le olioli o na mea uma, i le tagata ua salamo ma ua iloa ona fo’i i le Atua.

Fai mai e tupu ‘ae le Perosi e sui ‘ai le la’au tuitui, e tupu ‘ae fo’i le Atasi e su’i ‘ai le ogogo. O le a le uiga? O le Perosi ma le Atasi o la’au lelei ia, sa tele ina fa’aaoga e tagata i na onapo, a’o le la’au tuitui ma le ogogo, o la’au leaga.

E na’o le vaoa ai o laufanua ae leai se aoga. A’o le uiga o le Perofetaga – **O le a le toe i ai se ‘au fa’alegamea, le toe i ai se loto leaga ma le fa’amaualuga, le toe i ai se ifo i tupua po’o le ifo i atua mamate, o tu ma aga ia sa si’osi’omia ai le olaga o le Isaraelu.** A ua a nei? Fetalai le Atua ia Isaia: **Isaia, fa’ailoa atu i lo’u nu’u e o mai ia te a’u, fa’alogologo mai ia te a’u e ola ai o latou agaga, ou te osia fo’i le feagaiga e fa’avavau ma latou.**

O se i’uleo fa’atupu malosia la lea mo le Isaraelu. Tagata ua leva ona mo’omo’o ma talotalo po’o a fea ea e toe nofoia ai o latou lava ‘ele’ele, se’i toe fo’i i o latou laufanua ma le mea na soifua ‘ae ai, aua ua leva ona fa’atafetafea i nu’u ‘ese.

O le upu moni, e aumai e le Atua le loto tele, i le mea o lo’o i ai le loto tiga ma le loto ua vaivai. O le tala

fiafia la lea, **o le Fa’aolataga ua o’o mai mo tagata ua leva ona mana’omia se fesoasoani.** Le Atua o lea o le a afio mai se’i toe fa’aola i lona nu’u. Le nu’u sa fa’ata’ape’apeina ma fa’atafetafea ma ‘ave fa’atagataotauaina i nei tausaga e tele. Peita’i, e ao lava i le Isaraelu ona salamo ma liliu i le Atua.

Fetalai Iesu – **Fa’auta, ua ou sau i ia tausaga e tolu e sa’ili ni fua i lenei mati, a ou te le’i maua lava, ina tu’u ia i lalo, se a fo’i le mea e fa’a-le-aoga ai le fanua?**

O le mati ma le vine, o nisi nei o la’au sa sili ona fa’alogologo i ai Isaraelu mo a latou mea taumafa. O lo’o tumau pea le vine i le taimi nei, a’o le mati, ua leiloa po’o toe i ai i laufanua o Palesitina. E o’o fo’i i iinei i Niu Sila, o lo’o tele le vine, ae ou te le’i fa’alogo lava i se mati. A’o nisi nei o la’au sa tele ina fa’aaoga e Iesu aua ana fa’ata’oto tainane fo’i o ni tala fa’atusa. O nisi o taimi o lo’o fa’atusa ai le fiafia o le Atua i lona nu’u i le mati. Hosea 9:10 – *“Na ‘ou iloa o outou matua e pei o ulu’ai mati i le mati ina ua fa’atoa fua mai”*.

A’o le mati fo’i sa fa’aaoga e fai ma vaila’au mo se o lo’o gasegase. 2 Tupu 20:7 – *“Ona fai atu ai lea o Isaia e ave se potopotogamati, ona latou ‘ave ai lea, ua tu’u i le mea na fulaga’i, ona malolo ai lea o Esekia”*.

Ua le gata i ia aoga o le mati, a’o se la’au e tauolaola ma lautetele ona lau, le mafua’aga lea na fa’aaoga ai e Atamu ma ‘Eva e fai ai o la ofu. Peita’i, o le mati e le’o se la’au e tupu ‘ae i le ‘ele’ele, a’o se la’au e tupu i luga o isi la’au tetele. O lona uiga, e le tigaina e tau sa’ili ni ana mea e ‘ai, aua o le sua o la’au o lo’o ola ai, o iina o lo’o lausiusi ai si ali’i. Ai o le ala lea na fetu’u ai e Iesu, ona ua na’o se la’au o lo’o lauolaola i le lelei o isi la’au, ae leai ni fua o maua mai ai. Fetalai Iesu – **Oe na le faifa’ato’aga, o le tolu ai lenei o tausaga o ‘ou sau lava e asi mai lau fa’ato’aga, ma ‘ou va’aia ai lava lenei mati e le’o fua, ua na’o le maimau o le ‘ele’ele ma le fanua e ola ai, ae leai ni fua o lo’o ia fuaina mai. Pe l\_ua tatau ona tu’u i lalo.**

O le a le uiga? Mo le silafia, o lo’o fa’ata’ata’u lava e Iesu lenei fa’ata’oto i

\_sa fa’alogologo i ai. Le tagata o lo’o ola i galuega a le isi tagata. Le tagata o lo’o ta’uleleia i le lelei a le isi. Le tagata o lo’o fa’alialiavale i le mea a le isi, ae le’o sana mea. Le uiga tonu lena o le fa’ata’oto. Ae le taumate fo’i, le taua o lenei a’oa’oga mo oe ma a’u, ma e tatau ai lava ona tatou iloa ona salamo, ma fo’i i le Atua.

Ne’i manatu ane lava se isi ua sili ona agasala le isi Kalilaia i tagata Kalilaia uma. Pe ua sili ona agasala le to’asefulu ma le to’avalu o \_sa pa’u i ai le ‘olo i Seloai nai lo tagata uma o lo’o nonofo i Ierusalem.

Fetalai Iesu: **Leai, ae ou te fai atu ia te outou, afai tou te l\_ salamo, e fa’apena ona fano outou uma.** Ae fai mai le olega a le ana le fa’ato’aga: **Se fa’amolemole, pe mafai lava ona toe tu’u mai sina tausaga se tasi, se’i ‘ou ‘eli fa’ata’ali’oli’o i ai, ma avane i ai otaota, afai fo’i e fua mai i lea tausaga, e lelei, ae afai e leai, ona tu’u ai lea i lalo.** O le uiga lava ia o se manatu, se’i toe tu’u mai lava se taimi se’i iloa e le tagata ona salamo.

Le natura la lea o le Atua sa i ai lava i le amataga, o le tu’u avanoa i le tagata leaga, le tagata fa’avalevalea, le tagata ua agasala, ina ia salamo ma liliu atu ia te Ia.

Le alaga lea o le Salamo na tatou fa’alogoina i Korikota – **Le ali’i e, a e afio i lou malo manatua mai a’u.** Ae tali ai le leo malie mai luga o le Satauro o Keriso – **Ua taunu’u, ua fai lenei mo oe. O le aso lava. Ioe, o le aso lava.**

Oi a’o a fea tatou le Sinoti? Aua ne’i galo, e mafai lava ona alalaga mai mauga, e patilima fo’i la’au o le vao, pe a fai tatou te salamo ma fo’i i le Atua.

**Matua: “Ia outou sa’ili i le Ali’i manu o mafai ona maua o Ia, ia outou vala’au ia te Ia manu o latalata mai o ia. Ia lafoa’i e le ua amio leaga lona ala, ma le tagata agasala ia lafoa’i e ia ona manatu, a ia fo’i mai i le Ali’i, ona alofa mai lea o ia ia te ia, ia fo’i mai i lo tatou Atua, aua na te matua fa’amagaloina – Salamo, ma fo’i i le Atua. Amene.**

Tusia: Rev Falaniko Mann Taito.

# Mahu'inga ke tokoni'i 'a e sivi NCEA 'a e fanau Tonga

*'Oku matu'aki mahu'inga ke tokoni'i 'a 'etau fanau ke nau lava 'i he sivi univesiti 'a ia 'oku 'iloa 'i he taimi ni ko e sivi NCEA, ko e fakamatala ia 'a Samiuela Fifita mei he talasiti 'a e To'utupu Tonga pe ko ia 'oku 'iloa ko e Tongan Youth Trust.*

Na'e toe pehe foki 'e Samiuela 'oku tokolahi e fanau ia 'oku nau 'atamai'ia 'aupito pea te nau lava pe 'o huu ki he 'univesiti pe fakahoko ha ngaahi ako pe course 'oku ma'olunga ange ka kuopau ke lava 'i he sivi NCEA.

Ko e palopalema ko e 'ikai ke tau 'oange 'a e poupu lelei (quality support) 'a ia 'oku nau fiema'u. Ko e taha eni he ngaahi polokalama 'a e To'utupu Tonga Trust 'a ia 'oku fakalele mei Onehunga pea mo Pamure foki.

Ko e kau tiuta 'i he polokalama ni ko e fanau ako pe mei he 'univesiti 'a ia na'a nau fai 'a e polokalama NCEA 'i he ngaahi ta'u si'i pee kuo maliu atu pea nau huu ai ki he 'univesiti. Na'e pehe 'e he tamai 'e taha 'oku 'ikai ke loto ke fakahaa hono hingoaa ko e taha 'o e palopalema ko e 'ikai ke mahino kia kinautolu kau tauhi fanau 'a e lau poini pe credits ko eni ki he NCEA.

Pea 'oku 'ikai ke fu'u mahino ia kia kinautolu pee ko e poini 'e fiha 'oku ma'u mei he fo'i lesoni taautaha.

'Oku kau ki ai foki mo e 'ikai ke nau mahino'i pee 'e muimui'i fefe'i ke fakapapau'i



*Ko e tiuta ko Lisiate Fifita pea mo e ni'ihii 'o e fanau ako 'oku fiema'u tokoni ki he sivi NCEA.*



*Ko e tiuta ko Sione Tangi pea mo e fanau ako he lolotonga 'a e po ako 'i Onehunga.*

kuo kakato 'a e poini pe credits 'enau fanau. Ko e taimi 'e taha ia 'oku omi e fanau ia 'o loi pee fufu'i 'enau lipooti pea 'ikai ke 'ilo'i 'e he matu'aa ia pee koehaa e mo'oni 'o e me'a 'oku hokoo.

Ko e toe kanoni'aki 'a e 'isiuu 'a e 'ikai ke mahino kia kinautolu ia 'a e fili lesoni pea ko fee 'a e ta'u 'oku fai ai 'a e fili lesoni. Ko e toki mahino eni ia kiai 'oku kamata e sivi NCEA he kalasi 11 'o lele ai ki he kalasi 13.

Na'e toe pehe foki 'e Samiuela Fifita 'a ia 'oku ne tokanga'i 'a e polokalama ni ko e lelei'anga ia 'o e poloseki ni 'i he 'enau

fakalelee koe'uhii he 'oku lava 'a e kau tiuta ia 'o muimui'i 'a e poini pe credits 'a e fanau 'o 'ilo'i pau 'a e tu'unga 'oku nau 'i aii pea toki lipooti leva ki he matu'aa.

'Oku kau foki ki ai pea mo e toe poupu lelei 'a e matu'aa. Na'e pehe foki 'e Lita Kolo ko e fa'ee 'oku kau 'a hono 'ofefine ki he polokalama ko e tokoni matu'aki mahu'inga 'aupto 'eni ia he 'oku lava ai 'enau fanau 'o ngaue fakataha mo e kau tiuta 'a ia ko e me'a ia he'ikai ke nau lava 'e kinautolu 'o fai mei 'api.

'Oku lahi foki 'a e ngaahi poo ako 'oku lolotonga fakalele 'e he ngaahi siasi ke

tokoni'i 'enau fanau. 'Oku kau ai foki 'a e po ako 'a e siasi 'o Dominion 'a ia 'oku fakalele ia 'e Dr. Melenaite Taumoe'olau pea mo Siniva Moli.

'Oku 'i ai foki mo e po ako 'a North Cote 'a ia 'oku fakalele ia 'e Valeti Finau. 'Oku fakalele foki 'e Soana Muimuiheata mo e ni'ihii 'a e po ako ia 'oku fakalele 'i Mt. Roskill.

Katoa 'a e ngaahi polokalama po ako ni 'oku taumu'a taha pe ke tokoni'i 'etau fanau ako Tonga ke ma'u ha nau kaha'u lelei pea nau lava foki 'o tauhi pe kinautolu mo kumi ha'a nau mo'ui foki.

## Pekia Toko 5 Tonga Fakatu'utamaki Hala Pule'anga

*Neongo kuo lava hono fakahoko 'a e ouau fakamavae mo e toko nima ko ia ne malo'oolo 'i he fakatu'utamaki he hala pule'anga 'i Katikati ka 'oku kei feinga 'a e famili ke nau lava 'o hoko atu (move on) mei ai, ko e fakamatala ia 'a Sefita Hao'uli ki he faingata'a na'e hoko.*

Na'e toe pehe foki 'e Sefita ko e taa matu'aki ongo 'aupito eni ki he famili koe'uhii he na'e fai e fakatetu'a ki he kau tangata ni 'i he 'enau folau mai.

'Ika ko ia pe foki ka na'e mahino 'aupito 'a e kaveinga mo e taumu'a 'oku fai'aki 'a hono 'omai 'o e kau ngaue toli fo'i 'akau mei Tonga pea mo e 'otu motu kehe 'o e Pasifiki, 'a ia ke tokoni ki honau ngaahi famili ki honau takitaha fonua.

'I he taimi tatau pe foki 'oku 'i ai 'a e fanga ngaahi me'a 'oku mahu'inga e tokanga ki ai 'o hangee ko e totongi 'o e malu'i mo'ui pe insurance.

Neongo 'oku tau fa'a tatau pee he faingata'a'ia ke totongi 'a e malu'i mo'uii koe'uhii ko e toe vavae atu 'a e ki'i seniti 'oku ma'uu ka ko e taimi 'oku hoko ai 'a e faingata'a pea te tau toki sio leva ki hono mahu'ingaa 'o hange ko ia kuo hoko ki he kau pekia ni.

Na'a nau totongi 'a 'enau malu'ii 'o to'o pe ia mei he 'enau vahee 'o hangee ko e founa 'oku ngaue'aki 'e he fonua ni. 'I he hoko ko eni 'o 'enau pekiaa na'e lava lelei pe 'o totongi 'a e ngaahi fakamolee pea pehe foki mo e ki'i seniti ke hoko atu'aki 'e he ngaahi famili 'i Tonga. 'A ia ko e fu'u tokoni lahi ia mo matu'aki mahu'inga foki.

Na'e toe pehe foki 'e Sefita ko e taha 'o e ngaahi me'a na'a ne mahu'ingaa'ia aii ko e ngaue fakataha 'a e komunitii



*Ko kinautolu eni na'e mole 'enau mo'ui 'i he fakatu'utamaki: Sitiveni Vaipulu, mo hono foha ko Koli Vaipulu, Sione Teulaka, Samuela Taukatelata pea mo Halani Fine.*

'o tatau pe ki he kau Tonga pea mo e ngaahi matakali kehe 'i Katikati ke fai ha tokoni ki he kau pekia ni.

Na'e 'i ai foki mo e faifekau mei Taulanga 'o e Siasi Ueisiliana, Fono 'Ahio ke tatakai 'a e ngaahi ouau lotu na'e fakahoko.



*Ko e feinga eni 'a e kau ngaue 'a e falemahaki ke to'o mai kinautolu mei he 'enau me'alele.*

Neongo 'oku 'ikai ke tokolahi hotau kainga Tonga 'i Katikati ka na'e hoko 'a e me'a ni ke nau nga'unu 'o ngaue fakataha ke fakakakato 'a e ngaahi fakataha'anga lotu pea pehe foki ki he fiema'u mo e 'ahi mei hotau pule'anga 'i he fonua ni.

Ko e toko nima ko ia na'e malo'oolo ko Sitiveni Vaipulu, ta'u 44, mo hono foha ko Koli, ta'u 21. Na'e kau ki ai mo Sione Teulaka ta'u 21, pea mo hono matapule ko Samuela Taukatelata ta'u 28, kae pehe foki ki honau kaunga ngaue ko Halani Fine ta'u 28. Ko e fakatu'utamaki ni ko 'enau fepaki mo e loli uta 'akau.

## Lahi Faingata'a'ia Nounou Fale Pule'anga

*Ko e taha he ngaahi 'isiuu 'oku fetaulaki mo hotau kakai Tonga ko e si'isi'i ko ia 'a e fale pule'anga pe state houses kae tokolahi 'a e ngaahi famili 'oku nau fiema'u falee. Kuo lahi foki 'a e kakai kuo nau mohe holo pe 'i he 'enau me'alele ko e tupu eni mei he 'ikai ke 'i ai ha 'api ke nau nofo ai. Kuo 'ofa mai 'e he kainga Mauli 'e ni'ihii 'a honau ngaahi marae ke nofo fakataimi ai 'a e si'i fa'ahinga ko 'enii.*

'Oku ha mai foki mei he ngaahi fakamatala 'a e mitia 'oku 'i ai hotau kakai Tonga 'oku nau kau he faingata'a'ia ko 'enii. Na'e 'initaviu (interview) 'e he mitia 'e taha 'a e fa'ee Tonga 'oku kau hono famili he mohe holo 'i he 'enau me'alele.

'I he taimi tatau pe foki kuo 'ofa mai 'e he pule'anga 'a e \$5000.00 ki ha famili te nau fie hiki mei 'Okalani ni ki tu'a 'Okalani koe'uhii ko 'ene ngali tokosi'i ange pea 'e ma'u ngofua ai 'a e fale ke nau nofo ai pea pehe ki he ngaahi tokoni kehe pe.

Ka ai leva ha ni'ihii 'oku nau 'ilo'i atu ha tau kakai 'oku nau palopalema'ia tatau he faingata'a ko 'enii pea kataki kae fakahoko mai pe ki he Siaola, ko e va'a ngaue ia 'a e Vahefonua 'oku nau tokoni ki he mo'ui 'a e kakai. Kapau foki he'ikai ke nau lava 'o tokoni fakahangatonu atu ki he faingata'aa ka te nau ala 'ilo ha feitu'u ke kumi mei ai ha tokoni.

## Kau Folau Vahefonua Konifelenisi Metotisi 'a Mamani

*Na'e folau atu 'i he uike faka'osi 'o 'Akosi 'a e kau folau ki he konifelenisi 'a e Metotisi 'a mamani 'a ia 'oku fakahoko 'i Houston, Texas. 'Oku lava atu 'a e faifekau sea, Tevita Finau, pea mo e tauhi pa'anga, Paula Taumoepeau ko e fakafofonga mei he Vahefonua.*

'Oku 'i ai foki mo e faifekau mei he Vahenga Waikato-Wairiki ko Metui Tafuna 'oku kau mo ia he folau ki he konifelenisi ni.

'Oku kamata'aki 'a e fakataha ni 'a e konifelenisi 'a e kakai fefine Metotisi 'a mamani pea toki hoko ki he konifelenisi fakalukufua 'a e siasi.

'Oku folau atu mo e kau fakafofonga mei he Potungaue 'a Fafine 'a e Vahefonua ke kau fakataha mo e kau fakafofonga mei

he Potungaue 'a Fafine 'a Nu'u Sila ni kih e fakataha mahu'inga ni. Ko e folau ko eni 'a e kakai fefine 'o e Vahefonua 'oku taki ai 'a Tiulipe Pope, ko e tokoni palesitini 'a e Potungaue 'a Fafine 'a e Vahefonua.

'Oku tokoni ki ai 'a e sekelitali 'a e potungaue, Siniva Moli-Vaiothio. Pea ko e kau folau 'oku kau ai 'a e kau fakafofonga mei he ngaahi vahengau 'o kau ai 'a Fumi Saafi (tauhi pa'anga malo'oolo), Mele Finau, fakafofonga Vahenga Ngaue Saione, 'Akosita Falala, fakafofonga Vahengaue Lotofale'ia, 'Oloka Tanginoa (Dominion), 'Uila Pulu (Onehunga), fakafofonga Vahengaue 'Okalani/Manukau, pea mo Loleta Bray, fakafofonga Vahengaue Palmerston North.

**FAKALOTOFALE'IA**

**Ko e faka'ilonga 'oku 'ia kitautolu 'a e 'Otua 'i he 'etau puputu'u mo mamahi  
Signs that God is with us in our frustration and grief**

*Ko e taha 'o e talanoa fakaloloma 'o 'Akosi 2016 ko e fakatu'utamaki 'i Katikati na'e mole ai 'a e mo'ui 'e toko 5 Tonga. Ko e ongoongo fakamamahi ni ne lau momentiti pee kuo talanoa taha ki ai 'a e komuniti Tonga kotoa 'i he tapa kehekehe 'o mamani 'i hono 'ave 'e he mitia. Pea na'e hoko foki eni ko e ongoongo lahi 'i Nu'u Sila ni.*

I he ngaahi fakataha'anga faikavaa 'o tatau pe 'a e ngaahi 'api siasi pea mo e ngaahi kalapu na'a nau fevahevahe'aki 'a e ngaahi fakakaukau kehekehe 'o e ongoongo ni 'o kau ai pea mo e ngaahi fakakaukau fakalotu pee fakateolosa 'oku matu'aki mahu'inga ke tau tokanga ki ai.

Ko e taha 'o e ngaahi fakakaukau 'i he 'eku fanongo ki ai ko e pehe " 'oku tau tui ki he 'Otua 'oku 'ikai ke tau mamata ki ai ka koeha nai 'a e faka'ilonga 'oku tau 'i heni ai mo e 'Otua ko iaa 'i he ngaahi faingata'a lalahi pehe ni, 'o hangee ko e mole 'a e mo'ui 'e 5 faka'angataha.

'Oku 'ikai ko iaa pee ka ko e si'i oo mai 'o feinga ha mo'ui ma'a honau ngaahi famili 'i Tonga kae toe to'o atu kinautolu ia."

I he ngaahi fifili pehe ni 'oku nomolo (normal) pe 'i he taimi 'oku hulu tu'u ai 'a 'etau mamahi mo e puputu'u.

Ko e taha he ngaahi fifili nantula tatau mo ia na'e ha mai 'i he ongoongo, ko e pomu'i 'e he fa'ahi 'a e pule'anga 'i Silia 'a e kau tau toitoi ISIS pea lavetukia ai 'a e falemahaki ki he kau leka;

ko e tangilaulau 'a e ni'ihiki koe na'e mole ai 'enau fanau na'e mahe'a ai 'a e lea ko 'enii, "... 'oku kei langilangi'ia ai pe 'a e 'Otuaa mo 'ene pulee; ka kuo taimi pe ke 'asi mai 'a e 'Otuaa he taimi 'o 'etau faingata'a'iaa."

I he fakakaukau ko iaa, 'oku natula feefee ai 'a e 'asi mai 'a e 'Otuaa 'i he taimi 'o 'etau faingata'a'iaa? Pee koehaa 'a e ngaahi faka'ilonga 'oku 'iate kitautolu ai 'a e 'Otuaa 'i he 'etau mamahii?

Te tau taki taha pe 'a e tali ki aii ka ko e ni'ihiki eni 'a e ngaahi faka'ilongaa: (i) nga'unu 'a e kakai Tonga ke nau tokoni 'o tatau pe famili mo e ta'efamili. (ii) ko e laumalie 'o e fe'ofa'aki ko e loto'i Tonga pee. (iii) ko e toka'i mo e tokangaekina hange ko e ngaahi lotu fakamanatu (memorial services) (iv) tokoni mo e ngaahi 'ofa na'e foaki ma'ae famili (v) poupou mo e 'ofa 'a e pule'anga mo e komuniti. (v) nonga mo e fiemalie 'a e famili 'i he lotu mo e feohi.

Ko e fakataataa 'o e ngaahi tokoni, ngaahi lotu fakamanatu mo e ngaue fakataha 'a e komuniti Tonga 'o hangee ko ia kuo u fakalau atu 'oku fakafuo ai 'a e ngaahi 'ulungaanga mo e natula 'o e 'Otua 'oku tau lotu ki aii.

Pea 'ikai ko ia pee ka 'oku toe fakama'ala'ala 'i he ngaahi kupu'i lea ni 'a ia na'e haa he ngaahi folofola 'a Sisu (a) ke te mou ma'u pe ha malohi 'o ka hifo 'a e Laumalie Ma'oni'oni (e) Mou fefua'aki homou ngaahi



mafasia'anga (f) 'Ofa ki ha taha 'oku si'i hifo ko ho'o fai kiate au (i) Ke 'iate kimoutolu 'a e nonga 'a e 'Otua (k) mou fe'ofa'aki 'o hangee ko 'eku 'ofa'i kimoutolu.

I he 'etau mamahii neongo 'oku 'ikai ke tau mamata ki he fofonga 'o hotau 'Eiki 'o hangee ko ia na'e hoko 'i hono kuongaa ka 'oku kei malava pe tau mamata ki he ngaahi faka'ilonga 'o 'ene 'ia kitautolu 'i he ngaahi laumalie 'o e fe'ofa'aki mo e fie tokoni 'o hangee ko ia ko e me'afaka'eiki 'o e toko 5 ko eni na'a nau malooloo he fakatu'utamakii.

'Oku ou tui ko e taha ia 'o e ngaahi me'a mahu'inga 'i he fakatu'utamaki ni ke tau tokanga ki aii tautautefito kia kitautolu 'oku nofo muli ni ko e fe'ofa'aki pea mo fefua'aki hotau ngaahi mafasiaa.

*Ko e faka'ilonga eni 'o e laumalie faka 'Otua 'oku 'ia kitautolu ko e nga'unu 'a e Tonga ke kaungaa poupou he taimi 'o e faingata'aa 'o tatau pe famili pe ta'efamili. Ko e lotu fakamanatu (memorial service) 'o e kau pekia na'e fakahoko 'i Lotofale'ia.*



*Ko e popoaki fie kaungamamahi mei he kaunga ngaue komuniti Ha'amo'a 'i Katikati.*

**Kau Vahefonua Tonga Fakamanatu Ta'u 10 Fakanofu Tu'i Maui**

*Na'e kau atu 'a e faifekau sea 'o e Vahefonua Tonga, Tevita Finau 'i he kau fakaafe ki he katoanga fakamanatu ta'u 10 hono fakanofu 'o e tu'i Maui, Te Ariki Kingi Tuheitia. Na'e 'ikai ko ia pe foki ka na'e toe fakaafe'i mo e ongo kau hiva 'a Dominion mo Ellerslie ki he katoanga ni.*

Na'e hiva'i 'e he kau hiva 'a Dominion mo Ellerslie 'a e 'anitama 'iloa ko ia ko e Satoki pea mo e hiva 'oku 'iloa ko e 'Mavava 'a e kakai pe People's Rejoice'. Ko e hiva ko iaa na'e fa'u ia 'e Siniva Moli ke fakaha'a'i ai 'a e fakalangilangi 'a e kainga Maui pea pehe ki he ngaahi me'a mahu'inga (values) 'i he 'enau anga fakafonua.

Ko e fatu 'o e ta'anga ni na'e ngaue fakataha ai 'a e tumuaki 'o e Taha Maori, Rev. Taiana Tana pea mo Siniva Moli pea mo e fakafofonga mei he fale 'o e tu'i Maori. Ko e taha 'o e ngaahi konga mahu'inga 'o e ta'anga ni ko e too folofola 'a e tu'i Maori kuo mama'o atu 'a ia na'e fakataataa'i ia 'e he sekelitali 'o e Vahefonua, 'Etuini Talakai. Ko e hiva ni, 'Mavava 'a e kakai' na'e fakahoko ia 'i he lea fakatonga, lea fakapalangi pea mo e lea Maui foki. Na'e tatakai mo taa ia 'e Siniva Moli, faihiva 'a e kakai fefine 'a e Vahefonua pea mo toe tokoni foki ki he fai e hiva 'a Dominion.

Na'e tefua foki 'i he katonga ni 'a e kau fakafofonga mei he ngaahi hou'eiki kehekehe 'o e 'otu motu



*Ko e tumuaki, Rev. Taina Tana, Palesiteni 'o e Metotisi, Rev. Tovia Aumua pea pehe ki he faifekau sea, Rev. Tevita Finau kae'uma'aa 'a e kau taki lotu kehekehe na'a kau atu ki he fakamanatu e ta'u 10 'o e fakanofu e tu'i Maori, Te Ariki Kingi Tuheitia.*

Pasifikii 'o hangee ko Fisi, Ha'amo'a, Kuki 'Ailani pea mo Tonga foki. Na'e me'a mai foki 'a e fakafofonga mei he fale 'o 'ene 'Afio, Taufahau Tupou VI.

Ko e katoanga mamalu mo fakalaumalie 'aupito pea na'e me'a ai foki 'a e kau taki lotu mei he ngaahi siasi kehekehe 'o e kakai Maui pea pehee foki ki he siasi Metotisi 'a ia na'e taki ai 'a e tumuaki, faifekau Taina Tana pea pehe ki he palesiteni, faifekau Tovia Aumua.



*Ko Sione Tu'ipulotu (faihiva 'a Dominion) mo Paula Maka (faihiva 'a Ellerslie) mo e ni'ihiki 'o e kau hiva na'a nau kau he katoanga fakamanatu ta'u 10 fakanofu tu'i Maori.*