

TOUCHSTONE

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

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

Taking it to the streets

After two years wandering the central city streets of Christchurch, engaging in conversations with random strangers, befriending 'streeties', liaising with community groups, listening to the lonely, researching the provenance of obscure plaques and prominent statues, sharing lunch with the hungry and indiscriminately dispensing 'spirituality with a difference', Rev Rob Ferguson is stepping aside.

Rob cites two main reasons for leaving two years into what was originally intended as a three-year programme. "If I stayed for three years, all the funding in the pot would be used up and making a new appointment would mean starting from scratch. There's that, and there is my health. All the walking around town has given me some hip problems. I decided to pull out while I'm ahead," Rob says. He admits he is leaving with regret on one level, then adds enthusiastically, "Boy, it's been fun".

Rob has recorded his 'ministry of patience' in a 40-page book of photographs. For the formerly retired Methodist-cum-Presbyterian minister with a university degree in literature, learning to use a camera to tell a story is just one of many skills he has honed over the past 24 months. "I have learned many things but mostly I have learned to record and share what I found. This job is unashamedly about spirituality in the city and of the city. I have trained myself to focus on the smallest details. The things you might miss." That all-seeing approach has been a blessing and a curse. On a recent trip to Toronto, he says he drove his wife Dawn crazy with his unrelenting observations of other people's lives.

Engaging with community

The chaplain in the inner-city project was initiated by the Durham Street Methodist Church 'for the purpose of engaging with the re-emerging inner-city community of Christchurch in innovative and creative ways'. It has evolved to become The Methodist Street's project and Rob says the difference in title is important to the people who have been part of his daily life. "No one wants to talk about God but it's always about God." He emphasizes the distinction between his work and that of a social worker.

"Initially there was a temptation and an expectation that I would be working with the down and outs. If I did only that I would be just another social worker. There are many at risk groups in the city. Like the elderly. They are not begging but they are often lonely." He describes his role as being a 'presence' in the city. "Street's is about listening, speaking, noticing, making connections between what is there and what is not."

He tells of the time he was sitting in a city mall food court, quietly observing a fellow diner at the table opposite. "The guy was well-dressed and well-groomed but I noticed he was sitting on a free glass of water. After more than 20 minutes I asked, 'Are you hungry?' He responded angrily, 'I don't want your f'ing charity.' I told him I was offering him lunch, not charity. He let me buy him a sandwich.

Friends in all places

Having lived and worked in Christchurch for 26 years, Rob came to his role with a number of community connections. Those networks have increased considerably over the past two years across all echelons of society. Rob and Christchurch Mayor Lianne Dalziel have each other's mobile contacts, prominent business people are personal friends and recently he was invited to a 'streeties gathering'. "It's taken two years to get that invitation," he laughs.



Rev Rob Ferguson at work

Photos Rob Ferguson



Street graffiti Christchurch city

Two years of ongoing contact with inner-city residents, sitting on the pavement outside Ballantynes department store, listening and talking. Sharing idle banter with café owners, business people, property developers, the lonely and the homeless, directing tourists to toilets, participating in community groups and central-city workshops, and walking the streets averaging eight to ten kilometres daily has given Rob a deep insight into the daily challenges many people experience. "It's a slow burn, all about patience and not about immediate results."

Rob believes Christchurch shares some global issues but others are unique to a city that lost so much in the earthquakes. "A city is a place where strangers live. We struggle with that and so we create known bits; familiar routes to and from home and work, we visit the same

hairdresser, the same cafes. So many of those known, familiar bits disappeared in the quakes and that strangeness makes us feel ill at ease. Coping with that level of strangeness on an ongoing basis contributes to mental illness."

Major achievements of his tenure include recognition and credibility for the Methodist Church. "I have established the position so that people know the Methodists are doing something in town beyond creating new buildings, and I know that we have credibility. I had a meeting with the mayor that lasted an hour. When did the church ever get an opportunity like this?"

Although circumspect about his next venture, retirement is not part of the plan. "I will do something with the Methodist Church but it won't be parish ministry. I've always wanted to be on the edge."

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Weaving us together to proclaim life

Later this month President Elect Rev Setaita Taumoepeau K Veikune and Vice President Elect Nicola Teague Grundy will be inducted to their new roles at Conference.

This is the first time both roles have been held by women, at the same time. Setaita has the added distinction of being the first female Tongan and Pasifika woman to hold the Presidential role. Guided by the theme 'Weaving us together to proclaim life' Setaita and Nicola are looking forward to the challenges involved in bringing the many different and diverse parts of the Connexional family together to encourage improved understanding and connectedness between communities.

"We are trying to see less of the

silos mentality that we see in the church now. We are one family and we are diverse," Setaita says. "Our aim is to give life to offer life. We will endeavour to bring this to fruition over the next two years."

Setaita is about to step away from her role as Director Mission Resourcing, Pasifika Ministries and will spend the weeks leading up to Conference preparing Rev Siosifa Pole for the Acting Director role during her term as President. Setaita will continue to operate from her current office when not travelling in her new capacity.

Nicola, Administrator and Academic Registrar at Trinity College, will monitor the impact of her new VP role on her current workload and will bring in additional resources as necessary to ensure she can effectively manage the demands of her connexional role and

college business. "We will see how things evolve. It is too hard to predict at this stage. I will work with the Principal and staff team at Trinity to manage on a month by month basis".

For Nicola, moving from the South Island to the North Island in 2006 was quite a revelation and she is keen to bring this personal experience to her role. "Moving from Dunedin to Auckland has exposed me to a very different church."

As Nicola takes up the Vice President role for the second time, she brings with her a different perspective from that of 20 years ago. "It has been very life giving. As a church we are good at listening to louder voices, but not so good at listening for the hidden voices. We need to understand that our world view is not necessarily the same as others and learn to show mutual respect so we can



Rev Setaita Taumoepeau K Veikune and Nicola Teague Grundy

be who we want to be as a church," Nicola says.

As they prepare for the journey ahead, their immediate priority is to implement changes to the Conference programme and how it will be run. Setaita says, "We are running Conference quite differently. Conference will be a more participatory style, bound by worship and theology sessions at the beginning of each day. Will it work? I'm not sure. But we are responding to the call of the church for change."

Our aim is to proclaim life in Christ, enabling church, its members and those beyond to

live wholesome lives. How can we do that if we are not one in our diversity, spiritually and physically?"

Nicola reiterates the need for change that will be driving their team approach. "In any organisation it is essential that there must be a process of change, or it will die."

Given their combined commitment, experience, and cultural inclusiveness, Setaita and Nicola will build on the work of Prince and Viv in bringing positive changes to the Methodist Church over the next two years.

Editor's note



Ady Shannon

One Thursday evening in late July, my 16-year old son came to the dining table looking shocked and pale. He had just received a message via his social networks that a young guy from his high school had taken his own life earlier that day.

Tony*, 17, had left school about a month earlier.

He lived in a home less than half a kilometre from us, surrounded by a loving family, part of a tight community, with access to some of the most beautiful terrain, facilities and opportunities that NZ has to offer. When I met his mother the next week, she was dazed

and struggling to come to terms with why her gorgeous, hectic, fun loving and treasured son had made such a flawed decision. "Strange", she said, "He dressed for work, but he never went."

Tony's death will be captured in next year's Coroner's statistics. Last year NZ had 606 suicides; the highest number ever recorded. September 10 is World Suicide Prevention Day and in this issue of Touchstone, we invite Paul Martin, a suicide prevention coordinator from WellSouth, to provide some insight into the issue of suicide and advice on how we might help those friends, family and even strangers who are at risk.

On a brighter note, we celebrate the change of season and the colour and joy that spring brings and we look ahead to conference. Our President and Vice-President reflect on their past two years in their final report and we share news and views from our people throughout Aotearoa.

**Tony is not the real name. In the interests of privacy, I have chosen to use a pseudonym.*

Women's Suffrage Celebrates 125 years



Photo Rob Ferguson

On 19 September 1893, following years of vigorous campaigning, NZ became the first self-governing country to grant women the vote.

In most other democracies - including Britain and the United States - women did not get that right until after WW1. The Ministry for Women, Te Minitatanga mō ngā Wāhine, is coordinating a diverse range of activities and events throughout New Zealand.

Celebrations include music,

poetry, theatre, performances, podcasts, dance, presentations, exhibitions and conversations in recognition of the diverse cultural backgrounds that have contributed to progressing women's rights since that outstanding achievement.

For information on the full programme of Women's suffrage events and activities visit:
www.women.govt.nz/about/new-zealand-women/history/suffrage-125/events-celebration



Barbara Brooks

Conference lecture explores suffragettes and social change

A highlight of the Methodist Conference 2018 will be the Wesley Historical Society Annual Lecture presented by Professor Barbara Brookes of the University of Otago. The lecture titled 'For God, Home and Humanity: Women's Suffrage and Social Change' will examine the motivations of the suffragists in 1893, what they hoped to achieve and how the world has changed for women in the ensuing 125 years.

The lecture, on Friday 28 September in the Senior Common Room at St Andrews College at 7.30pm, is open to the public.

Plan launched to improve rental laws

The New Zealand Council of Christian Social Services (NZCCSS) has welcomed the recent launch of Renters United Plan To Fix Renting. For many years NZCCSS and other community based groups have been calling for better rental laws. Member social services report the desperate

situations that many people on low incomes find themselves in.

Trevor McGlinchey, NZCCSS Executive Officer, deals daily with the issues caused by the current lack of regulation regarding the quality of rental homes and the lack of security of tenure.

"We receive many reports of poor quality houses that are damp, mouldy and in disrepair,

and of people having their tenancies ended at only six weeks' notice. We hear of families having to move several times in a year, which disrupts schooling for children, doesn't allow for good connections with friends and neighbours and disrupts health care."

The plan represents a comprehensive set of ideas covering key areas where changes are needed to improve

the quality of rental housing and make rental housing a secure and affordable housing option for New Zealanders.

Around half our population lives in rental housing, with almost 90 percent of those households renting in the private rental market. People living with a disability are 20% more likely to be living in rental housing.

"Improving renting will help overcome the very large and

growing inequalities in our communities," Trevor says. "Being able to stay longer in a good quality rental house at an affordable rent will help people to improve their lives, plan and save for the future, make it easier to find and retain employment, improve their health and help their children succeed in education."

View the plan: www.rentersunited.org.nz/plan

Help requested

St Paul's Church on the Wesley Broadway, Palmerston North will soon be demolished. Church leaders are seeking help to identify descendants of people who are recognized in memorials on the old site, so that family members can be contacted and offered choices about the future of the plaques and tablets.

The memorials are for various people who served either at St Paul's or Trinity Methodist Churches.

Any further information to help identify present family members for the following would be greatly appreciated:

Captain Henry Haydon: 1877-1955

Trustee and office-bearer; local body councillor 1895-1912

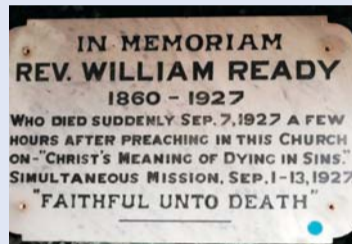
M 1901 Louisa E McNish

Children: Louisa Eileen Haydon 1903, md 1924 William S Harper and Doreen Haydon 1909, md 1933 John W Anderson

Rev William Ready: died suddenly 1927 aged 66 or 68 {BMD}

M 1890 Fanny Luxton d 1940 aged 80

Children: William Harold Ready 1891-1955, md 1917 Mabel R I Houghton 1893-1955, Harold Frederick Gordon Ready 1918-1991, Wilfred Luxton Ready 1893-



1976, Robert Gordon Ready 1894-1917 (d in Belgium)

Alexander George Gooch - died 1930 aged 46

M Florence, d 1959 aged 80

Children: Alexander George Lonsdale Gooch 1916, Alwyn Antcliffe Gooch 1918-1966, Florence Edna Gooch 1918-2004, md 1938 Clarence J Boyce

Rev George William James Spence, 1853-1917

M 1884, Jessie Milne 1863-1917

Children: George Milne Spence 1886-1976, md 1933 Violet ED Thomson 1895-1965 (George was captain on a hospital ship, 1917), Harriett Hilda Spence 1889-1964, md 1917 Percy Battey 1888-1923 (variously Batty, or Battery), Kathleen Mary Spence 1892-1893, Dora Jessie Spence 1901

Rev John Ernest Parsons 1885-1932. Ordained 1912 M Jessie

Child: Dorothy Auldyn Parsons 1918

Jill White, from the Wesley Broadway Church would welcome any information and can be contacted by email: jillwhite@inspire.net.nz or post at Wesley Broadway Church, PO Box 1887 Palmerston North.

Pitt St knitters spread warmth

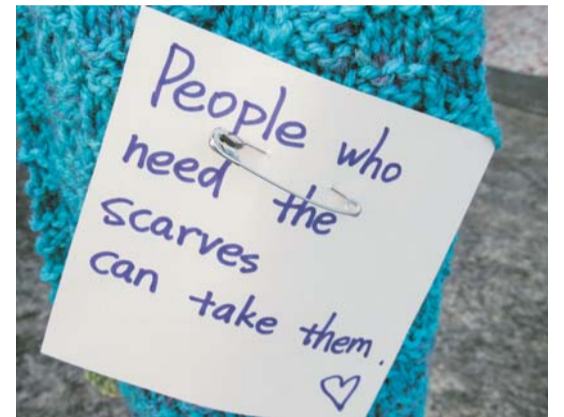
In June and again in August a group of knitters and crochet enthusiasts from Pitt St Methodist Church spread some winter warmth around the church neighbourhood.

Scarves produced by the group were attached to railings outside the church and in various parts of Karangahape Road.

The scarves, free to anyone who wished to take one, did not linger.

"One of the group members had seen an item on social media of people hanging scarves in public places, and the idea caught on," says Lynne Frith, presbyter at Pitt St Methodist Church.

The group began two years ago, on the initiative of congregation member Sheena Holding, to knit and crochet pocket prayer squares to give to people who attended the 150th anniversary of the Pitt St Church. Participants revived old skills and acquired new ones. They have been meeting weekly ever since, with a few weeks' recess in the hottest summer months. As well as knitting



scarves, the group has knitted baby singlets for use in neonatal units, and tiny shrouds and wraps for Sands NZ, an organisation that supports parents and families who have experienced the death of a baby at any time during the pregnancy.

Shrouds, singlets and scarves are lovingly made and given away anonymously and freely, in the hope that they will provide warmth and love in the lives of those who receive them.

Takapuna Jazz Vespers



Brian Ellis

What would you think if you heard Moon River and By the Light of the Silvery Moon being sung in church? On Sunday 8 July that was the music being played in Takapuna Methodist Church in a popular departure from the traditional Sunday service.

Jazz Vespers, an evening service of music, combines worship service and performance. Developed in the USA and the UK, and made popular in NZ by Barry Brinson at Christchurch Cathedral, this was the third year the event has been held at Takapuna.

The congregation enjoyed the infectious sounds of jazz played by guest artists David Selfe on piano and Ben McNicoll on tenor saxophone.

Jazz singers, under the baton of Jenny Firth, led the audience in singing along to many popular jazz standards once played by musicians such as Bernice Manoloff (By the Light of the Silvery Moon), Morgan Lewis (How High the Moon), Frank Sinatra (Blue Moon), Glenn Miller (Moonlight Serenade), and Johnny Mercer (And the Angels Sing and Moon River).

At Jazz Vespers music leads the reflecting, supported by readings. Jazz was interspersed with a little classical music; Beethoven's Moonlight Sonata as a piano solo with sax support was followed by popular instrumental numbers Moonglow and Take Five.

The readings of poems written by various authors and chosen by presbyter Peter Norman, invoked thoughts inspired by the moon and an invitation to experience oneness.

The event was very popular and at the conclusion of the service, audience comments included, "Such a great idea", "I loved the theme", "What talent", and "I was blown away by David's piano skills."

MCNZ London office

Some Touchstone readers may have come into contact with Christine Chisholm who was engaged as a contract accountant helping parishes with their end-of-year financial statements and using Xero.

Last year Christine decided to have a year in England and take her son, Hari, for an adventure.

Christine is still helping parishes with their end-

of-year financial statements and the Connexional Office is still in remote contact with her. Recently she sent office staff this photo via WhatsApp.

The caption on the photo read, Morning tea in the MCNZ London office!

Looks like MCNZ is going global in a very relaxed way.



FROM THE PRESIDENT AND THE VICE PRESIDENT

Moored to Christ, Moving into Mission



President
Prince Devanandan



Vice President
Viv Whimster

Greetings to all Touchstone readers in this last Reflection from us as the Presidential Team. The two years of serving Te Hāhi in these Connexional roles have passed very quickly as we have shared the joys and challenges of being church.

We are grateful for the opportunity to offer leadership at this time, and especially thankful for all who have supported us through our term in office: colleagues, parishes, friends and especially our families.

It has been an enriching experience to spend time moored alongside other waka, worshipping together, receiving generous hospitality, sharing gifts, taking part in conversations, commemorating those who have died, celebrating life. In the diversity and even divergency of our cultures, personalities, stages in life and location, we have seen varied expressions of what it means to be "moored to Christ". Sometimes our differences threaten to divide us. How do we balance confidence, based in God's call to be who we are, with a respectful acceptance of others who are different? For each of us as individuals, it is a life-long process to discover who Christ is, who we can become and what it means to follow God's ways. Generosity, integrity and authenticity - openness, honesty and being real - are qualities we need in order to hear what the Spirit is saying to us now.

However, if we remain huddled on shore, we will miss the moment and be unaware of the signs which tell us that the tide is turning, calling us to launch out and move into mission. We have voyaged on this stretch of our journey over two years, placing ourselves in God's care to fulfil our calling as the Presidential Team. We have done what was possible within the 'dash' realising that there will always be more to do, for we are on a never-ending mission.

We have had a busy three weeks at Tauwi Strategy and Stationing and Council of Conference. These meetings call us to wake up to the reality of the questions: "What is God saying to us now?" and "What more can we do to serve God in God's mission?" They raise the challenge of how we can operate effectively as a church with reduced numbers and resources within a structure from the second half of the 20th century. We hear the ongoing call to re-vision and navigate a way to be church that will be effective in moving

into mission in the 21st century.

There are clouds on the horizon - challenges and even crises - which we will face in the future. Fear can be used to prepare us for dangers rather than paralyse us, and difficult situations can press us into a greater dependence on God. It is often only in hindsight that we can see, in life's low points and difficulties, the work of the Spirit achieving something we couldn't imagine by ourselves. It is in these circumstances that being moored to Christ helps us to keep moving into mission.

As we prepare to pass on our responsibilities to Rev Setaita Kinahoi Veikune and Nicola Grundy as the next Presidential Team, we wish them God's strength and blessing. Until then, we invite you to continue to reflect on what it means for you to be "Moored to Christ, Moving into Mission".

May we all know God's strength and guidance as we voyage.

WORLD SUICIDE PREVENTION DAY • 10 SEPTEMBER 2018

Working Together to Prevent Suicide



I A S P
International
Association
for
Suicide
Prevention



Paul Martin
Suicide Prevention Coordinator
WellSouth: Otago and Southland

The message for World Suicide Prevention Day on 10 September 2018 is 'Working Together to Prevent Suicide'.

It is a message of hope, the importance of connecting with others, how we can help to keep someone safe by reaching out, and how vulnerable people can reach out to those they trust to help keep themselves safe.

It is also a recognition of the wonderful work done by so many individuals and agencies who support, and help to keep safe, the vulnerable people in our communities.

Last year, from the Coroner's Office data, there were 606 suspected suicides. Although this is the highest number recorded to date in NZ, the rate per 100,000 people is comparable to 2012 records. We

know that NZ continues to have the highest rate of youth suicide in the developed world (OECD) so while there is wonderful work being undertaken to help keep people safe, we need to do much more. Every one of those 606 deaths is an incredibly traumatic tragedy for those who are left behind.

To reduce our suicide rate, we need to have a whole-of-society approach from reducing the trauma inflicted on young people by neglect and abuse, more school curriculum content that builds resiliency skills, reduces bullying and teaches young people how to cope with loss and grief, through to more effective responses by health and social services when people begin to think that suicide is the only solution to the crises they are immersed in.

Religious communities can also play an important role in keeping vulnerable people in our communities safe. A shared sense of understanding of how the world works, the coming together in person to listen and talk and share, and the collective responsibility to care for fellow religious community members are all vital components of promoting mental wellbeing.

Some very practical ways to help friends, family

and even strangers include:

Talking

Connection and conversation are key aspects to helping those who are vulnerable to suicide. We know that sharing, bringing hope, caring and compassion help us all feel good about our world.

It is okay to ask someone if they are suicidal. If you suspect that they are, asking something like, "What you have just talked about sounds pretty hard to cope with right now. Sometimes people in those kinds of situations start thinking about suicide - are you thinking about killing yourself?" will not trigger something. If the response is "Yes", you can guide the person to people who can support them and keep them safe.

People who have lived through a suicide attempt often say they desperately wanted someone to ask if they were okay.

Listening

Often suicidal people really want to talk to someone about what they are feeling. Once you have asked the question, it is important to listen to the response, to hear them out in a caring and comforting environment and help them to access the support they need.

Stigma around suicide plays a large role in why people do not reach out for help. If you are talking to someone about suicide, you need to listen without judgment.

People having thoughts of suicide cannot see another way out of their current situation, but there is always another, better option than suicide. They simply need more options, skills and people they can trust to get them through this bad patch.

Know where to go for help in your local community: emergency services, counselling services, the person's GP, and whoever else in the family/whanau or local community can be a trusted contact for that person. First responders like St John, the police, a huge range of community NGOs, Victim Support, school counsellors and mental health services do an amazing job helping to keep people safe every day.

As a family member or friend, you can use a safety plan in trust alongside a vulnerable person to help guide them to a safer place and give them the tools to get there, along with their access to professional support.

Focus on wellbeing - the Mental Health Foundation's 5 Ways to Wellbeing is an excellent, practical tool.

Suicide prevention requires a whole-of-community response, so we must all be in this together - working together to keep our vulnerable community members safe.



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Professional development extremely important

To the editor,

I appreciated Linda Hall's letter (August Touchstone) very much. The on-going call to professional development is of the greatest importance for all Christians. Some years ago I encountered a very significant thought; God never stands still. He is always moving forward. Just as we are no longer living in the times of Moses, and we are no longer living in the times of the early Christians and the Romans, so God today is leading His people forward so that they can remain ever relevant to the needs of the changing world.

Lee Strobel, author of *The Meaning of Christmas*, asks, "Can we trust what the New Testament says about Jesus?" Yes. He talks about the three Es:

1) Eye witnesses of the resurrected Jesus - Matthew, John, James, Peter and Paul. Paul also reports in 1 Corinthians 15 that more than five

hundred of the believers saw the resurrected Jesus at one time.

2) Early accounts. The Book of 1st Corinthians is dated by scholars to 24-36 months after Jesus' resurrection. Extraordinary.

3) Ear-marks of authenticity. RT France, a good historian, supports the reliability of the New Testament; Luke's Gospel confirmed in its historical accuracy.

Dean Kenyon, a top biochemist and co-author of textbook *Biochemical Predestination*, concluded that life on earth could not have come about without DNA. And where did DNA come from? Dean Kenyon has since become a Young Earth Creation Christian.

There are many voices out there confirming the truth of scripture. Professional development is extremely important.

Geoffrey Stubbs, Papatoetoe

Church unity way of the future

To the editor,

Coverage in Touchstone over the past year has highlighted issues of continuing relevance to modern Christianity in Aotearoa NZ: ecumenism (the UCANZ Forum), youth (the Methodist Tauwiwi Youth Conference (TYC)) and institutional survival (the Methodist 20/20 Vision Working Group).

I have experienced the palpable, even visceral, frustration that some church members have about building up congregations to secure Christianity for succeeding generations. At best, it reflects a wish to bring the Good News of Jesus Christ into people's lives. But at its worst, it is dangerous as churches are as vulnerable as wider society to the stresses of stretched resources.

Membership numbers, finance, property or getting the 'right' ordained minister become all-consuming concerns which detract from other worthy mission. Such environments, when human egos become involved, can breed conflict and even inexcusable abuse of the vulnerable, leaving current and former church members disillusioned. This does not promote the Gospel. Social trends which (sometimes justifiably) encourage individual conscience and reward over voluntary collective effort and unquestioning acceptance of authority have challenged the church's moral witness.

My impression is that successful, healthy congregations and denominations have a consensus (if not unanimity) on their beliefs, a Christian identity people can quickly identify with, strong local and national structures to carry out their mission and committed all-age membership both driving and producing continuing growth. In short, a unity of purpose, design and implementation. This will not be new to those working on this locally and nationally for decades.

But the impetus for this seems to have faltered since the 1980s' decision not to proceed with wider church union. I was too young to be aware of it at that time, but it may prove to have been even more crucial than previously thought. Although NZ retains a generally healthy ecumenical tradition, denominations and parishes have gone in different directions since then.

No generation or group are completely homogenous nor any church model perfect. Unity emphatically should not mean trampling on diversity or individuality. Yet there is still much to be said for working together under one roof. A lack of wider unity in an increasingly pluralistic society may have contributed to some churches declining at the grass roots. There are no simple solutions, but a national Uniting Church could refocus young and old alike.

There are practical issues to consider surrounding structure and theology. Would such a church maintain traditional "mainstream" worship, adopt a more "charismatic" tone or mix the two? Will it reflect a God of inclusive love or excluding judgement? Will it be led by ordained clergy, laypeople or a combination of both? Will congregations be autonomous or largely led by the national body?

Above all, I believe such a church will have to resolve two key questions. The first will be how the Treaty of Waitangi shapes relations between Maori and other cultures within its structures. The second will be its attitude towards consenting human sexuality and the diverse understandings, orientations and practices of this within contemporary society, particularly if ordained ministry is retained. Despite progress, substantial differences still exist about these two matters. For a united body to succeed, these will have to be addressed at the outset. Decisions will not be unanimous. Is there the will to settle these issues or will churches have to resign themselves to the status quo?

Whatever the future holds, there must be a motivation to build other than survival, which the wider community may see as self-interest. The hearts and actions of church members must truly reflect their values. I hope that any future generations of Christians are loved and cared for by mentors who are not only concerned for their institutional agenda, but value them as people outside the church doors. For unless they sense God's love and Christ's presence in people's words and deeds, they will neither follow nor persevere in their Christian calling.

Jed Baker, Wellington

HONEST TO GOD

Ian Harris

Human Power

Remember those reassuring lines from poet Robert Browning, "God's in his heaven - all's right with the world"? Or those of the spiritual, "He's got the whole world in his hands"?

You don't hear them so much these days. It's not just that for many people the idea of a physical heaven as the dwelling-place of God has evaporated, nor that they find the traditional concept of God more problematic than they used to.

It is also, as recurrent massacres in US schools, periodic muscle-flexing by major world powers, continuing death and destruction in Syria, and Islamist-inspired mayhem in random countries remind us, that all is not right with the world. Even more pointedly, it would seem that God has not "got the whole world in his hands" - increasingly, we humans do.

This is one of the starkest and, for some, most unsettling contrasts between old and new understandings of the way the world works, and it has big implications for the way people think about God. Indeed, some theologians would say that God - that is, God as experienced in human consciousness - has emptied himself into humanity. Some would add that that was the point of the enfleshment of God in the human Jesus. Others would fume at the very idea.

Whatever, it is an observable fact of the modern secular culture that people are aware as never before that in their hands lies the power to shape the world for good or ill.

There is power for good in the skill of doctors and surgeons to prevent illness, heal diseases or, where a cure is beyond them, at least make the patients' lives tolerable.

Agricultural science is continually improving animal breeds, strains of crops and pest control. Industrial know-how adds to the quality of life in myriad ways. The communications media have a role in spreading literacy and promoting health.

The other side of the coin is that nations and, increasingly, bands of fanatics now have advanced weaponry capable of destroying life indiscriminately. There is huge destructive force in the drugs trade. Some industries seriously pollute the air, water and the earth itself, raze primeval forests and exterminate species.

Genetic engineering sits on the cusp of promise and peril.

Harnessing the genes to make food more nutritious, correct genetic defects and produce medicines offers prospects of enhancing human life no less dramatically than all the progress in medicine over the past 100 years. Misusing the opportunities could result in unpredictable catastrophes, some of which might not emerge for years or even decades.



Given the possibilities for good or evil, everything will depend on how people exercise their growing power to determine the future of the planet. The ultimate control which our ancestors believed to lie in God's hands is now

seen to rest in our own. To that extent, humankind has come of age, and must accept the enormous increase in responsibility that goes with that.

In the new era, five great salvation/destruction issues loom - or, to express that in a mythological way, the future poses five pivotal choices between heaven and hell. These are not so much questions of what happens to the individual soul, which used to be the prime preoccupation, but what happens to humanity as a whole.

They fall into two groups. In the first are racism, poverty, sexism and war. These are all destructive of human relationships, crushing the victims and breeding division, resentment and hate. All are rooted in a lack of respect for other people. All devalue human life, whichever side of the divide people find themselves on.

The remaining issue arises from the demands which a zooming human population is making on the planet. Soil, fresh water, minerals and other resources are finite, and it is always easier to damage ecological systems than repair them.

It is therefore urgent that we accept full responsibility for stewardship of the planet that sustains all life, not just for our own sake but for the benefit of future generations. No external God will intervene to solve these problems for us. Human beings have both the power and the responsibility to do it for themselves - and we know it. The growing interest in ethics in so many fields is a sign that the point is being taken.

And since both salvation and ethics have been a prime focus of the church during its 2000-year history, it has a unique contribution to make to the new world, if only it could adapt in time. The question is: will it?

Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer.

Contributions can be emailed to adys@methodist.org.nz or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.



Public Issues Network

Wellbeing

Just about every government department is working on wellbeing. In reflecting on Christian wellbeing and values I think of the gospel stories where people share food, health is restored, responsibility and faith are required, cultural separations are transcended and oppressive power challenged.

We find themes of respect and inclusion; in the early Christian communities wealth was shared and communities organized themselves to respond to their mission and growth. Wellbeing was and is a communal affair within the guiding and inspiring power of the Holy Spirit.

Many of the values can be recognized in the current wellbeing policies although without an explicit communal focus and without spirituality as part of wellbeing. Wellbeing is not being framed by Te Tiriti (The Treaty) - rather by the promotion of Te Ao Māori (the Māori world). There is no specific mention of Pacific peoples' wellbeing although cultural wellbeing is included as a generic principle.

During the last government, social service agencies and others rang alarm bells about data collection of personal information that could be used to anticipate risk. One concern, for example,

is by identifying Maori persons with a CYF record (Children and Young Persons and Families) as being predisposed to be at risk in the future, without an account of opportunities for remedy and change. This predictive risk carries a racism bias. The consultation on the new framing of 'investing for social wellbeing' was a chance to see if this is simply a new branding for the same interests in data collection, including personal, identifiable data. Many of us questioned the market model still implied in the term 'investing', and we also thought that a Eurocentric worldview is implicit in the new policy. (For further information, or to make a submission, visit yoursay@sia.govt.nz)

NZ Treasury wellbeing indicators

supports the Living Standards Framework as the new guide for the 2019 government budget. This is an important move beyond fiscal accounting for GDP by including human, social and natural capital to monitor 'intergenerational wellbeing'. Treasury is using the OECD 'How's Life' index (which assists with comparative data for international reporting). Cultural wellbeing is added because of the high value of this for Māori in Aotearoa NZ. The 2018 Treasury Information about inequality and the distribution of wellbeing is important for understanding how different aspects of wellbeing are distributed across the population in housing, educational outcomes, income levels and the proportion of wealthy people to poor people.

The Child Wellbeing Strategy has begun with 600 submissions to the Child Poverty Reduction bill. Public Issues and Methodist Alliance made submissions

Betsan Martin Public Issues Coordinator



and presentations to the select committee. Overall, the strategy is to reduce child poverty and provide optimal development in the first 1000 days in order for children to thrive socially, emotionally and developmentally, have safety with mental wellbeing and be free from racism or stigma.

Public Issues welcomes any words, phrases, sentences you have on wellbeing to enable us to contribute to these consultations: betsan@response.org.nz

NZ Treasury.

The Four Capitals

Intergenerational wellbeing relies on the growth, distribution, and sustainability of the Four Capitals. The Capitals are interdependent and work together to support wellbeing. The Crown-Māori relationship is integral to all four capitals. The LSF is being continually developed and the next iteration of the framework will consider the role of culture, including Māori culture, as part of the capitals approach in more detail.

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|---|--|---|
| <p>Natural Capital</p> <p>This refers to all aspects of the natural environment needed to support life and human activity. It includes land, soil, water, plants and animals, as well as minerals and energy resources.</p> | | <p>Human Capital</p> <p>This encompasses people's skills, knowledge and physical and mental health. These are the things which enable people to participate fully in work, study, recreation and in society more broadly.</p> |
| <p>Social Capital</p> <p>This describes the norms and values that underpin society. It includes things like trust, the rule of law, the Crown-Māori relationship, cultural identity, and the connections between people and communities.</p> | | <p>Financial / Physical Capital</p> <p>This includes things like houses, roads, buildings, hospitals, factories, equipment and vehicles. These are the things which make up the country's physical and financial assets which have a direct role in supporting incomes and material living conditions.</p> |

Blessing and opening Kei Muri Māpara

In mid-August guests gathered to celebrate the long awaited official opening of Kei Muri Māpara, Methodist Church of New Zealand Archives.

Guests included Connexiónal staff, archivists, current and past, involved in collating and maintaining the collections and many of those involved in the project's design and delivery.

President Prince Devanandan and Vice President Viv Whimster joined General Secretary David Bush, Rev Rex Nathan, Rev Dr Bella Ngaha and archivist Jo Smith in the blessing and official opening of the building. Later, prior to a shared lunch, key people involved in the project addressed the guests. Nan Russell, acting chair

of the Methodist Board of Administration described the opening of a dedicated home for the archives as "the archives collection finally coming in from the cold".

Historian Donald Phillipps paid tribute to the efforts of many Methodists past and present for their contribution to the church and to the history of NZ. He went on to say, "I don't think it's necessary to trace in detail on this occasion, the processes by which this very considerable archive is now where it is. Suffice to say it is a taonga (treasure), a physical link with our beginnings, and something to be used."

From 4 September, the archives collection will be open to the public each Tuesday and Thursday afternoon 1pm – 4pm, or by appointment.



President Prince Devanandan blessing the new building

Corrections

In the August edition of Touchstone, there were two errors in the article about Rev Clover's book launch. In the image caption Rev Clover was incorrectly named Rev Glover, and in the article Mrs Davey was called Āniwa. Her name is Āniwaniwa Davey. The errors are regretted.

The Ageing Experience

Jan Fogg

Carrying the pain of others

I was listening to a radio interview recently with a researcher who was looking at burnout of those in medical professions; such people, it is recognised, are susceptible to suffering from burnout related to the stress they carry from working in their chosen profession.

Doctors, dentists, vets and others have high expectations of what they hope to achieve and also need to respond to the expectations of their patients (or, in the

case of vets, their patients' owners).

It occurs to me that parents experience stress in similar ways in relation to their children and, as we age, we find that those stresses don't diminish. Our adult children lead busy, stressful and sometimes painful lives, and our response might be to be stressful alongside of them. I remember my mother showing distress in a few stages of my life where I was in risk of 'falling off the track'. I didn't really understand this response in her, and it didn't help me a lot in the stresses I was trying to solve to think about her stress as well.

Now, I both understand her response but

also tell myself that my outwardly expressed stress is not helpful to my children, or others I am caring about. To a certain extent, when we carry the pain of others we need to do that in ways that are not adding to their distress. It was said of early Methodists that they prayed for a problem in their neighbours' lives so they could share their faith with them.

What are the things that might tell us we are stressed and what can we do about it? Changed sleep patterns might be an early sign, although our sleep patterns may normally change as we become older. Sleep is an important healer, so making sure we have seven to eight hours each night helps us in a variety of ways, including the health of our brain. Hopefully, in older life we know sufficiently about own self that we recognise the signs we show when we are stressed; individuals vary in the signs

they show. Like many problems, stress is better managed the earlier we know it is happening.

With our children, maybe we think back to younger days where we imagined that we could still manage situations, whereas at this later stage of life, we clearly cannot manage the life of our children.

Humans from early days survived because of their stress response: to fight the lion or take flight. Stress is a biological response to a perceived danger, but is it appropriate for the situation? Read 1 Samuel 18: 6-11 about King Saul's response at David's success.

In our faith journey may we walk the path of suffering in a more Christ-like way, a way that takes us to a quiet place to pray and build our spiritual strength. May we be persistent in hope, in the face of discomfort. 'Leave all your worries with God, because God cares for you.'

Caring for our people



Trudy Downes, Health and Safety Coordinator

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

Removing asbestos from your place

Many people won't know much about asbestos removal although Cantabrians who have been through their earthquake repairs may know far too much about it.

Asbestos is cheap, easy to mine and was so useful there is no definitive list of where it was used. It's heat-resistant, fire-resistant, resistant to chemicals and waterproof.

There are over 3000 known products containing asbestos. Asbestos use was not isolated to industrial applications but was often used as an insulating material in our homes, or to add strength to brittle building materials like cement boards.

Asbestos is still found where pounamu is mined and over two million tonnes is mined internationally each year.

Asbestos bans in NZ are a relatively recent occurrence. A ban introduced in 1984 was limited to some raw asbestos types and a subsequent ban in 1999 applied to all other raw asbestos. Both bans were poorly regulated and, even

worse, surplus stock continued to be used by companies and tradesmen after the bans were introduced.

Finally, in October 2016, it became illegal to import any products containing asbestos. Unfortunately, that was too late for many home owners in Christchurch as parallel importing resulted in large amounts of asbestos-containing materials coming in. We don't know how much or where it went.

We need to get rid of asbestos.

Initial steps involved in asbestos removal:

- Develop an asbestos management plan to identify suspect building materials.
- Ensure the suspect asbestos is not disturbed and the risk of asbestos dust remains low.

When planned building works are about to start:

- Get a licenced practitioner to take test samples of suspect material - an accredited laboratory will do testing. Results will include: a unique laboratory reference number, location of the site where asbestos was found, and sample weight and size. The result will be either no asbestos detected or identification of the type of asbestos detected ie. chrysotile, amosite or crocidolite.
- Share test results with the building owner, building tenant, contractors etc.
- Keep contaminated area secure. If the material is damaged then the area may have to be isolated (keep people away). If the material is stable, ensure it is not disturbed.
- Display test results to ensure building visitors are aware of the asbestos risk.
- Contract a specialist licenced contractor to remove the offending asbestos. Licenced contractors have an Asbestos Removal Control Plan. They double bag the removal area,



Photo Oregon Department of Transportation

control and filter air flow, limit access to themselves until the removal work is complete, double bag waste material, wear disposable clothing, respirators and other protective equipment that ensures no asbestos dust goes home when they leave the site, and dispose of waste in a controlled and safe manner.

- Retest for asbestos clearance. An independent laboratory must always carry out the testing - never the removal contractor.
- Post before and after results for everyone to see. Communicate those results with all site visitors.

When work resumes:

Update your asbestos management plan - and advise MCPC. Include all test results with your records.

And that's it.

Easier said than done!

If you have concerns or questions about your asbestos status, call me on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz

Information for this article was sourced from Mike Cosman Webinar August 2017, WorkSafe and personal experience.

Healing Canterbury Lakes

Concerned Cantabrians are invited to spend a weekend (5 - 7 October) cycling and reflecting on two of our country's most polluted lakes - Wairewa Lake Forsyth and Waihora Lake Ellesmere.

'Two Lakes Healing' builds on the MCNZ 'Walk for the Planet - 7 Rivers, 7 Weeks' initiative and aims to focus attention on the two lakes over a 68-kilometre cycle journey that involves representatives from a range of groups and organisations with an interest in the environment. Organiser Rev Mark Gibson says, "Our focus is on how to heal these lakes and create momentum for a more hopeful future; it's about intentionally moving through the landscape softly, hence the cycling."

The event starts on Friday evening at the Wairewa Marae at Little River and finishes on Saturday night at the Ngati Moki Marae at Taumutu, Lake Ellesmere. The Saturday ride from Little River to Taumutu will include stops for presentation discussion and reflections.

"The journey begins and ends at the two Marae and that's very intentional because both of these water ways are hugely important to Ngái Tahu and it is essential we hear their stories and their visions for these water ways and the best place to do that is on the Marae."

To register for Two Lakes Healing email: manager@wet.org.nz by 16 September.



How can we dare to be wise?

Andrew Doubleday

The story is told that, while he was teaching at Princeton, it was time for Albert Einstein to set an examination. When he handed over the exam papers, his teaching assistant realised that it was the same paper that Einstein had set for that same class the year before.

Einstein was queried, "Isn't this the same exam you gave this class last year?" "Yes, yes it is," he replied. "But how can you give the same exam to this class two years in a row?" the assistant asked. "Because," Einstein replied, "the answers have changed."

So often we answer questions of the day with appropriate ways of responding to the challenges those questions pose us. We set up committees to investigate new ways forward, initiate and establish new structures - all in the hope these will assuage concerns raised, provide a measure of justice, establish 'safe places', and allow us to move together profitably into the future. We do this as a church. We did it with the establishment of the Evangelical Network 18 years ago. We did it with the establishment of Council of Conference and Tauwi Strategy and Stationing 25 years ago.

And so often we expect the answers of that day to continue to inform the questions we have in our time and context all these years later. The hard reality is that much has happened in the intervening years. The church of 20 years ago no longer exists. When I withdrew from the Methodist Church in 2000, it was a church whose structures were dominated by the old-school liberals (I have no wish to be offensive in saying this). They have mostly gone, taken out by retirement or the final curtain call.

By 2000, we had recently established our first Cultural Synod - Sinoti Samoa, which was the largest of the Pacifica groupings. The Tongan and Fijian groups were covered by 'Advisory Committees'. Ten years later I return to discover that the church has significantly changed. The largest group in the church is a Synod which did not exist 10 years earlier - Vahefonua Tonga. Its growth over those years had been exponential. I understand that there are now more Methodist Tongans worshipping in Auckland on any given Sunday than people in the whole of the rest of the Methodist Church put together. While the Tongans increased, the decline in Palagi congregations has been precipitous, and this decline looks set to continue for the foreseeable future. The church has changed. And we maintain the same basic structures.

The proposal to close down the Evangelical Network is driven by a recognition that the questions which its establishment was seeking to answer are no longer relevant. Those questions asked today would have different answers. I would hope that this will now give us space to attend to the questions that confront us today, with answers that are appropriate for now.

This also invites the wider church to take stock. We could ask if the answers to the questions that we came up with 25 years ago in how we structured our bi-cultural life together, are still the most appropriate and life-giving ways in which we can express the partnerships we have been called to celebrate and live out in our life together. We can't but observe that much has changed in the past 25 years, and this invites us to review the answers we might now want to make to those same questions. Or new questions.

Which brings us back to Einstein.

Reviewing the questions



Rev Greg Hughson
Ecumenical Chaplain, University of Otago

It is appropriate that on the first Sunday of spring, in the season of creation, the Lectionary suggests we read from the Song of Solomon, to nurture what little wisdom we may possess.

Interspersed within the dialogue between two lovers, we encounter a lovely affirmation of the beauty of creation. "Winter is past, the rain has stopped, flowers cover the earth, it is time to sing! Trees are bearing fruit, while blossoms on grapevines fill the air with perfume" (Song of Solomon 2: 11-13). Perhaps this has been your experience today as you walk through a beautiful garden, experiencing nature starting to coming alive with springtime exuberance. The beauty of creation can indeed lift our spirits and rekindle our hope. Flowers, trees and blossoms can restore our optimism after a long cold winter. A deep encounter with beauty, either between people, as expressed in the Song of Solomon, or with nature/creation can restore our minds and spirits and nurture the wisdom needed to fuel our desire to care.

In Proverbs, wisdom is personified as a woman, shouting in the streets and marketplaces, imploring us all, "How much longer will you enjoy being stupid fools? Won't you ever stop sneering at knowledge?" (Proverbs 1: 21-22). The human predicament is that many of us actually enjoy stupidity. Many of us find ourselves predisposed towards actively avoiding what we know to be true and good. We tend to completely ignore God, even when we know that God longs to lovingly correct and guide us. We tend to reject the advice we are given, and pay no attention to warnings (Proverbs 1: 24-25).

These same human predispositions and behaviours have been prevalent for thousands of years. Jesus encountered these same attitudes when he declared, "All of you praise me with your words, but you never really think about me" (Mark 7: 6). To worship God in spirit and in truth we need, as Jesus reminds us, to genuinely think about him, to really think deeply about who he is, and what following him requires. This is a call for a sincere response, a wise response, a genuine response. Such a response will nurture the attitudes required to live wisely. Those who choose to live wisely discover that it no longer feels 'useless' to worship God. Indeed, worship becomes a joy, sustaining and growing wise hearts and minds - a response to the love and grace of God.

What we are offered in relationship with Christ is a way to become wise, not through worldly power and affluence, but through servanthood. The Christian way is to experience - through the beauty of creation and ministry of children - that Christ is with us and that we are loved by God. The Christian way is to be honest with ourselves, to acknowledge and hand over our inadequacies to God, to sincerely allow God to nurture the wisdom we need to live lives of integrity and service.

The motto of the University of Otago, where my ministry is based, is 'Sapere Aude - Dare to be wise'. How though can we do this? The response of the psalmist and of Jesus to this question is to remind us that to respect, follow, and abide in God/Love enables the beginning of wisdom. For Christians, it is in relationship with God through faith in Jesus Christ and in the power of the Holy Spirit that we can begin the process each and every day, of daring to be wise.



Uniting Congregations
OF AOTEAROA NEW ZEALAND

Division or difference of opinion?

Rev Adrian Skelton UCANZ Executive Officer

The West is waking up to the dangers of extreme divisiveness in politics, with a populist ideologue in the White House and the threat of a follow-on effect in Europe.

These reflections on division come from a brief stay in Buenos Aires on the way back from holiday in Europe. Argentina has a notoriously fragile economy, but the division between the slum housing between airport and city and the smart shops of the capital was tragic to behold. A police officer told me that those desperately poor parts of Buenos Aires are no-go areas for the police.

Yet Argentina also has a reputation for poetry, high culture and intellectualism. The number and quality of bookshops astonishes - there are more than in Wellington per head of population. Political protest is alive again after years of repression. The current issue that divides the strongly Catholic country is the right to legal abortion. As formerly in Ireland, abortion of a foetus is still illegal in Argentina in almost all cases. The day we left, a huge protest preceded a close Senate vote (against decriminalisation) which overturned a progressive majority in the Lower House.

Readers of Touchstone will be divided on attitudes to abortion. But denying that option to those who need it will lead to huge numbers of backstreet procedures and, in some cases, to deaths of young women. In such debates, 'the Church' is seen as part of the problem. Can our churches not take a lead in society by showing what tolerance means in practice? Tolerance is not simply going with the flow but recognising that moral standpoints are not absolutes but opinions.

The churches in our country need to rediscover a generosity of spirit that not only speaks strongly for values long-held by Christians, but also allows respect for other equally strongly-held views. Without such tolerance and magnanimity, our society could fall prey to the same intolerance that stalks the liberal democracies of Europe.

Now, when I hear news of the Argentine economy, I shall think about the no-go areas that are a result of economic division. But when I see non-violent protest, I will rejoice, because difference of opinion is healthy for a society, and for a church. It is entrenched division in a society or in a church that is its death knell.





Trinity Methodist Theological College

Young adults learning mission In many ways

A group of young adults aged 18 to 30 years old are undergoing seven months of mission learning in theory and practice through classes, exposure visits, projects and hands-on work in various contexts.

This is the third year that the Council for World Mission (CWM) programme has been hosted by Trinity Methodist Theological College in New Zealand. Following two months in NZ, the students continue their programme based at CWM Pacific Region's office in Fiji and Presbyterian Church in Korea. Below are some reflections by the students from their time at Trinity College.

We asked our students to share the issues they are facing in their respective youth organisations and what they can do to bring about change.

Rado, Madagascar: Young people are the future of the family, the church and the nation. In Madagascar, youth are considered young, so their place is to listen and not to assist. For their growth and responsibility we tell them that, even

if they are young, they already have responsibilities.

Mickesha, Jamaica: Youth often suffer from depression. We are fixing these issues by having forums and including youth in the planning of events. We have a youth convention and youth synod.

Yi Min, Malaysia: Youth go to church because they are told to. They don't really engage with the message taught in the church. I think the first step is to understand youth deeper, building trust in the relationship before we make any decisions.

Yosep, Korea: Youth do not want to have Sunday service and adult Christians do not understand situations of youth. So, we who include adults and youth need to have a conversation with each other, to build up good relationships and to trust each other.

Karabo, South Africa: We are facing a decline in membership as young people migrate to charismatic churches. The passion for serving God has been lost and we feel excluded in leadership positions and decision making.

Reba, Guyana: In my context I would say



Students experience Maori culture

the problem with the youth is giving of themselves to be of use. We have been dealing with this by engaging and actively trying to bring people into the church and encouraging them to engage.

Gabriel, Bangladesh: Youth do not want to come to church. They need to be encouraged. They do not want to join church work, so they need to be well-counselled. It must be understood that the main strength of the church is youth.

Isaako, Samoa: Unemployment - many youths have no jobs, but they need money to support their families because that is the Samoan way. We serve our parents and families forever. To counter that issue we (our youth) can make and provide

education on how to spend time wisely and maybe find someone like a company or a business to form a partnership with them so that they can offer jobs to everyone.

Tetaake Kiribati: In my country most young people left the church and joined other churches. This is happening because they don't want their real faith. They just go to church because it is part of tradition so, in the end, when their friends invite them to join them, they do. However, it is important for each family and elders in churches to teach them about the church so that they will truly know what to believe in.

Worship

In early June, students attended the Manurewa Methodist Church Sunday service.

After being introduced to the congregation, the group sang a song in Maori.

One of the youth members read II Corinthians 4:13,5:1, and another read

Mark 3:20-35. The Pastor's sermon topic was, 'Who is in?' (Mk.3:33). The subtitles were: who are included and who are excluded. We must open our door for whoever to enter.

Following the sermon, we sang a hymn and concluded our worship service with the benediction. Later, we enjoyed bread and coffee.



Sunday service at Manurewa Methodist Church



Music Inspires

Te Oro, Glen Innes, is a music centre that encourages young people to express themselves through music.

The name Te Oro was gifted to the centre by Nga Paoa with the endorsement of Ngai Tai ki Tamaki and Ngā Whatua Orakei. 'Oro' is the tonal reverberation within a chamber. Maungarei - Mt Wellington, in its natural state, would contribute this low drone created by winds moving over its volcanic crater. This natural phenomenon existed before the migration of waka landing in the Tamaki Makaurau region.

Manurewa Methodist Church nourishes hungry souls

Staff and volunteers at Manurewa Methodist Parish, known as the Corner of Hope, stage a weekly morning tea for the community on Tuesdays.

Rev Vai Ngahe referred to two foundational, theological themes he laid out in this parish. "The first is hope, and the second is hospitality. Hospitality is just a concept but when you're doing it, you see how hard it is."

The regular weekly morning tea was established in response to community need, and at the heart of their giving is hospitality and sustainability. On Sunday, they provide Holy Communion, and also offer the sacrament of confirmation, and baptism for infants.



Students visit the Corner of Hope

15th Assembly Uniting Church Australia

'Abundant Grace, Liberating Hope' was the theme for the Assembly of the Uniting Church held in Melbourne in July.

President Rev Prince Devanandan, accompanied by his wife Ramani, represented the MCNZ in the Assembly.

Over a period of six days, presentations, prayer and debate focussed on a number of topics including the issue of same-gender relationships and marriage. After long discussions behind closed doors, members of the Church's national decision-making body, the Assembly, resolved to allow its ministers the freedom to conduct or to refuse to conduct same-gender marriages.

The Assembly meets triennially so the recent meeting was the first since last year's change to Australian marriage laws.

In announcing the decision, Uniting Church President Dr Deidre Palmer acknowledged the ministry and struggle of LGBTIQ people in the Uniting Church over many years, along

with those who did not support the change to the marriage policy.

"This decision follows many years of reflection, prayer and discernment, and I want to thank Assembly members for the way they have responded with grace to what is a difficult conversation for many people of faith," said Dr Palmer. "I thank you all for modelling a loving Christian community, holding together and caring for each other, across our diversity of strongly and faithfully held views."

The adopted proposal seeks to accommodate a range of views by adopting an additional statement of belief.

The existing statement of belief is that "marriage for Christians is the freely given consent and commitment in public and before God of a man and a woman to live together for life."

The new additional statement of belief says that, "marriage for Christians is the freely given consent and commitment in public and before God of two people to live together for life."



International guests with President, Secretary and Director UW

Church councils will have the right to determine whether marriage services take place on their premises.

Prince was present at the resolution to acknowledge the Aboriginal and Islander Peoples as sovereign peoples in Australia. Following consultation with working groups, an earlier proposal was amended to give an expanded definition of sovereignty as the "way in which First Peoples understand themselves to be the traditional owners and custodians" of the land. Members of the Uniting

Aboriginal and Islander Christian Congress spoke from the floor of Assembly to affirm the proposal as a way to move forward in the covenant the Uniting Church has with them.

Prince joined overseas guests on Uniting World programmes including a visit to Narana Aboriginal Cultural Centre. The centre, established to give cultural expression to the first people of the land, offers learning opportunities about life and culture and serves as a museum and an art centre. Guests also visited St Kilda 101 - The Engagement Hub, a

support service for adults living with severe and enduring mental illness.

Prince was invited by the vicar of St. Matthews Anglican Church, Ashburton, Victoria to preach and celebrate holy communion in the two morning services on Sunday 15 July.

Other major decisions included a strong statement committing the Church to repudiate all teaching and theologies that justify domestic violence and the Assembly reinforced the Church's continuing commitment to addressing climate change.

Going back to our values

LIFEWISE

turning lives around

At a hui organised at Rotorua Lakes Council in July, over 70 representatives from the Rotorua community gathered to hear from Dr Sam Tsemberis, the founder of Housing First.

Attendees included representatives from organisations as diverse as Lifewise, LinkPeople, Visions of a Helping Hand, Love Soup Rotorua, the Ministry for Social Development, Te Taumata o Ngāti Whakaue, Te Tatau o Te Arawa and Te Utuhina Manaakitanga.

Dr Tsemberis wasn't there to teach new ways to tackle homelessness. Indeed, according to Dr Tsemberis, the basic principle of Housing First is that having a home is a basic human



Dr Sam Tsemberis, wearing his new pounamu, with Rotorua community representatives outside Te Papaouru Marae, Ohinemutu, Rotorua

right. But the reason why Housing First works is because it's about engaging people in a healthy relationship.

"The principles of Housing First are not new," said Haehaetu Barrett, Lifewise Manager for Rotorua, Bay of Plenty. "It's about who we are, where we come from, delivering for our people with heart." In other words, the values of arohanui (compassion), maia (courage), whakaute (respect) and ngakau pono (integrity).

In a call-to-action to the community, Ms Barrett said, "This is our whānau out there. We know them, but we've got to establish and build trust, because trust is gone." She was referring to the findings of a survey conducted in February this year. The head count of rough sleepers in Rotorua city central revealed that out of the 48 people who were counted on the night, the majority were Māori who identified as

being from across our iwi Te Arawa. This is also evidenced nationally - Māori are overrepresented among people who experience homelessness.

"When we're looking at initiatives like Housing First, it's a totally different perspective because these people have gone through every agency that we all work for," said Ms Barrett, emphasising the one thing all agencies haven't yet done. "Let's start on something together - that's what we haven't done in the past. This gives us the opportunity, as the Rotorua community, to come together with all our skills base, all our diverse backgrounds, everything we know that is pono for our people. They deserve it."

Lifewise in Auckland delivers Housing First services in partnership with Auckland City Mission. One of the biggest contributors to the success of the programme in Auckland city centre is the involvement of people with lived experience of homelessness. "The skilled practitioners are already in the agencies," said Ms Barrett. "We need the ones who can have that

kārero. We need the ones that can say, 'Come on, get up and have a shower', and there won't be resistance."

In Rotorua, Lifewise offers mental health and addiction supported accommodation services. The recovery-focused live-in programme for adults is called Te Ara Ora, the Pathway to Wellness. This Pathway also includes Community Support Services to support residents to connect with whānau/families and their community.

"These values are actually our own values. They're the values that my mother taught me: 'Don't you walk past someone and think you're better'. Housing First is an opportunity to turn things around for them, so they're not going back to the inpatient ward, they're not going back to get arrested, they're not going back to a shelter. They're going home."

To know more about Lifewise, please visit lifewise.org.nz or search for LifewiseNZ to follow us on your favourite social media channel.



Help families live better lives

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

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Carol@MethodistAlliance.org.nz

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METHODIST ALLIANCE
NGA PURAPURA WETERIANA

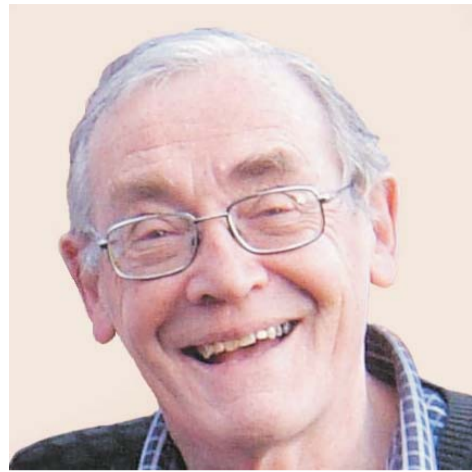
Colin Gibson on Access radio

Earlier this year John Thornley, host of the Wesley Broadway Methodist Church access radio programme, recorded discussions with Colin Gibson, Emeritus Professor University of Otago and renowned NZ hymn writer.

The three half-hour recordings can now be heard via the Access Radio on demand service.

Each programme focuses on a key theme and includes a recording of one of Colin's hymns. The themes and hymns are: Theology of the Trinity, 'Great Ring of Light'; Diversity in the Church, 'We are Many, We are One'; The Church looks Outward, 'These Hills'.

To hear the programmes, visit:



Colin Gibson

www.accessradio.org. Type 'Wesley Methodist John Thornley' in the Programme box. Recordings will be available throughout September and again in the New Year from December until mid-February when John takes a break and replays earlier programmes.

John welcomes enquiries on how churches can become part of the access or community radio networks. Email: johngill@inspire.net.nz



Ray Bowden and Viv Whimster

Celebrating 70 years of lay preaching

Viv Whimster

On Sunday 8 July, the Stokes Valley Congregation celebrated Ray Bowden's 70 years of long service as a lay preacher.

Although the presentation was a complete surprise to Ray, friends and family had made the effort to be there.

Ray felt called to lay preaching after leaving Bible class when he was superintending a large Sunday School at Petone. His minister tried to put him off when Ray discussed this call with him, but Ray was prepared to take the matter to the district superintendent

if necessary. That was the first test of his call set by this minister. The second was to send Ray back for his Bible, in the pouring rain, after he had turned up without it for his first training session.

Although he was approached to train for ordained ministry, Ray always felt his call was as a lay person. He has led worship in the Wairarapa and Wellington areas and particularly appreciated the opportunity to look after a small congregation while their minister was on holiday.

The Methodist Church is blessed by the gifts and commitment of lay preachers such as Ray.

Bible Challenge

Rosalie Sugrue

Season of creation - waters, flora, fauna, weather

September spirits are lifted by the new life and colour that spring brings to our landscape as our lectionary celebrates the Season of Creation.

With days lengthening, snow melting and rain falling we see the importance of water in the cycle of renewal and keep a wary eye on unpredictable weather. This month's Bible Challenge uses quotations relating to waters, flora, fauna and weather as experience in the Bible.

| | | |
|---|----------------------|-----------------------|
| At Elim there were 12 springs of | W _____ | (RSV or GNB) Ex 15:27 |
| By the Sea of ___ he saw 2 brothers | ___ A _____ | Mtt 4:18 |
| The 4th river [out of Eden] is the | _____ T _____ | Gen 2:14 |
| The western boundary was the ___ Sea | ___ E _____ | Nmb 34:6 |
| They were baptised by him in the River | ___ R _____ | Mk 1:5 |
| Pharaoh's chariots are sunk in the Red | ___ S _____ | Ex 15:4 |
| [In spring] The ___ appear on the earth | ___ F _____ | Sg Sol 2:12 |
| Jesus said, 'Consider the ___ of the field | ___ L _____ | Mtt 6:28 |
| I am a ___ of Sharon, a lily of the valleys | ___ O _____ | Sg Sol 2:1 |
| Instead of the briar shall come up | ___ R _____ | Is 55:13 |
| ...is to me a cluster of ___ blossoms | ___ A _____ | Sg Sol 1:14 |
| Abraham ran to the herd, and took a | ___ F _____ | Gen 18:7 |
| The mountains skipped like rams, the hills like | ___ A _____ | Ps 114:4 |
| Even a mother wolf will nurse her | ___ U _____ | Lam 4:3 |
| Like fluttering birds, like scattered | ___ N _____ | Is 16:2 |
| They are enraged, like a ___ robbed of her | ___ A _____ | 2 Sam 17:8 |
| Elijah went up by a ___ into heaven | ___ W _____ | 2 Kg 2:11 |
| It ___ for forty days and forty nights | ___ E _____ | Gen 7:12 |
| And the Lord rained ___ on the land of Egypt | ___ A _____ | Ex 9:23 |
| It will be ___ today, because the sky is red | ___ T _____ | Mtt 16:3 |
| And after the wind came an | ___ H _____ | 1 Kg 19:11 |
| Drought and ___ snatch away the snow | ___ E _____ | Job 24:19 |
| On that day there shall be neither cold nor | ___ R _____ | Zech 14:6 |

© RMS

ANSWERS: water; Great Jordan; Galilee; Euphrates; Great Jordan; Sea; flowers; lilies; rose; myrtle; herma; calf; lambs cubs; nestlings; bear; withwind; rain; hail; stormy; earthquake; heat; frost.

The politics of compassion

Professor Kevin Clements, founding chair of the National Centre for Peace and Conflict Studies at the University of Otago, encouraged a welcoming Christchurch audience to sharpen their political skills at events organised by Durham Street Methodist Church for peace week in August.

Kevin pointed out many of the challenges facing the world, like climate change, war, political corruption and negative globalisation, cannot be resolved within nation states. Consequently, he said, these dynamics are causing political pathologies like inequality, greed, fear, and deficient self-serving leadership rather than a collaborative approach to common problems.

In his evening presentation, he said the collaborative approach based on reciprocity and the golden rule had



Kevin Clements

been eclipsed by the current abuses of democracy. The 'politics of compassion' he advocates is a new paradigm based on social wellbeing rather than on economic or political criteria. Problems could be resolved non-violently, and with kindness, by leaders working in collaboration. To achieve this new paradigm, citizens need to engage in a radical critique of political processes to see how they reproduce power and privilege while identifying those who sustain the social fabric of society.

The weakest and poorest people should be at the heart of government activity, he added.

Kevin concluded his remarks by expressing concern about the current state of all democracies and pointed to the unexpected election of Alexandria Ocasio-Cortez to the US Congress as a sign of hope.

The following day, he led two workshops on non-violent tools for social transformation.



World Council of Churches 70 years on

In August the World Council of Churches (WCC) celebrated its 70th anniversary. Brian Turner of EcuAction, a Christchurch-based interchurch grouping that organises ecumenical initiatives, invited five New Zealanders who have had personal experience of the WCC to comment on their involvement.

Last month we ran responses from John Bluck and Tara Tautari. Here we share reflections from three additional NZers who have been impacted by the WCC.

Sister Elizabeth Mackie OP (Catholic)

I visited the WCC only once. I was struck by the simplicity, openness and symbolism of the chapel in the ecumenical centre. The streams of water depicted in the mosaic floor had a striking resemblance to the braided rivers of Te Waipounamu, land of my birth. The streams are distinct and separate and from time to time floods link the disparate strands into larger connected masses of water. This is a powerful image of the ecumenical movement: distinct Christian



Elizabeth Mackie

moving towards the same ocean of God's love.

The WCC has carried this vision faithfully for 70 years. It calls all of us to respect one another and our individual denominational traditions, to reverence one another and the paths on which we walk side by side, and to deepen our relationships so that we can speak and act as one in our divided world. Respect, reverence and relationship are, for me, the 3Rs of ecumenism.

I have been privileged as a Roman Catholic to enter deeply into ecumenical life through Christian World Service and through the Conference of Churches in Aotearoa NZ. The former took me into the work of churches round the world as they strive to bring peace and justice to some of the poorest and most disadvantaged communities on earth. The latter came onto the NZ scene as an extraordinarily creative gift of the Spirit, challenging us to greater inclusion, a search for consensus, a thirst for justice, especially to the indigenous people of this land, and a yearning for greater unity.

traditions, moving separately on their distinct paths, all formed through the waters of baptism, all

The Conference did not survive but the spirit lives on in this land through women and men who continue to work together as Christians for the good of all peoples and the care for all creation. Pope Francis suggests that 'unity is achieved by journeying'. When we pray together and collaborate together in proclaiming the Gospel and in the service of others, we are already united.

Rev Ray Coster (Presbyterian)

One of the real joys and privileges of my entire ministry of over 40 years has been my involvement in the ecumenical family through the WCC. If I could give any advice to a younger Christian today it would be to become involved in this wonderful movement.



Ray Coster

I have recently returned from representing the NZ member churches at the Central Committee meeting in Geneva. It was a very special and memorable celebration. There were a number of highlights such as the visit of Pope Francis. I appreciated the Holy Father's final words to us: "Dear brothers and sisters, I have desired to come here, a pilgrim in quest of unity and peace. I

thank God because here I have found you, brothers and sisters already making this same journey". Another highlight was the attendance of four members from North Korean churches.

Three words sum up the importance and the impact of the WCC ministry for me: unity, justice and peace.

At the WCC we are often reminded that as beautiful as unity is, it is not an end in itself. Ecumenism and mission are closely intertwined. The Church was given not only Good News to tell, it was given the best news to share. We do that best when we are united.

The work and influence of the WCC is wide and vast, impacting nations and peoples. It is encouraging to look back over 70 years and reflect on the profound influence of the ecumenical family around the world in matters of justice and peace. Every week the WCC is speaking for the voiceless, seeking justice

for the vulnerable and marginalised, and advocating for peace in every troubled spot on earth. It accompanies the indigenous people of the world in their quest for justice and walks with people living with disability.

In NZ we may sometimes underestimate our significance on the world stage. Many churches around the world are very grateful to the NZ churches accompanying them on their journey. This two-way blessing of church to church is something that we can rejoice in during our 70th anniversary celebrations of the WCC.

Rev Angus MacLeod (Baptist)

As I reflect on the WCC, two significant experiences come to my mind.

The first goes back to a wartime experience. I was invited to attend a Presbyterian-Methodist Young Men's Easter Camp at Waikanae in 1942. I was 16 then. One of the speakers was Rev Bob Thornley. He was described in the camp programme as 'just back from the Famous Amsterdam World Conference'. In private chats and in public speeches, Rev Bob shared his experience of the founding of the WCC. I caught the



Angus MacLeod

ecumenical vision at that time and have been a loyal supporter of the WCC ever since. My second experience happened over 30 years later. During that time I had attended numerous WCC meetings, met WCC leaders and guided staff members around the country, but it was not until 1975 that I received an invitation to attend a World Assembly. Along with other delegates, I travelled to Nairobi, Kenya for the 5th Assembly. It lasted for two and a half weeks. I attended inspiring rallies, bible studies, group discussions and was secretary of a committee. After the Assembly, I reported back to the NZ Churches: "I give this report with a deep gratitude to God for a rich experience of Christian fellowship and for the opportunity to learn afresh that Jesus Christ frees and unites".

I have attended other notable WCC meetings, but the Nairobi experience stands out in my memory. Since then I have been able to keep in touch with the fresh challenges and thinking that the WCC has brought to the new world of the 21st century.



Now that the winter scarf rush had wound down, the St Clive's Knitting Club were having to find increasingly innovative uses for their leftover wool.

GROW

Filo Tu-Faleupolu

In the book of Ecclesiastes, it states: "There is a time for everything, and a season for every activity under the heavens" (Ecclesiastes 3:1 NIV).

It speaks volumes when one reflects on the beginnings of something new and wonderful, and upon further reflection on what is now and beautiful. But it goes on further to complete this chapter by stating, "There is nothing better for a person than to enjoy their work, because that is their lot. For who can bring them to see what will happen after them?"

In August, Sinoti Samoa held its AGM at Willow Park Christian Campsite, Bucklands Beach, Auckland. For more than 20 years it has met time and time again to plant and to uproot, to

tear down and to build, to weep and to laugh, to mourn and to dance. You could feel in the air that things were coming to an end, to a stalemate that questioned, Where to now? Who will lead us from here? For many of those present, time stood still.

The young people gathered on the Thursday as a part of their Leadership Training Follow Up, which had a recap of the skills taught in March this year. The focus was to realign and remind those present of the vision, mission and strategy for the past three years, noting that leadership was more than just the title itself. Rather, participants were challenged to know, to grow, and to go. In the words of Tumema Faioso, "If you don't know, you won't grow; if we don't grow, we can't go". The challenge laid for the day was to prepare for the very first GROW Boost Service for youth



participants, including those within the Auckland and Manukau districts.

The Boost Service was a great initiative by the National Youth Liaison Officers (NYLO) who invited speakers to share in their individual GROW journeys. These included Lusua Taloafulu (NYLO), Malavai P-Misikei (New Plymouth), Faiese Brewster (Birkenhead), Filo Tu-Faleupolu (St. Marks Wesley) and Tumema Faioso (NYLO), with the great musical talents of the regional Manukau Youth Band. It was an epic evening filled with music, talent, praise and noise!

Friday and Saturday, it was 'business as usual' for the young people present. Assessing feedback from reports from around the country, focusing on the various works and projects that committees had been implementing over the past 12 months, and challenging the status quo where change was needed. The highlight for the Friday youth meeting was the election of the NYLO elect for 2018-2021, Janice Auva'a (Oratia) and Setu Pio (Hastings), two renowned leaders within the Synod. Those present were excited by the selection and look

forward to a new age and new faces to look up to over the next period.

Saturday was also an election day for the wider Samoan Synod, and it was evident in the changes made, the inclusivity of change amongst Sinoti Samoa's leadership and also the greater presence of young people within its ranks. It now stands as the challenge for the next three years that in this period there will be times to embrace and to refrain, to keep and to throw away, to search and to give up, to be silent to and to speak.

#GodRenewsOurWalk

Kidz Korna

Welcome to the September Kidz Korna!

Thanks to the children at Melville Methodist in Hamilton for sharing how they raised money for the Bible Society.

It's always good to hear how people are helping others.

It made me think about food mentioned in the Bible and I could not believe how much there was. If you google 'What foods are mentioned in the Bible' I think that you, too would be surprised.

Children Bake for Bibles

During the last school holidays the children at Melville Methodist in Hamilton, with help from church members, took part in the Bible Society Annual Bake for Bibles.

The aim was to raise money for the Bible mission in China. Members of the congregation donated both time and ingredients so all the money raised was able to be given to the project.

The Bible Society sent a pack containing cookie cutters, a presentation box, packets for the cookies plus recipes.

Everyone met at church and made the cookies, iced them and decorated them with sprinkles and chocolate hail. This was a really fun activity and a big thank you goes to the parish for their support.

The Noah's Ark Bakers



EDIBLE BIBLE CRAFTS

For your bookshelf

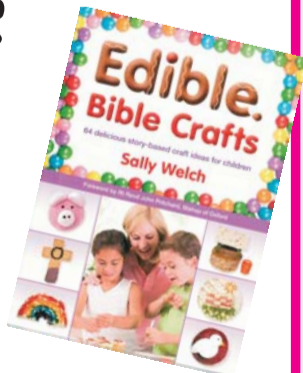
Author: Sally Welch

Publisher: The Bible Reading Fellowship

Sally Welch, in an introduction to the book, says it is intended for anyone working with children and is looking for an interesting way to share Bible stories with them.

This book certainly does that. From the sweet recipe for Joseph's coat made from a small pancake and decorated with fruit, to the flower made with a rice cake, cucumber and red and green peppers for Mother's Day, the book is full of amazing savoury and dessert ideas. Great for holiday programme times.

This book would also be great for the library - to be taken home so families could try out the recipes.



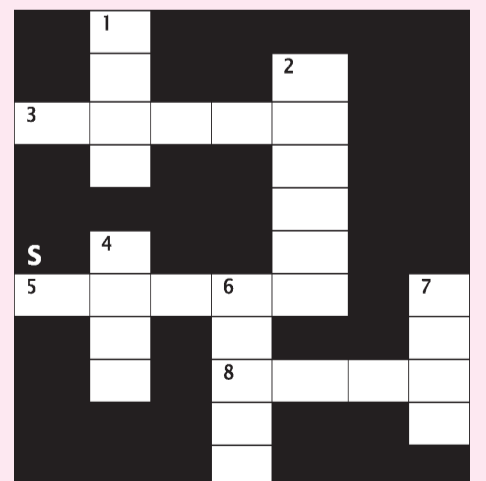
Bible Foods Crossword

ACROSS

- You use this to make bread.
- Mint and garlic are kinds of these.
- You can poach or scramble these.

DOWN

- A drink you get this from goats and cows.
- They grow in clusters on vines.
- Lamb and venison are kinds of these.
- Toast this for breakfast.
- A little boy had two of these to share.



What are the kids in your church up to?

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

Nicaraguan churches call for political solution to conflict

Christian World Service's partner, the Council of Protestant Churches (CEPAD) has written to thank New Zealanders for their prayers and support through a turbulent few months in Nicaragua.

Over 300 have been killed in protests that have often pitched government forces against its people. The opposition came from many quarters as the police brutally attacked those protesting government reforms to the pension scheme in mid-April. Disturbed by what had happened, the numbers increased and protests escalated.

Realising the level of opposition, President Daniel Ortega went on national television but did not apologise for the first killings making people angrier. By the time he backtracked on the austerity reforms, it was too late.

"CEPAD's staff raised some of their concerns about what they saw as a

deteriorating political situation with me when I visited last year," says Pauline McKay, CWS's National Director.

"CEPAD knows well the history of their country and is deeply committed to a peaceful future. The protests and the government crackdown have made it difficult for them to operate," she added.

At the end of April, Ortega announced a national dialogue mediated by the Roman Catholic Church. However, the talks were slow to start and they foundered when he would not back down. Businesses stayed closed and blockades on major roads made travel difficult.

CEPAD reported regularly and wrote with some sadness, saying staff could not visit the rural communities where they support local development initiatives like women's patio gardens and the psychosocial programme for young people supported by the Methodist and Presbyterian Women's Special Project.

Executive director Dámaris

Albuquerque asked for prayers and advocacy support. In response National Director Pauline McKay wrote to the Minister of Foreign Affairs Winston Peters. In the letter she asked him to urge the Nicaraguan government to stop the violence and uphold human rights laws.

The government crackdown on dissent has pushed around 23,000 Nicaraguans to seek safety in neighbouring Costa Rica. The United Nations Refugee agency (UNHCR) says 8,000 have already applied for asylum. The asylum seekers are staying with Nicaraguans living in the country.

CEPAD says staff are now able to visit the villages, hold the workshops rescheduled from previous months and monitor community plans. They are assessing the costs to the rural people and hope families have been able to work in their gardens and begin to implement their projects without the training programme. The radio station they run keeps many communities informed about events in other parts of the country.



Hermalinda's life has been transformed by the work of CEPAD. When she harvested her first crop of 40 avocados she gave them to her neighbours in thanks. CEPAD teaches community leaders to train and support farmers who have been allocated small parcels of land far from any services.

Give a Gift for Change



Send a Child to School in Haiti with books and wages for the teacher

www.gift.org.nz



Working for quality education in Haiti

For the young people of the small rural farmers in Belle Fontaine, there is no choice about school. It is only when their labour is essential to family survival they are allowed to miss class.

The students squeeze into their seats each day and do their best, knowing they are lucky to be at school. The lessons are often by rote and there are few books or writing materials.

Once school is over, the students burst out of the classroom ready for some fun before heading home to do their chores. Life is difficult and there is little cash. There are times of hunger when the corn on which they depend runs low.

At the end of the day, the teachers discuss the day's lessons and issues. Like most of Haiti's teachers, they have no training. They depend on visits from Joanne, the pedagogy adviser from Christian World Service's partner, Institut Culturel Karl Lévêque (ICKL), to help them out.

ICKL is the reason why the school is so strong. Invited in to help, ICKL found the community's shared priority was investment in their children. With CWS assistance, ICKL has strengthened the school by starting a successful bakery to meet some of the running costs. In Haiti, government funds only 10 percent of schools and rural areas like Belle Fontaine receive no services from government at all.

"Having lost almost everything in the 2010 earthquake, ICKL has struggled to support rural schools. Bakeries and grain

mills provide vital income, but it is the CWS support that helps fund teachers, teaching support and school equipment. These poor farming communities are desperate for a better future for their children, and your support makes that difference," says Trish Murray, International Programmes Coordinator.

The 2030 Agenda for Sustainable Development could bring significant benefits to Haiti with adequate support.

In the last 20 years school enrolment improved dramatically but with only 15% of teachers trained, high levels of poverty, and a very unstable political situation, achieving the fourth Sustainable Development Goal (SDG), Quality Education will be challenging. Primary school

enrolment reached 91% under the previous Millennium Development Goal, which aimed for universal access.

According to the United Nations, 263 million children and young people are out of school, 61 million of primary school age. In Haiti, around 25% attend secondary school and 77% are enrolled in primary school.

Under SDG 4, the world has signaled its commitment to lifelong learning for all, including literacy and numeracy and vocational training for men and women. To achieve the 11 indicators that include measuring participation, electricity and sanitation in schools, and number of teachers trained will require substantial investment and political will.

Buying 'Send a Child to School' through CWS's Gifted programme at <http://gift.org.nz/> directly supports these schools.



ON SCREEN



Interlude in Prague is a beautifully costumed examination of the distorted dimensions possible for male sexuality.

The title is clever. Interlude can reference either a musical moment or a break from the rhythm of life. Or both.

In the reality that is history, Mozart visited Prague five times, the second time in October 1787, for the opening of his opera, 'Don Giovanni'. Interlude in Prague turns the creation of the opera into an imaginative wondering: What might have led Mozart to write Don Giovanni?

The answer, directed by John Stephenson and written by Brian Ashby and Helen Clare Cromarty, is a tale both fictional and sordid. The patron of Prague's opera, Baron Saloka (James Purefoy), becomes a Don Giovanni figure with a known history of sexual assault against women.

Hence, Interlude in Prague ripples with contemporary themes, particularly the 'me too' movement. We watch women whispering, urging each other to take care not to be alone in the presence of Baron Saloka. We witness the complicity of a supporting cast of men, their compliance in abetting sexual assault.

Interlude in Prague begins with ideals more lofty. Mozart (Aneurin Barnard), grieving the death of his child, is invited to Prague to find inspiration. His

creativity is nurtured, initially in a different set of life rhythms, then in a growing infatuation with a promising opera singer, Zuzanna Lubtak (Morfydd Clark). The Interlude begins to crackle with the tension of a love triangle, between Zuzanna, Mozart and the Baron, who wishes to be patron not only of the opera, but also those who sing.

When Mozart arrives in Prague, he is told that music is a gift from God, making the world a more beautiful place. It is sound theology (pun intended), borrowing from Luther, who as theologian and prolific composer, declared that music is a divine and precious gift, to be praised and extolled before all people. The result, for Luther, was hymns like A Mighty Fortress is our God, with the affirmation of God as Helper 'amid the flood'.

It makes the morality offered by Interlude in Prague particularly jarring. On the one hand, we have Baron Saloka, with a history of seduction and a growing tendency to violence, increasingly obsessed with Zuzanna. On the other hand, Mozart is married. Hence the

A film review by Steve Taylor

climax, as one side of the love triangle is consummated (pun intended), it is, in reality, a moment of infidelity. As Mozart makes love to Zuzanna, he is betraying his marriage vows, with a girl engaged to be married to another.

The opera music generated by Mozart lacks divine beauty in any ethical sense. Instead, it arises from human passions, shaped by the dark places of distorted male sexuality. The operatic opening of Don Giovanni becomes therapy, a cathartic release of emotions, rather than a divinely inspired and transforming beauty. As a musical meditation, Interlude in Prague opens windows not onto a world made more beautiful but a society deeply entrenched in patriarchy, privilege and patronage.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of Built for change (MEDIACOM: 2016) and The Out of Bounds Church? (ZONDERVAN: 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Collision, Compromise and Conversion

*Author Gary Clover
Reviewer Peter Taylor*

I have to confess that the subject of this book (the Wesleyan Hokianga Mission 1827-1855) is not within my expertise but I came to it as an interested amateur.

Many years ago I read George Laurenson's book Te Hahi Weteriana, which in part covered some of the same material. However this book has much more detail and like all good histories, tries to interpret the facts.

Gary is thorough and at times I felt a bit bogged down, but not put off. I came away from the book as one who grasped much of what truly went on in the early Māori mission work from a pakeha missionary perspective. It would have been interesting to have seen the work through the eyes of the non-missionary pakeha as there was a lack of Māori perspective. Having said and acknowledged that, Gary does tell a detailed story.

The title of the book says it all:

1 - There was collision.

When European missionaries entered Aotearoa it was with the express idea of "storming the 'strongholds' of 'the dark night of heathenism'" (page 356), betraying a belief in racial and cultural superiority, which still affects us today. There was a collision following language misinterpretation, and aspects of culture, such as Sabbath observance, and the strange idea, in Māori eyes, of paying for religion.

2 - There was compromise.

Gary emphasises how much early

missionary work focussed on material and practical matters such as farming land and building houses, and less on evangelism. Some missionaries became almost more Māori than European. Some Māori compromised by competing to improve their mana with a resident missionary, and in the process absorbing aspects of European culture.

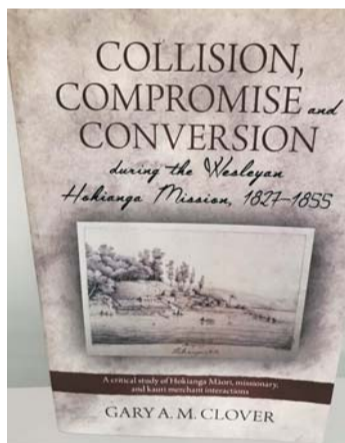
3 - But was there conversion?

This all depends upon what you mean, and Gary is careful to give us some insight into the breadth of this category. There were changes in Māori, including absorption of technology, adoption of some

Christian concepts, including baptism, but how much was this conversion?

In places where conversion was more obvious and wholesale, such as in Africa, this usually followed the destruction of the local culture, especially so for the slaves who crossed the Atlantic. Aotearoa showed a different form and context of conversion, which led to radically different outcomes, and was more like St Paul's experience in Athens in Acts 17. In many ways the somewhat ambivalence of Māori towards pakeha religion is a commentary on the more political story following the Treaty of Waitangi and its subsequent betrayal by the Crown.

This is a book worth reading even by the interested amateur not just for the story it tells, but also as an example of the difficulties (impossibility?) of sharing a faith without imposing a culture. St Paul's approach in 1 Corinthians 9.19-23, of compromise in the face of a different culture, is one that few missionaries, including those in the Hokianga, have found easy.



A Thinker's Guide to Sin

Editor Neil Darragh Talking about wrongdoing today.

*Auckland: Accent Publications 2010
228 pages*

Reviewer John Meredith

Earlier this year Australian rugby player, Israel Folau, told those he identified as sinners to repent or they would end up in hell. He was supported by Bishop Brian Tamaki of Destiny Church who claimed that the Bible teaches hell is a possibility for anyone who doesn't repent.

This kind of biblical interpretation is open to question. The concept of sin and punishment is something regarded as increasingly repugnant. For those who believe the Christian gospel is based on the grace of God, it is a slur on God's character.

A thinker's guide to sin contains contributions from twenty-four different New Zealand writers. In the prologue, editor Neil Darragh states that one of the objectives of the book is to revise or eliminate dysfunctional understandings of sin and propose ways for talking about it that are more suitable for living well in the contemporary world.

Material in the book is gathered under four broad headings:

1. Contemporary shifts in understanding sin. The word 'sin' tends to carry religious connotations of an individual offence against God. This inevitably raises questions of personal morality. Context and changing social conditions, however, mean that sin cannot be regarded as fixed and unchanging. There is a need to move away from a condemnatory culture of blame, guilt and fear.

2. The roots of sin and wrongdoing. Key

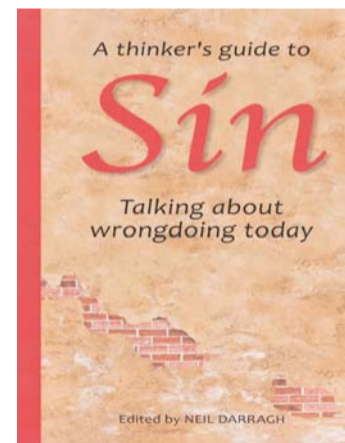
elements of sin include betrayal of trust, relational rupture and heedlessness of others, acting as if life can be valued purely in monetary terms (which is a modern form of idolatry) and the cloaking of violence and revenge in the mantle of justice. (Think here of war and criminal punishment).

3. The grey boundaries of sin and wrongdoing. 'Grey' suggests the boundaries may be indeterminate. Anger, for example, may be destructive, but may also motivate action for change. While in democratic society laws are ostensibly to protect people and property these laws may also reflect communal prejudice.

4. Naming the new sins. While the church has often been narrowly

preoccupied with personal actions believed to offend God, there is a new appreciation of sin created by the structures and prevailing attitudes of society. In the 21st century this includes lack of respect for earth, climate change and the disempowerment of people. Feminism has provided a new perspective on women's selfhood repressed by dominant patriarchy. Blame is seen as contributing to broken relationships, but Trish McBride makes the observation that forgiveness is not healing when it overlooks or minimises wrongdoing, the abuse of another's integrity or means accepting oppression or being reconciled to crimes committed.

Neil Darragh concludes that the shift of attention from personal to structural sins does not mean that old personal sins have disappeared; but it does mean there needs to be greater focus on the context that contributes to gender discrimination, environmental destruction and the ways in which older generations dominate the young. As the title suggests, this book contains much to stimulate thinking.



LOOKING BACK

Helen Laurenson, President Wesley Historical Society NZ

The passing of the Auckland Methodist Archives

The front page of Touchstone's last issue featured the new Methodist Church of New Zealand Archives, Kei Muri Māpara, ceremonially opened in Christchurch on 16 August. We are delighted that there is now a safe home for the records.

Thankfully, the Methodist Church of New Zealand, Te Hahi Weteriana has moved on from the days when as one noted church historian wrote: 'the attitude of the [Methodist] Church as a whole (as illustrated at Conference) was not supportive of the study of history, nor of the importance of maintaining archival records'. MCNZ archival records are now valued and appreciated. Accommodated in a purpose-built home, cared for and preserved to maintain their physical condition, integrity and accessibility, they are an important resource for the church.

We acknowledge, however, the invaluable presence and

contribution of the former Auckland Methodist Archives at 409 Great South Road, Penrose, Auckland where shelving units are now emptied and filing cabinets gone. We pay tribute to the archivists and their volunteer assistants who generously gave their time to the multitude of never-ending tasks of sorting and accessioning, recording and indexing the boxes of books and papers brought for safe keeping by Methodist churches in the Auckland, Northland and Waikato districts.

The Auckland Archives were not always located at the Penrose building, nor did they even exist until the 1980s. In the 1982 Annual Conference records, the Wesley Historical Society offered support to the 'Custodian of Early Church Records' (ie the Connexional Secretary) in efforts to set up a Methodist Archive in Auckland. With the enthusiasm and guidance of the Society's chairman Rev George Carter, the Auckland Regional Archive was established in 'Hames House', Turner Street, from 1984.

Following the 1986 lease of the



The Auckland Methodist Archives team in 2000 (left to right): Hazel Simpkin, Verna Mossong, Jill Weeks, Dave Roberts and Ngaire Silvester

Prince Albert College site, including the Turner Street property, the Church offices moved for a few months to Nelson Street and then for several years to Kingdon Street, Newmarket.

It wasn't until 1992 that the Auckland Archives finally found a home at 409 Great South Road. Purchased in December 1991, the building was modified to suit the Methodist Church's needs, including those of the archives. Old records stored in Pitt Street Church's Bicentenary building were retrieved, and copies of some historic records held in the Connexional Office at Christchurch were sent north.

Parishes throughout Auckland and Northland districts were encouraged to lodge their historic records at the new regional archives where they were available to local researchers.

George's death in October 1990 meant that as Archivist, he did not see the final move to the new premises. Verna Mossong filed her first report in September 1990 and her appointment as archivist was confirmed in 1992. Verna brought her passionate interest in genealogy to the position as well as her research skills and her wide experience of Methodism.

After 2000, with Verna no longer able to continue, Jill (Joan) Weeks led the archives team with warmth and kindness, providing helpful advice. Like Verna, Jill was a friend, support and mentor to many, and always a welcoming presence until her retirement in February 2012. Cynthia McKenzie, a trained librarian, then took over from November 2012 and archives have been in her capable hands until the recent closure. Cynthia and assistant David Hoggard dealt with the formidable task of sorting and packing the mass of material for transport to Christchurch.

With its closure, we acknowledge the important role the Auckland Archives played for more than three decades. We would particularly remember with gratitude the staff and volunteers including Rev Doug Burt, Diana Roberts, John Boniface and so many others who gave enthusiastic, dedicated service through the years. The Auckland Methodist Archives have themselves been archived. They will continue to contribute their rich store of information in their new home.

Unsung Methodists

Donald Phillipps

Preparing for Change

In the foyer of the old Trinity College several memorial plaques were affixed to the wall. One commemorated the life of Aldwyn (Wyn) Gordon, a former theological student and minister of the church. The centenary of his death, from wounds received in action in the area around Bapaume in northern France, occurred a few days ago. The wording on the plaque was carefully chosen, and a line from Milton was used. It has remained with me ever since I first saw it: 'Triumphing over death, and chance, and thee, O Time'.

Aldwyn Remington Gordon was born at St Leonard's, Dunedin in 1890, the son of Robert Nanton and Margaret Gordon. Robert was a member of the staff of the United States Steamship

Company and both parents were active in the Central Mission and in the Woodhaugh congregation. Aldwyn was educated at primary schools around Dunedin and at Otago Boys' High School. He was 'designed for the legal profession' and for four years worked for Adams Bros, solicitors. He had become involved with Trinity church congregation and was deeply influenced by Paul Fairclough, a man notable for his pulpit ministry. Aldwyn became a Sunday School teacher and local preacher, and candidated from this church in 1912. He became a student at Dunholme, the old Theological Institution in Auckland, and at both Otago and Auckland University Colleges pursued his studies, completing his BA in 1914 and his MA a year later.

At the end of 1914, he acted as supply at Wanganui for HL Blamires, one of the first two Methodist chaplains to go overseas. On the completion of his studies in 1915 he was placed on probation at Glenaven (Dundas St) in Dunedin. He very soon answered the call to serve

and enlisted as a foot soldier, not a chaplain, going overseas with the 7th Reinforcements in October of that year. He served with the NZ Rifle Brigade, and saw service in Egypt and then in France from 1916. Early in 1918, he was sent to England for an Officer Training Course, and returned to France as a Lieutenant mid-year. His death in late August thus occurred less than three months before the final Armistice in November.

Aldwyn was clearly a man of exceptional promise. The New Zealand Methodist Times devoted a page to tributes to him, from Samuel Griffith, the District Chairman, William Slade, a contemporary student and close friend, and the Dunedin Quarterly Meeting. There were also extracts from a letter recently written to his family. It is from these latter sources that come some challenging words.

He had become an infantryman because that was where duty called him. The centenary of WW1 has given rise to an outpouring of rhetoric on the subject of self-sacrifice and

Aldwyn Remington Gordon 1890-1918



Aldwyn Gordon

heroism, and those who served and suffered under fire deserve to be honoured. But their choice to serve was often made on the simple basis that their country deserved their duty. Not long before his death, Aldwyn had described these last three years as 'his happiest, and he would not have missed them for anything'. He had no reason to question his decision to serve in the ranks.

In the company of his comrades he, as someone of more than average intelligence and sensitivity, recognized that the

future of NZ was being shaped by the men alongside whom he was fighting. In a letter home, written in July, he expressed his deep concern that his church was not looking ahead to this new world. 'The men who are away here now are the men who are to have the greatest say in the NZ of the future. Consequently they must be looked after now, and that is what our church is not doing.' Aldwyn was concerned that the 1918 Conference had not taken steps to send more young ministers to the front lines as chaplains. Their presence was needed, and their experience would be invaluable in transforming post-war society.

Aldwyn Remington Gordon died of wounds at Beauregarde Dovecote on 26 August 1918, and was buried at the Bagneux British Cemetery, Gezaincourt. The day before, Reginald Arthur Edward Briggs, a former Home Missionary from North Otago and serving in the NZ Medical Corps in the same region, also died of his wounds. These were men who had the future of the church in their hands. So do we.



O le aso lenei na faia e leova tatou te olioli ma fiafia i ai

O le sini lea na lilifa iai le tofa a le afioga i le tama'ita'i Sea o le Sinoti Samoa le susuga ia Suiva'aia Te'o e ta'ialaina ai le fonotaga Fa'aletausaga a le Sinoti 2018.

La lea ua ma'alo le i'uofe, ua tuta fo'i le sa o le laulau-a-fono e pei o le Sa o le aiga malos; ina ua tini-ta'ua le fa'amoemoe sa lupe o le Sinoti Samoa e pei ona usuia ai lana fonotaga fa'aletausaga mai le aso Tofi aso o 9 o Aukuso ae tapunia i le aso Sa aso 12 o Aukuso.

O le aso Tofi sa fa'ataunu'uina ai le Sinoti a le aufaigaluega, sa amata ai fo'i ma fonotaga ae maise o polokalama a le Tupulaga i le ta'ita'iga a le NYLO. O le aso na soso'o ai na feagai ai nisi o Komiti ese'ese o le Sinoti ma ana fonotaga, tainane o le fonotaga a le Komiti Fa'afaoe a le Mafutaga Tama'ita'i o le Sinoti Samoa sa fa'afaoe e le afioga i le Peresetene faletua ia Leotele Aumau, le tausi ia Suluama Auola o le Fofoga o le Mafutaga ma le Teuolua le Tausi ia Tuitui Faleao Salevao.

E tusa ai ma masaniga a le Sinoti Samoa, o le aso Faraile na tatala aloaia ai le Fono i le faigalotu sa ta'ita'ina lava e le afioga i le Sea ae lagolagosua le Mafutaga Failauga o le Itumalo Aukilani. Sa saunia e le Mafutaga Failauga Itumalo Aukilani pesepesega ma fa'aevagelia e tulitatao ai le Sini o lo'o taula iai fa'amoemoe o le Fono o lenei tausaga.

Sa lalaga ai i totonu o lea lava sauniga amata se vaega fa'apitoa e tomanatu ai le Sinoti i le soifua o nisi o tama ma tina ua fa'amanavaina e le Atua a latou feau ma galuega. O i latou ua maliliu talu mai le Sinoti 2017 seia o'o mai lenei Sinoti:

Itumalo Aukilani - Aliitasi Foisa (Birkenhead), Peseta Ron Collinette (Birkenhead), Ana Mele Brewster (Birkenhead), Feo Isaako Fa'afouina Matatia (Panmure), Ufie Poiwa Matautia (Waterview), Levaea Uiili (Ponsonby), Suefuaina Filipino Mulitalo (Birkenhead). **Itumalo Manukau**: Akaka Atoni Alaেলা Thomson (Papakura), Lau Urima Semisi Tyrell (St Paul Otara), Fa'ato'a Omeka Tulaga (Mangere Central), Su'a Fualau Tupu (Papatoetoe). **Itumalo Uelegitone**: Moafagatau Silika Tuifao Tautai-Lologa (Crossway Masterton). O le sa'i a Tavita, :E! ua maliliu toa ua ma'umau aupega o le taua" o lo'o atagia ai lagona o le Sinoti Samoa i le soifua tautua lotu, ma le soifua galulue o nei auauna. Tofafa ia outou i le tu'ugamau ma le mautinoa e taufagu mai Keriso i lona toe afio mai.

O le aso To'ona'i na feagai ai le

Sinoti ma lana fonotaga, soalaupule ai mataupu aua se lumana'i o le Sinoti Samoa.

Upu a le Tusi "O le tama poto e fiafia ai lona tama..." O le lagona olioli fo'i lea sa i le Sinoti Samoa ina ua ripotia mai Itumalo ma aulotu nisi o alo ma fanau ua fa'amanuaina e ala i a'oa'oga ma ululuga ma Iunivesite ae tainane o matati'a e ala i galuega. O la le Faisalamo o outou lava o u e u'u i le lima o le toa, malo saili malo, fa'afetai fa'aeaea aiga ma le Sinoti Samoa.

Achievements 2017/2018

Auckland: Lise Valerie Oloi: Bachelor of Arts in Social Science/Public Health Studies

Presley Tufuga: Rugby Contract in South Island.

Janice Auva'a: MCNZ youth rep to Thailand

Hawkes Bay: Sali Paulo: Bachelor of Arts in Education and Pacific Studies

Uilisona Tanielu: Graduate of the Royal New Zealand Police College

Selesa Skelton: Bachelor of Nursing

Manukau: Mecham Smalley: Bachelor in Creative Enterprise

Eric Vatau: Diploma in Travel and Tourism

Iloga Panoa: Postgraduate Diploma in Forensic Science

Akala Alaেলা: Bachelor in Nursing

Philomena Petaia: Bachelor in Nursing

Wellington: Toaga Alefosio: Postgraduate Pacific Studies

O le Fonotaga o le Aso To'ona'i na filifilia ai le Ofisa fou o le Sinoti Samoa mo le isi tolu tausaga, tainane o nisi o Komiti ma le NYLO mo le ta'itaiina o galuega a le Tupulaga. Ma ua tasi ai le fa'afitiga a le Sinoti toe tu'uina atu le fa'atuatua i le tama'ita'i faifeau ia Suiva'aia Te'o e Tagaloatusi e ala i le tofi Sea o le Sinoti. O le afioga ia Toleafoa Tuimauga mai le Matagaluega i Panmure ua tofia i le tofi Failautusi; ina ua mae'a nofoaiga e lua a le fetalaiga ia Itamua Mataiva Robertson. Ua toe tofia le afioga ia Tuatagaloa Saunoa Tulou mo le isi tolu tausaga i le tofi Teuolua.

O le susuga i le ali'i Leoleo ia Setu Pio mai Hawkesbay ma le tama'ita'i ia Janice Auva'a mai Oratia Aukilani ua tofia e fai ma Ta'ita'i Tupulaga.

Tapunia lea o le Fono a le Sinoti i lenei tauaga i le sauniga lotu o le Aso Sa, sa ta'ita'iina e le Sea o le Sinoti a o le fetalaiga ia Itamua Mataiva Robertson sa lauga. O le susuga ia Mataafa Sione sa fai ma sui o le Sinoti Samoa e



Itumalo Aukilani Lay Preachers Association during the official opening of synod.



fa'aleoina le agaga fa'afetai o le Sinoti e tusa o taualumaga o le fono, tainane o se fa'afetai fa'apitoa a le Sinoti mo le fetailaga ia Itamua o le sa tu mai i le tofi Failautusi o le Sinoti i le tele o tausaga. Sa fa'ailoa le agaga fa'afetai o le Sioti e ala i faiga meaalofo mo le tofi, tainane le Sea o le Sinoti.

Momoli ai le agaga fa'afetai ma le fa'amalo i lau afioga i le Sea ma lou laulau-a-fono e tusa ai ma le fa'afaoeina o le fono. Malo papale, fa'afetai fa'atoatoa ua taunu'u upu a le Tuitoga ia Tuna ma Fata "se ua malie toa tau ua malo le tau..." a o upu o le ta'aseu a ali'i "Ua se togi lau seu ua lagatila, ua e fa'apulou le tualima ua malo fai o le faiva". Ua matamatanonofo le Sinoti i faiva alofiaao o lau afioga i le Sea ma lou laulau-a-fono i le fa'afaoeina o fonotaga.



The A Team Itamua M Robertson (Sinoti Secretary), Rev Suiva'aia Te'o (Sinoti Superintendent), Tuatagaloa S Tulou (Treasurer)



Rev Suiva'aia Te'o Sinoti Samoa's Superintendent leading opening service for Synod 2018

Na Vula i Vavakada - Seviteba

The reflections for this month are based on the cycle of seasons in our Fijian calendar.

September in that context is known as the Month of VAVAKADA. Vavakada is illustrated in the second image which depicts the supporting of the germinated yams seedlings into a structure that will enable stability in their growth towards maturity.

In that contextual framework, our forefathers worked out their seasons with nature especially with their garden (were). In the VAVAKADA context, we are asking questions. What are the seeds in our were that need the divine structure so that the germination of the seeds are fully supported into the plants maturity stage. The seed is the gospel of Jesus Christ growing into maturity in the Wasewase garden.

E na noda i vola ni vula vakaviti e sa tekivu oqo na vula I vavakada. Na vavakada na cakacaka ena loma ni were ni uvi, me ra vavakada-taki na uvi ni ra sa kadre me ra rawa ni bula vinaka ka ra samaki vinaka me yacova nai vula matua. E dua na cakacaka bibi ena loma ni were, ni sa raici ni sa kadre nai tei, edau vakamareqeti na kena vavakadataki.. E ra raica talega na qase ni tadu lesu mai ena nodra delani yavu na dilio ni oti na nodra laki vakasucu ki vanua tani. Veitou mai mai Babasiga sa gauna talega ni tei na kawai. Ni oti na vula I vavakada sa tekivu me golevi na veika e tiko mai na wasawasa kei na kena yau bula eso.

Ia e dua na taro sa tarogi tiko mai ena loma ni lekutu kei Waikato/Waiariki se cava sara mada nai tei vinaka sa kadre me rawa ni vakada-taki ena loma ni vula oqo. Me vukeya na kena qaravi vinaka na taro oqo, au nanuma lesu na nonai vakasala na Qase Levu Vakacegu, Nai Talatala Ilaitia Sevati Tuwere, "Me maroiroi na kosipeli nei Jisu Karisito ena vanua vou oqo e Aotearoa". Oqo nai lewe ni noda valevale ena loma ni noda were vou oqo e Aotearoa.

Na cava sara ma da na kosipeli oqo?

Na kosipeli[gospel] sai koya nai tukutuku vinaka. Nai tukutuku



The month of September is known in our Fijian calendar as the Month of the Vavakada. The yam seedlings germinate, and the gardener props up the seedlings with a stick to support growth in the garden.



vinaka ni nona sa golevi keda mai na tamata na kosipeli ni nona veivakacokotaki na Kalou kei na nona matanitu. E vakavotukanataka na kena cakacaka na soli bula ko Jisu na Luve ni Kalou, Na Karisito[Christ] Nai Lumuti. [Marika 1:14-15]. Na Matanitu ni Kalou sai koya na nona tiko kei na nona veiliutaki ni Yalo ni Kalou ena nona Matanitu se vuravura e veiliutaki kina ko koya. E cavuta toka na kosipeli nei Luke ni sa tei vinaka toka e na lomamudou na matanitu oqo. Sa kenai yau talei na yalododonu, na vakacegu ni

kalou kei na reki ena yalo tabu.[Luke 17:20-21, Roma 14:17].

E loma ni matanitu ni Kalou e cavuta tiko na kosipeli ni sala duadua ga e rawati sai koya na veivutuni ni bula kei na vakabauti nai tukutuku ni nona golevi keda mai ko Jisu. "E so vei ira era sa ciqomi koya ka vakabauti koya; sa solia kina vei ira o koya na dodonu me ra yaco rawa me ra luve ni Kalou".[Joni1:12]. E na bula ni vakabauta dina, e basika ena delani yalo malumalumu kei na veivutuni. Na yalo malumalumu sai koya na noda rawani rogoca

ka ciqoma na nona veisereki kei na veivakabulai ni Kalou. Ni da rogoca ka vakabauta na kosipeli oqo, sai koya oqori na sala e gadreva na Kalou me noda ka cavuti vinaka vei Nikotimo[Joni 3] ni dodonu " mo sucu tale" vakayalo ka vakayago. E vakavou ni vakasama kei na bula, ka da vakatara me cakava na lomani Kalou ena noda bula, vuvale kei na lotu e da lewena.

Oqo nai tei ka kosipeli vinaka ena loma ni vula oqo. Me mai tei ena lomada kei na noda loma ni vuvale e Aotearoa,na kosipeli ni veivinakati, na veivakaduavatataki ena loma

matanitu oqo, kei na noda toki taki mai ena tai ni bula e butobuto kina nona veivakararamataki na luve ni Kalou ena loma ni nona matanitu.

E tei vakacava na tei oqo e lomada?

Nai matai me da ciqoma ni tei ena vuni yaloda. Sa rui bibi oqo baleta ni solisoli mai lagi ena vuku ni nona yaloloma na Kalou. Joni3:16 Ni sa lomani ira na kai vuravura vakaoqo na Kalou sa solia na luvena edua ga ka sa vakatubura me ra kakua ni rusa ko ira vakayadua era sa vakabauta koya ia me nodra ga na bulatawa mudu. E ka taucoko na loloma soli bula, e golevi keda mai na luve ni Kalou, e mai solia na nona bula, ka mate, ka tucake tale meda rawata kina na tei e solia na bula e taucoko ka vakaoti na nona cakacaka e lomada.

Ni mai maroro ena kena valevale dina me vaka era dau cakava ko ira na tukada, e mai maroro ka teivaki ena kena gauna ka sa yaco mai na gauna oqo me mai vakada-vi me rawa na tubu vinaka na e loma ni noda were. E cavuta kina toka o Joni 10:10 Ia au sa lako mai me rawa na bula ia me rawa vakalevu sara. Na noda were se bula ni vakadavi vinaka e na vakalewe ka matua vinaka baleta ni sa tei vaka na Kalou e lomada ka na yavavala vinaka toka na yalo ni Kalou me yacova nai vula matumatua.

E ka vakalou na tei oqo baleta ni toka kina na nona I naki kei na nona veiceguvi na Kalou.

Sa tavuki tale oqo na draki e Aotearoa, sa siro sobu vakamalua na draki batabata ka sa tekivu me sa katakata vinaka tale mai na draki, sa nuitaki ni na vakadavi- vinaka nai tei ni yabaki ena loma ni noda vuvale kei na lotu me rawa ni yacovi vinaka na vula I matua. Ni da lesuva tale nai vakasala taumada, esa bibi dina na kena maroro vinaka nai tei ka loloma taki mai vei keda ka mai cakacaka taka na luveni Kalou ko Jisu na Karisito. Na kosipeli sai koya na nona bula kei na tukutuku vinaka kei Jisu na Karisito. Nai tukutuku bula oqo e ceuti toka ena nona dra ni veiyalayalati vou ka toqai vinaka ena nona matanitu. Me maroro na kosipeli oqo e lomada ka teivaki ena loma ni were ni Wasewase ko Viti e Aotearoa.

Tokangaekinga To'utupu Mo e Famili Mindful Youth and Family



Ko e fanau 'oku nau kau mai ki he po ako 'a e Talasiti To'utupu Tonga.

By 'Ikilifi Pope

'Oku 'i ai 'a e mahu'inga ke toe tokanga ange 'a e Siasii mo e komunitii ki he malu mo e hao 'a e fanau to'utupuú Ko e taha foki ia he fekau kuo tuku mai mei he kouotineita 'a Otago mo Southland ki he 'aho fakamanatu 'o e taonakita 'a ia ko e 'aho 10 'o Sepitemá ni.

Ko e siate pe kaveinga 'oku nau taukave'if , ko e ngaue fakataha ke malu'i 'a e taonakita". Ko e fekau ko iaá 'oku 'i ai 'a e 'amanakii , mahu'inga 'o e fekau'aki mo e kaunga fonongaá, founa te tau ala tokoni'aki ke fakahaofi 'a e tokotaha kehe, pea pehē ki he kakai 'oku nau faingata'a'ia pea fiema'u 'a e tokonii ke fakapapau'i 'oku nau malu.

'Oku pehē foki 'e he fakamatala ko iaá, ko e 606 matamata ko e taonakita 'i he ta'u kuo 'osii 'o fakatatau ki he fakamatala 'a e kolonaá. Ko e tokolahi taha eni kuo lekooti 'i Nu'u Sila ni. 'I he taimi tatau 'oku 'i ai 'a e ngaahi naunau pea mo e ngaahi 'ulungaanga 'oku fiema'u ia ke tau fakahoko 'a ia 'oku kau 'a e poto he fanongoó, toutou talanoa mo e fanauúpea mo lava ke 'ilo'i 'a e ngaahi faka'ilonga 'oku ne fakatupu 'a e taonakitaá. 'I he taimi tatau pē 'oku 'i ai 'etau ngaahi kulupu 'oku nau ngaue ki he taonakitaá, familii pea mo e to'utupuúfoki. 'Oku kau ai 'a e Siaola, Toko pea pehē ki he Talasiti To'utupu Tonga.

Ko e taha 'o e ngaahi kī tefitoóko e pau ke 'i ai ha tau taimi lahi 'o kitautolu e matu'aá pea mo 'etau fanauúko'e'uhii ka tau lava ke 'ilo'i 'a e ngaahi me'a 'oku

hoko kia kinautoluú Ko e taha 'a e 'uhinga 'oku si'isi'i ai 'a hotau taimi mo e fanauu koe'uhii ko e lahi 'o e femo'uekinaá pea mo e ngaahi fatongiaá. 'E 'i ai pe foki 'a hono mo'oni he taumaiaá 'e lava ke li'aki 'a e ngaue pea pehē ki he ngaahi fatongia mahu'ingaá. Ka ko e sino e me'a ke tau manatu'ii 'oku mahu'inga pe ke 'i ai ha tau taimi 'o kitautolu ia mo e fanauúhe kapau 'e 'ikai ko kitautolu pe te tau inu 'a hono faingata'aá.

Ko e taha 'a e founa 'e ala fai ai ha tokoni ko e feinga 'a e siasii ke toe fakalalaka ange 'enau founa

tokangaekinga 'o e fanauú/to'utupu pea nau ngaue'aki ha ngaahi polokalama 'e tokoni ke solova 'a e palopalemaá. Ko e taimi foki ia 'e taha kuo lahi e ngaahi palopalema fo'ou ia kuo fepaki mo 'etau fanau pe fetaulaki mo kinautolu 'o fakatatau ki he 'ataakai 'o e 'aho ni ka 'oku te'eki ke lava ia 'e kitautolu ke fakanaunau'i 'etau fanauú ke nau lava 'o mateuteu ke fehangaangai mo e palopalemaá.

Ko e ngaahi feitu'u eni 'e lava 'o ma'u ai mei ha tokoni ki ha taha 'oku ne faingata'a'ia pea ne loto ke fakalave'i ia pe taonakita.

LIFELINE
0800 543 354 or (09) 5222 999
within Auckland

YOUTHLINE
0800 376 633, text 234, email
talk@youthline.co.nz or online chat

SAMARITANS
0800 726 666

DEPRESSION HELPLINE
0800 111 757

SUICIDE CRISIS HELPLINE
0508 828 865 (0508 TAUTOKO)



Ko e ni'ihni eni 'o e fanau mei he polokalama Familii Lelei 'a ia 'oku fakalele 'e he Siaola.

FAKALOTOFALE'IA

Fa'u 'e 'Ikilifi Pope

Ko e Ha'a Fafine Taki Ngāue Siasii *Women in the Ministerial Leadership*

Himi:

'E hiva kau fefine, kuo molumalu'ia

'A homou fa'ahingá na, na'e holo lalo'ia

Ho mou vaha'anga ngataé na, mou tauhi pe ke ma'u

Na'a fili ha mou taha, ke fa'ē ki ha hau.

Ko e mahina ni 'oku taku ko e mahina ia 'o e hou'eiki fafineé. Ko hono 'uhingaá mahalo ko e mahina eni 'oku fai ai 'enau taliuií 'a ia 'oku 'iloa ko e Taliui Sepitemaá. 'I he a'u mai ki he mahina ni 'oku teuteu e fefine kotoa 'o e siasii ke nau kau atu ke tali honau ui'i he taliuií . '

Oku fakamānafa pea 'oku kelesi'ia ai e ngaahi familii 'o tautautefito kia kinautolu 'oku 'i ai ha'a nau toulekeleka 'i honau ngaahi 'apif . Ko e a'u 'a ha fine'eiki ta'u motu'a ki he taliui Sepitemaá ko e fu'u koloa lahi ia ki he famili ko iaá.

'Okúou fie ng āue'aki 'a e fakakaukau ko iaá ki he

teuteu atu 'a e konifelenisií ke fakanofu ha ongo fa'ē ke na tatakai 'a e siasii he ta'u 'e ua ko eni ka hoko maií . Ko e fuofua taimi eni ke fili ai ha ongo fafine ke hoko ko e palesiteni mo tokoni palesiteni he taimi tatau pē. Na'e 'osi hoko pē ha kau fafine 'i he kuohilií ke palesiteni mo tokoni palesiteni. Ka 'oku fakahisitolia eni he 'oku fili 'a e ongo lakanga 'o e palesiteni mo e tokonii ki ha fefine lōua. Ko e fakakoloa pea fakamafana ke hoko ha me'a pehē 'i he hisitolia 'o e siasii .

'I he himi 641 'oku lave ai ki he hou'eiki fāfineé mo e mahu'inga ke tauhi honau vaha'a ngatae pea pehē ki honau fatongiaá koe'uhii na'a 'i ai ha taimi kuo fili kinautolu ki ha fatongia 'oku toe lahi mo mamafa angeé 'o hangē ko ia kuo fili ki ai 'a Setaita Kihahoi-Veikune pea mo Nicola Grundy. 'I he tu'unga taki 'o e hou'eiki fafineé 'oku kehe pe 'a honau ivi pe mafai pea mo e founa 'oku nau ngaue'akií .

'Oku tau fakatauange ke ma'u 'e he ongo taki ni ha ta'u ngāue lelei 'i he kaha'uú. Pea 'ikai ko ia pē kae hoko foki hona taimi 'i he fatongia ni ko e tapuaki ia ki he ngaue 'a e siasii .



Ko e palesiteni fili, Setaita Kinahoi-Veikune pea mo e palesiteni tokoni, Nicola Grundy. 'E fai hona fakanofu he konifelenisi 'i he uike faka'osi 'o e mahina ni 'i he konifelenisi 'a e Siasi 'oku 'amanaki ke fakahoko 'i Christchurch.

Lalanga Fakataha Kitautolu Ongoonga Mo'ui *Weaving us together to proclaim life*

By 'Ikilifi Pope

'E hoko 'a e konifelenisií , he faka'osinga 'o e mahina ni ko e hisitolia, he ko e fuofua fakahoko ia ha ongo fāfine ki he lakanga palesitenií pea mo e tokonií .

'I he lakanga palesiteni, 'e fakanofu ki ai 'a Setaita Kinahoi-Veikune pea ko Nicola Teague Grundy ki he lakanga tokoni palesitenií . 'E toe tanaki atu ki he hisitolia ni ko Setaita 'a e fuofua Tonga pea mo e fefine mei he Pasifiki ke fakanofu ki he lakanga palesitenií . Kuo fokotu'u leva 'ena siate folau ki he ta'u 'e ua ka hoko maii 'a ia ko e "Weaving us together to proclaim life pe ko e "lalanga fakataha kitautolu ke tau ongoonga 'a e mo'ui". 'A ia 'oku na faka'amua 'a e siate folau ni ke faka'ai'ai pea ke uki 'a e ngaahi kupu kehekehe 'o e siasii ke nau fekau'aki pea ke nau toe femahino'aki ange neongo 'enau kehekeheé. 'Oku na faka'amua

ke fakamahino ko e siasii ko e famili pe 'e taha neongo 'a e ngaahi kehekeheé. Ko e kaveinga ko 'enií 'oku tui 'a e ongo palesitenií 'e tupulekina pea faifua he ta'u 'e ua ko eni ka hokoó.

'Oku 'amanaki foki 'a Setaita ke māvahe fakataimi mei hono lakanga ko e talekitaá kae hoko atu 'ene teuteu ki hono fakanofu. Pea 'i he taimi tatau pē 'e hoko 'a Siosifa Pole ko e talekita le'ole'o ke tokanga 'i 'a e fatongiaá. Ka 'e kei ngāue pe foki 'a Setaita mei hono 'ofisi lolotongaá 'i he taimi 'e 'ikai ke folau aií . Pea ko Nicola te ne kei hoko atu pē 'a fatongia ko e fai lesisita ki he kolisi Tohitapu Trinity ka 'e 'i ai pe 'a e ngaahi tokangaekina 'a hono fatongiaá ke 'oua 'e fu'u mafasia 'o fakatatau ki hono lakanga tokoni palesitenií .

'Oku tatau pē foki 'a Setaita pea mo Nicola 'i he faka'amua ke ngā ue vaofi mo e ngaahi famili kotoa pē 'o e siasii pea pelē ki he to'utupu mo e fānau foki.



Ko e palesiteni fili, Setaita Veikune pea mo e ni'ihii 'o e kau taki 'o e siasii 'i he taha 'o e ngaahi fakataha'anga 'o e Vahefonua. 'Oku haa heni 'a e faka'amua 'a Setaita ke ngaue vaofi pea mo e kau taki 'o e siasi pea pehe ki hono kau memipa.



Ko tokoni palesiteni fili, Nicola Grundy pea mo e kau ngaue 'o e kolisi Tohitapu Trinity lolotonga 'a e foaki pale fakalangilangi 'a e To'utupu Tonga Trust. 'Oku poupuu 'aupito 'a Nicola ki he ngaue mo e komuniti pea mo e siasi foki.