By David Hill

New Zealand becoming a missionary ground for Pacific Island-born Methodist ministers? Already a well-established pattern, Pacific Island-born ministers serving English-speaking congregations is a growing trend in the life of the Methodist Church of New Zealand says Mission Resourcing Tauiwi director Rev Trevor Hoggard.

Trevor says one of the candidates was South African and the rest were Tongan, Samoan and Fijian. Four of the candidates accepted were to train for English-speaking ministries, the rest for their own cultural parishes and some for both.

“It's a growing trend and it's likely to continue.”

Candidates must be sponsored by a parish in the language group or groups they wish to serve.

Trevor says the candidate selection committee checks a candidate's background carefully to assess whether he or she will be able to cope in an English language parish.

Trevor predicts in future there will be more New Zealand-born candidates with Samoan or Tongan heritage, and that there may also be some New Zealand-born candidates who have lived in the culture all of their lives.

Methodist general secretary Rev David Bush is unconcerned by the lack of Kiwi-born Pakeha applying for ministry.

“In the last few years I've had a lot of contact with young Pacific Islanders and they are very articulate. They are New Zealand-born, so they have a similar understanding and worldview to other young Kiwis.

Rev Siosifa Pole

Never in his “wildest dreams” did Rev Siosifa Pole think that he was destined to minister to English-speaking congregations in New Zealand.

Siosifa was born and grew up in Tonga. He came to New Zealand in his 20s to further his education.

“Being able to speak English was a huge challenge for a person like me who never really spoke it before. I did learn it at high school but it was never a spoken language.”

After finishing high school, Siosifa says he took some classes in English and French so he could apply for a job working for the Tongan government. He then received the call to ministry and came to New Zealand to study.

Siosifa served in English-speaking ministry at Mt Roskill for nine years and in his fifth year in the Dunedin Methodist Parish.

“Some people think of ministry as a career. But it's not a career it's a calling and it's not a comfortable place to be some of the time.”

Siosifa sees his ministry as a bit like the missionaries who brought Christianity to his homeland.

“The missionaries came into a culture which was totally unfamiliar to them but they persevered and they made a big difference. The language was a big barrier, so it is a similar situation for those of us working in an English-speaking ministry today.”

See Page 8

INSIDE

MCCP – PAGE 3

CONTEMPORARY FUNERALS – PAGE 11

TOUCHSTONE

E whaia ana te putaketanga o nga whakapono mo tenai o ho uruhuri

EXPLORING FAITH ISSUES FOR TODAY

The changing face of ministry in New Zealand
Medical insurance offer for Methodists

Methodist Church of New Zealand employees and pensioners currently enjoy medical insurance coverage through Accuro. Accuro is extending a special offer of insurance coverage to all Methodists. The Anglican-Methodist Connection is a New Zealand company that operates on a not-for-profit basis, and this means it can provide insurance coverage at lower premiums. Accuro is a New Zealand company that operates on a not-for-profit basis, and this means it can provide insurance coverage at lower premiums.

Medical insurance offer for Methodists

Methodist Church of New Zealand employees and pensioners currently enjoy medical insurance coverage thanks to a contract with the insurance company Accuro. New Zealand is extending a special offer of insurance coverage to all Methodists. The Anglican-Methodist Connection is a New Zealand company that operates on a not-for-profit basis, and this means it can provide insurance coverage at lower premiums.

Methodists and Anglicans renew vows

By Sophie Parks

In May the Methodist and Anglican Churches in New Zealand marked the sixth anniversary of their covenant, which seeks to bring the two denominations into a closer working relationship.

The Anglican-Methodist covenant binds the two churches to move toward closer collaboration in witness and service. It calls them to work together to establish a united and inter-churchable ministry and to welcome each other's baptized members in fellowship, worship and ministry.

Each year the Covenant is marked with an ecumenical service, and this year it was held at Pitt Street Methodist Church, Auckland.

Superintendent of the Methodist Church's Auckland and Manukau synods, Rev Marilyn Welch (who is herself Anglican) was asked to put the service together.

Marilyn says, as an Anglican priest working in a Methodist role, the service is special for her because it brings together the two denominations that are dear to her heart together as one.

"It reminds me that when we are together we are far stronger than when we are separate," she says.

About 120 people attended the 7:30 p.m. service on May 17th, which was followed by a supper and chance to connect.

Nestor Hongip Tongan Methodist church and the Pitt Street Fijian church brought their collective voices together, and Marilyn says many people commented on how the entire church sang with much more gusto and celebration.

Three Methodist and three Anglican ministers lead the service together Auckland Central Methodist Parish's Rev Dr Lynne Frith began with a welcome and call to worship, and then Marilyn opened prayer and continued with leading the congregation in a colossus for Wesley Sunday.

Methodists and Anglicans renew vows

Right Rev Ross Roy preached the sermon and discussed the progress that was being made by the workgroup of Anglicans and Methodists who are advancing efforts to bring the two churches closer together.

Methodist vice president Dr Arapera Ngaha led the congregation in passing of the Peace and she blessed the offering, which will go to the Christian World Service for emergency work in Nepal.

Dean of Auckland Cathedral Very Rev Kioko Morse led the prayers of the people, and Methodist president Rev Tovia Auma led the congregation in the Litany of the Covenant. The Litany reminds Anglicans and Methodists of the importance of the shared Wesleyan heritage.

In the Litany, the people give thanks to God for the Covenant, the shared two churches and ask for help to find ways to work together for the sake of Christ's mission to the world.

Once on the website, scan down the list of options and click on Property and Insurance, then go to Properties and you will find the file "PAC Church Properties and Uniting Congregation." The information is set out in two parts. Part one is a north-to-south listing of all the CVs that Methodism has been officially involved with since the 1940s. It is set out in the Synod groupings that were in place until 2003.

Part two is a chronological listing of the parishes based on the known year of inauguration. As far as possible the year has been ascertained from the Union or Cooperative Venture agreement as the primary source rather than from the Minutes of the Methodist Conference through in some instances these do not agree. This information results from research carried out by the Rev Norman Brookes on behalf of the Methodist Connexional Property Committee and the Wesley Historical Society.

Norman has drawn on parish files held by Mission Resourcing in Auckland, the Methodist Connexional Office in Christchurch and the office of UCANZ in Wellington. He is aware that there are some gaps in the data and that there may be other local information not contained in the relevant files which may suggest an amendment to this information.

If you have such information, Norman would appreciate receiving your comments (normbrooke@xtra.co.nz) as he would like to make the record as accurate as possible.

Methodists and Anglicans renew vows

By Sophie Parks

In May the Methodist and Anglican Churches in New Zealand marked the sixth anniversary of their covenant, which seeks to bring the two denominations into a closer working relationship.

The Anglican-Methodist covenant binds the two churches to move toward closer collaboration in witness and service. It calls them to work together to establish a united and inter-churchable ministry and to welcome each other's baptized members in fellowship, worship and ministry.

Each year the Covenant is marked with an ecumenical service, and this year it was held at Pitt Street Methodist Church, Auckland.

Superintendent of the Methodist Church's Auckland and Manukau synods, Rev Marilyn Welch (who is herself Anglican) was asked to put the service together.

Marilyn says, as an Anglican priest working in a Methodist role, the service is special for her because it brings together the two denominations that are dear to her heart together as one.

"It reminds me that when we are together we are far stronger than when we are separate," she says.

About 120 people attended the 7:30 p.m. service on May 17th, which was followed by a supper and chance to connect.

Nestor Hongip Tongan Methodist church and the Pitt Street Fijian church brought their collective voices together, and Marilyn says many people commented on how the entire church sang with much more gusto and celebration.

Three Methodist and three Anglican ministers lead the service together Auckland Central Methodist Parish's Rev Dr Lynne Frith began with a welcome and call to worship, and then Marilyn opened prayer and continued with leading the congregation in a colossus for Wesley Sunday.

Methodists and Anglicans renew vows

Right Rev Ross Roy preached the sermon and discussed the progress that was being made by the workgroup of Anglicans and Methodists who are advancing efforts to bring the two churches closer together.

Methodist vice president Dr Arapera Ngaha led the congregation in passing of the Peace and she blessed the offering, which will go to the Christian World Service for emergency work in Nepal.

Dean of Auckland Cathedral Very Rev Kioko Morse led the prayers of the people, and Methodist president Rev Tovia Auma led the congregation in the Litany of the Covenant. The Litany reminds Anglicans and Methodists of the importance of the shared Wesleyan heritage.

In the Litany, the people give thanks to God for the Covenant, the shared two churches and ask for help to find ways to work together for the sake of Christ's mission to the world.

Once on the website, scan down the list of options and click on Property and Insurance, then go to Properties and you will find the file "PAC Church Properties and Uniting Congregation." The information is set out in two parts. Part one is a north-to-south listing of all the CVs that Methodism has been officially involved with since the 1940s. It is set out in the Synod groupings that were in place until 2003.

Part two is a chronological listing of the parishes based on the known year of inauguration. As far as possible the year has been ascertained from the Union or Cooperative Venture agreement as the primary source rather than from the Minutes of the Methodist Conference through in some instances these do not agree. This information results from research carried out by the Rev Norman Brookes on behalf of the Methodist Connexional Property Committee and the Wesley Historical Society.

Norman has drawn on parish files held by Mission Resourcing in Auckland, the Methodist Connexional Office in Christchurch and the office of UCANZ in Wellington. He is aware that there are some gaps in the data and that there may be other local information not contained in the relevant files which may suggest an amendment to this information.

If you have such information, Norman would appreciate receiving your comments (normbrooke@xtra.co.nz) as he would like to make the record as accurate as possible.

Methodists and Anglicans renew vows

By Sophie Parks

In May the Methodist and Anglican Churches in New Zealand marked the sixth anniversary of their covenant, which seeks to bring the two denominations into a closer working relationship.

The Anglican-Methodist covenant binds the two churches to move toward closer collaboration in witness and service. It calls them to work together to establish a united and inter-churchable ministry and to welcome each other's baptized members in fellowship, worship and ministry.

Each year the Covenant is marked with an ecumenical service, and this year it was held at Pitt Street Methodist Church, Auckland.

Superintendent of the Methodist Church's Auckland and Manukau synods, Rev Marilyn Welch (who is herself Anglican) was asked to put the service together.

Marilyn says, as an Anglican priest working in a Methodist role, the service is special for her because it brings together the two denominations that are dear to her heart together as one.

"It reminds me that when we are together we are far stronger than when we are separate," she says.

About 120 people attended the 7:30 p.m. service on May 17th, which was followed by a supper and chance to connect.

Nestor Hongip Tongan Methodist church and the Pitt Street Fijian church brought their collective voices together, and Marilyn says many people commented on how the entire church sang with much more gusto and celebration.

Three Methodist and three Anglican ministers lead the service together Auckland Central Methodist Parish's Rev Dr Lynne Frith began with a welcome and call to worship, and then Marilyn opened prayer and continued with leading the congregation in a colossus for Wesley Sunday.

Methodists and Anglicans renew vows

Right Rev Ross Roy preached the sermon and discussed the progress that was being made by the workgroup of Anglicans and Methodists who are advancing efforts to bring the two churches closer together.

Methodist vice president Dr Arapera Ngaha led the congregation in passing of the Peace and she blessed the offering, which will go to the Christian World Service for emergency work in Nepal.

Dean of Auckland Cathedral Very Rev Kioko Morse led the prayers of the people, and Methodist president Rev Tovia Auma led the congregation in the Litany of the Covenant. The Litany reminds Anglicans and Methodists of the importance of the shared Wesleyan heritage.

In the Litany, the people give thanks to God for the Covenant, the shared two churches and ask for help to find ways to work together for the sake of Christ's mission to the world.

Once on the website, scan down the list of options and click on Property and Insurance, then go to Properties and you will find the file "PAC Church Properties and Uniting Congregation." The information is set out in two parts. Part one is a north-to-south listing of all the CVs that Methodism has been officially involved with since the 1940s. It is set out in the Synod groupings that were in place until 2003.

Part two is a chronological listing of the parishes based on the known year of inauguration. As far as possible the year has been ascertained from the Union or Cooperative Venture agreement as the primary source rather than from the Minutes of the Methodist Conference through in some instances these do not agree. This information results from research carried out by the Rev Norman Brookes on behalf of the Methodist Connexional Property Committee and the Wesley Historical Society.

Norman has drawn on parish files held by Mission Resourcing in Auckland, the Methodist Connexional Office in Christchurch and the office of UCANZ in Wellington. He is aware that there are some gaps in the data and that there may be other local information not contained in the relevant files which may suggest an amendment to this information.

If you have such information, Norman would appreciate receiving your comments (normbrooke@xtra.co.nz) as he would like to make the record as accurate as possible.
Pacific church leaders delve into climate change

By Sophie Parish

Last month church leaders from six Pacific countries met in Faleula Village, Samoa, at the bi-annual Methodist Consultative Council of the Pacific (MCCP).

From April 13th-16th they enjoyed the Samoan hospitality and shared their experience on two main topics - climate change and declining membership in the Pacific Methodist Churches.

Climate change was also discussed at the 2013 MCCP conference and New Zealand Methodist president Rev Tovia Aumua says it is passionate about the issue.

“We have a prophetic role and responsibility to challenge and raise the voice of God to remind people we are stewards of the world. The church has a pastoral responsibility to care for humanity. As John Wesley says ‘The world is my parish.’ We are all part of climate change.”

Natural disasters are church members and people in the Pacific face nearly every year. Last year 24 church buildings were destroyed when Cyclone Ian hit the Yap Islands in Tonga. The church has insurance policies for church buildings and provides resources for disaster relief.

The Samoan Methodist Church’s (UCPNG) Young Adults Ministry ministers present their own views on natural disasters and how the church can respond to an emotional response and theology which also expands on explaining natural disasters to the people.

The Fiji Methodist Church (MCF) has been encouraging companies creating the most pollution to become carbon neutral and fund sustainable initiatives. However, the MCF agrees that polluting companies should also pay for the damage that they cause by creating more natural disasters to the people.

The New Zealand Methodist Church (MNZC) offered a practical resource called a shelter box, an idea borrowed from Rotary. The shelter box contains water purification equipment, a tent, solar light and other emergency supplies. The shelter box idea is gaining momentum. The church has decided to supply one shelter box to Tonga, Samoa and Fiji.

Declining membership

All MCCP leaders agreed that it is vital to reach out to youth and young people. Last month the Methodist Church of New Zealand (MCNZ) launched a new youth membership campaign.

The leaders agreed that the church should have a clear identity to distinguish it from other emerging religious groups. The view is widely shared that there is a need to relook our Wesleyan roots, and make the church a place that addresses today’s social issues and offers a place to worship that reflects the changing times.

New Zealand Methodist vice president Dr Sonja Ngaha says “It’s a question of how might we grow our congregations. It’s about getting back to grassroots Methodism but making it relevant to our own context.”

Monetary expectations within the church were another reason given for decline in numbers for churches in the Pacific. The need for more pastoral care was also highlighted to retain members and attract new ones.

Methodist Church of New Zealand (MCNZ) general secretary Rev David Bush says “The church will be able to continue its work if it can be as loving and fulfilling as marriage.”

The General Council of Conference (MCNZ) presented a research document by Rev Dr Trevor Hoggard that suggests alternative ways the church could engage with the church.

Trevor Hoggard says “If the conversations the Methodist Church has on the topic lead it to accept people in de facto relationships for ordination and stationing, it would be possible to decide whether someone in such a relationship is a good match for them.”

David Bush says the Faith and Order Committee did not address the issue of whether all homosexual ordained presbyters should be married or celibate because they have won the option to marry so recently that it is still a fraught issue for many. He believes ultimately one rule should apply to both heterosexual and homosexual ministers, however, the General Council of Conference Rev Deacon Thompson says that at its meeting in April the Council decided to set up a new group to explore the issue and report to Conference. The work group will be appointed when the Council of Conference next meets, in 2017.

Methodist Church of New Zealand (MCNZ) vice president Huga Huga, together with other Pacific church leaders at the 2013 MCCP conference in Samoa.
Public Issues appreciated and needed

To the editor,

The work of the Public Issues Network will be severely affected by any reduction to its funding base.

In addition to Public Issues’ educational task, there is a further need for the New Zealand Methodist Church to have an advocacy role on social issues.

This wider task cannot be done if the public issues work is weakened. The needs of youth, of indigenous communities, of the environment and of the economically weaker sectors of our society require a more robust voice for Christian understanding of the issues of our time. The public issues network is in a unique position to provide this.

John Thiriong, Palmerston North

Goodbye to the divine puppeteer

A Theory in Crisis, have been responsible for tens of thousands having their minds engaged in a new theology articulated by scientific research.

The writings of world renowned authors such as John Spark, Marcus Borg, John Dominic Crossan and Lloyd Geering - to name only four - have assisted many, many people like myself to come to a coherent understanding of 21st century faith.

To the editor,

The work of the Public Issues Network will be severely affected by any reduction to its funding base.

In addition to Public Issues’ educational task, there is a further need for the New Zealand Methodist Church to have an advocacy role on social issues.

This wider task cannot be done if the public issues work is weakened. The needs of youth, of indigenous communities, of the environment and of the economically weaker sectors of our society require a more robust voice for Christian understanding of the issues of our time. The public issues network is in a unique position to provide this.

John Thiriong, Palmerston North

Rev. Smith’s radical ‘less religion, more nunchucks’ approach to funerals was proving popular.

The human species, Homo sapiens appears to be by no means unique or separate and until 40,000 years ago, ranging human species competed for dominance. Thus we typically find up to four percent of Neanderthal genes in modern human genomes recall that past.

New species are constantly evolving and old ones dying out here on earth, many of the extinct ones leaving fossil traces. Even although such processes are typically slow, the relatively rapid appearance of new extinctions and new species provides a constant challenge for the medical profession.

As well as the standard forms of evolution every now and again an extraordinary statement about the Bible. I do accept, however, for statement that if we cannot hold to the historical truth of Genesis should be treated as literal and theological education encouraged in the teachings of our Church.

I would have thought ignorance of the face of modern biblical scholarship is that this version of literal Genesis is much more credible: “God made man in his own image, male and female he created them.”

The overwhelming consensus from the face of modern biblical scholarship is that Genesis should be treated as literal and theological education encouraged in the teachings of our Church.

I would have thought ignorance of the face of modern biblical scholarship is that this version of literal Genesis is much more credible: “God made man in his own image, male and female he created them.”

The overwhelming consensus from the face of modern biblical scholarship is that Genesis should be treated as literal and theological education encouraged in the teachings of our Church.

I would have thought ignorance of the face of modern biblical scholarship is that this version of literal Genesis is much more credible: “God made man in his own image, male and female he created them.”

The overwhelming consensus from the face of modern biblical scholarship is that Genesis should be treated as literal and theological education encouraged in the teachings of our Church.

I would have thought ignorance of the face of modern biblical scholarship is that this version of literal Genesis is much more credible: “God made man in his own image, male and female he created them.”

The overwhelming consensus from the face of modern biblical scholarship is that Genesis should be treated as literal and theological education encouraged in the teachings of our Church.

I would have thought ignorance of the face of modern biblical scholarship is that this version of literal Genesis is much more credible: “God made man in his own image, male and female he created them.”

The overwhelming consensus from the face of modern biblical scholarship is that Genesis should be treated as literal and theological education encouraged in the teachings of our Church.

I would have thought ignorance of the face of modern biblical scholarship is that this version of literal Genesis is much more credible: “God made man in his own image, male and female he created them.”

The overwhelming consensus from the face of modern biblical scholarship is that Genesis should be treated as literal and theological education encouraged in the teachings of our Church.
or pure female. We all produce both male and female hormones with the result that we are either predominantly male or female. This means that as the brain of a male develops, it has to undergo substantial changes.

For some, this process of change is a relatively easy one. For others, the struggle is long and protracted, perhaps leading to a sexual orientation that is not congruent with the sex assigned at birth. In some cases, this is a result of having a gay presbyter. It is a little study of human biology and a quest to my doctor and to National Women's Hospital in Auckland led to some interesting facts.

Much of what I have learned comes from personal experience. I was not born a woman, but I knew that the earth was flat and the sky a firmament holding back the waters above. I was, in fact, more human by nature and social factors affect our unique individuality. They include hormones, nutrition, sex, sexual development, culture, diet, and family circumstances.

We sit towards one end or the other of the continuum of male and female content, why do males have vestigial nipples?

These three realities correlate with the structure of Te Hahi Weteriana o Aotearoa and the bi-cultural commitment that is reflected in the membership of committees, boards, councils, and leadership of the church.

The reason to present this introduction was for the delegates to understand the context of the reports by key MNZC initiatives. These include the 10-year vision ‘Let the Children Live’, which was an initiative by the Council of Conferences, whose purpose is to have a visioning and decision-making role.

Tovia says there was a lot of interest from female to male has not been fully completed. There can be some resultant tension between what the brain would like the body to be and what the body actually is.

The relationship between Christianity and Hinduism has always been important to religious traditions in India, and the development of Christianity in the Subcontinent has been different to the Western experience.

In April the Presidential team and Employment Services.

The focus of European nations in India was mainly on trade, and missionary societies played a marginal role. The East India Company opposed Christian missionary work in India, in part because it did not want to offend locals. The great Indian Christian convert from Christian theology. Many Hindus assimilated aspects of Christianity to their own worldviews. For example, Ram Mohan Roy (1772-1833) founded the Brahman Samaj in 1828 to combat the dehumanization of Indians and to promote the development of Indian culture.

Many Hindus assimilated aspects of Christianity to their own worldviews. For example, Ram Mohan Roy (1772-1833) founded the Brahman Samaj in 1828 to combat the dehumanization of Indians and to promote the development of Indian culture.

Keshub Chandra Sen (1838-1884) was the first Indian Christian convert from orthodox Christology came under strong criticism from Hindus who had converted to Christianity. These included the Bengali Brahmin C. F. Andrews, who rejected the idea of an ‘Indian God’; he argued that there was a close affinity between the Vedic idea of ‘purusha’ (sacrifice) and the Christian doctrine of atonement.

Rev Tovia Aumua said that there was a lot of interest in women’s issues in Aotearoa. He said that there was a lot of interest in women’s issues in Aotearoa.

The structure also reflects the way the Church is structured and its commitment to the exercise of power in the life of the church. It is a little study of human biology and a quest to my doctor and to National Women's Hospital in Auckland led to some interesting facts.

Much of what I have learned comes from personal experience. I was not born a woman, but I knew that the earth was flat and the sky a firmament holding back the waters above. I was, in fact, more human by nature and social factors affect our unique individuality. They include hormones, nutrition, sex, sexual development, culture, diet, and family circumstances.

We sit towards one end or the other of the continuum of male and female content, why do males have vestigial nipples?

These three realities correlate with the structure of Te Hahi Weteriana o Aotearoa and the bi-cultural commitment that is reflected in the membership of committees, boards, councils, and leadership of the church.
Homosexuality, love and Christian morality

By Ian Harris

For Hasidic Jews at the heart of the controversy are two distinct views of what the church is all about: one that saw the prospect of a fuller, more inclusive humanity. “I don’t think the church itself is going to change any time soon,” said Rabbi Yaacov Raskin, the vice-president of the Conference of European Rabbis. “But I think it’s important that we continue to have these conversations.”

In the past, the Jewish community has taken a more conservative view on homosexuality, but recent changes in attitudes have led to a greater acceptance of people who identify as lesbian, gay, bisexual or transgender.

The change in attitudes is not just limited to Judaism. Many Christians and Muslims also accept people who identify as LGBTQ+.

“Homosexuality is not a sin, it’s a part of human nature,” said Pope Francis in 2018.

However, there are still many who believe that homosexuality is a sin and should be punished.

“The Bible clearly states that homosexuality is a sin,” said Rabbi Shmuel Rosen, a leader at the Chabad of New York City. “We must continue to fight against this evil.”

There are also concerns about the impact of laws against homosexuality on human rights.

“Homosexuality should be treated with the same respect as any other sexual orientation,” said Human Rights Watch.

The fight against homophobia continues to this day, with many organizations working to ensure that everyone is treated with dignity and respect.
children’s church is more
Possibly the makeup of our
as our church’s mission statement is ‘Being the Gospel to All People’, and our local community has changed very significantly over the last three decades. We have a children’s church that
Sunday Service at St John’s Bucklands Beach, when I realised how our church has changed over the last 27 years since we joined St John’s.

A few weeks ago I was taking a Saturday Service at St John’s Bucklands Beach, when I realised how our church has changed over the last 27 years since we joined St John’s. A WACS organiser - Betty Chapman - was appointed and under her dedicated leadership the programme has gone from strength to strength. In some weeks, I estimate more than 800 people from the surrounding community participate in WACS programmes.

Now with a small fitness room there is opportunity for people to undertake gentle exercise. Building this programme has not been an easy task. There have been tensions with groups within the parish over sharing the space for example. Most disappear when the earthquakes struck Christchurch and the community began to see the church as a gathering point to discuss the many issues confronting it. Four years on, hardly anything which secured the good and

W A R N I N G

A few weeks ago, I joined a group of friends to dedicate a small fitness room in the Wanneroo Methodist Church in Christchurch. It is an addition to the Wanneroo Anglican Community Sport programme. WACS was the dream of Averil Chapman, who was appointed to it in 2000 when I was first appointed minister of the church in 2000. Thanks to the dedicated work of Averil and others in the parish plus a generous gift from the Prince Albert College Trust fund, WACS came into being. There was some resistance when the programme started but once it was up and running more and more members got behind it.

A WACS organiser - Betty Chapman - was appointed and under her dedicated leadership the programme has gone from something related to earthquake recovery. Because the church building is in the Red Zone its future is uncertain. Nevertheless, WACS continues providing day by day encouragement, support and hope to people in Christchurch.

Today if John Wesley visited Wanneroo Methodist Church, he would congratulate the people called Methodists that he found in that place and would see WACS as a work of grace.

In many ways Methodist started not as much as a theological idea but as a community organizing initiative in prayer groups and classes meetings. An Anglican vicar once asked Wesley whether these emerging activities, adding daily, really were works of grace. He added, “They have no previous design or plan at all, but everything rose just as the occasion offered. They saw or felt some impending or pressing evil, or some good end necessary to be pursued. And many times they fell unawares on the works of grace.”

When people of different cultures and faiths recognize that we need each other's breakthroughs in communication and sharing can and do occur. Much as we may dream that this diversity is reflected in our churches so that this diversity is reflected in our structures, including finance, property, and leadership.

By Jim Stuart

For help, both within and beyond our Church communities Jesus deliberately chose to cross Samaria on his way to Judea to find a greater unity from which we can relate to people of other faiths. On our path towards Christian unity there is a well available to us filled with water, the water and sustenance Jesus gave us as a source of spiritual refreshment.

Within Christianity as a whole, we need to deliberately change our church's makeup and perhaps more significantly before the control of denominational resources - finance and land - is no longer in Pakeha hands.

I am on various denominational committees including the Presbyterian Resource Sub Committee and the Standing Committee of UCA NZ but as I look around those committees I do not see the diversity I see in my own church.

We need to start planning now how we transform our churches so that this diversity is reflected in our structures, including finance, property, and leadership.
Gender rather than language or culture has been the biggest barrier for Rev Suiva’aia (Sui) Te’o. In 1993 Sui became the first Samoan woman to be ordained as a minister in the Methodist Church of New Zealand. She has served in both English speaking and Samoan parishes and says overcoming tradition among her own people was the biggest challenge. “A woman can be the Prime Minister of this country or be an MP but when it came to being a minister in the church it was just too much for some Samoan men.”

“Only one Samoan man felt threatened by a woman in leadership. I think they felt their power would be lessened.”

She was born in Samoa and came to New Zealand when she was 17 to continue her education. She converted to Methodism through marriage, attending St Paul’s in Gore, which had English-speaking and Samoan congregations. When she was at university in the Solomon Islands minister encouraged her to become a lay preacher and then candidate for ministry. However, Samoan men in the congregation tried to talk her out of it.

Her first appointment was in Greytown and Featherston, an English-speaking parish in Wairarapa. Then her husband could also be a barrier. On one occasion, she was first invited and then banned from officiating at a funeral on a local marae.

Sui later served in the Wesley Multicultural Methodist Church in Petone for 10 years where she worked with Samoan, Tongan and Pacific Island families. She was then stationed at Birkenhead where she had an English-speaking and a Samoan congregation, and she is proud for the Mangere Central Samoan Parish.

Sui has returned to her home village in Samoa and been invited to preach twice, something which would have been unthinkable when she left. “I don’t feel that I am important, but I am pleased and grateful that I have walked that road. I have been challenged and it’s allowed others to come on that same journey.”

Sui has also returned to her home village in Samoa and been invited to preach twice, something which would have been unthinkable when she left. “I don’t feel that I am important, but I am pleased and grateful that I have walked that road. I have been challenged and it’s allowed others to come on that same journey.”
Methodist Missions plan to form national alliance

New Zealand’s Methodist Missions are seeking to join together in a national alliance that will help strengthen the independence they need to provide social services in their communities.

Currently the Missions are linked through Methodist Missions Association (MMA)’s work, which has the advantage of allowing them to review their performance but not enforce its findings.

MMA chair Rev. John Murray says today the Mission landscape is changing, as is the nature of the Church and the type of relationship Government wants to have with social service providers. This has prompted MMA to seek input from the Connexion as it moves towards a national structure.

Historically there were four major urban Methodist Missions in Auckland, Wellington, Christchurch and Dunedin - and now is a parish in its own right in the Church. Today Sharron Southern and Vahefonua Tonga have Missions that belong to MMA and their work.

All of these are members of MMA and there are other aged care and social service providers in the Church, such as Tamahere Eventide Retirement Village that could benefit from belonging to a larger body.

Successful governments have said they want to work with national-based organisations to deliver social services. We want to be able to deal with government as a national provider but still maintain the autonomy of local Missions,” John says.

Another advantage of establishing a national body is that it would be easier to provide training and assure the quality of services. Also Missions face increasing compliance costs and it would be a better way to provide training and assure the quality of services. Also Missions face increasing compliance costs and it would be a better way to provide training and assure the quality of services. Also Missions face increasing compliance costs and it would be a better way to provide training and assure the quality of services.

For more information contact, the chairperson of Methodist Missions Association, Michael Greer 12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz

Why is housing in NZ now a privilege rather than a right?

Dave Marsh, Christchurch

It is the human right of everyone living in New Zealand to have adequate housing.

There is an irony in this statement that leaves it open to debate. No one would be excluded from adequate housing, and no one would be forced to get it right. Everyone living in our beautiful country has the basic right to adequate housing for themselves and their family.

The human right to adequate housing is recognised in the 1948 Universal Declaration of Human Rights. New Zealand has signed the Universal Declaration and ratified other international human rights treaties that incorporate good housing into the right to an adequate standard of living.

It is distressing to read the stories of Kiwi families forced to live in terrible conditions because they can’t afford adequate housing.

Some families with many children are forced to live in vans. Others live in garages or overcrowded houses that they share with another family. Some families go from friend to friend, night after night because they have nowhere else.

These are not isolated instances. There are currently more than 5000 people of Social Development’s social housing register. That means 5000 people without a place to call their own.

The problem is getting worse. People are exiting the housing sector classified as Priority A. “Households with a severe and persistent housing need that must be addressed immediately.” Their number has more than doubled from 1290 in June 2013 to 3180 in June 2014.

There are measures that could increase the availability and affordability of housing but they are not part of the action from central government.

Firstly, increase the supply of affordable rental properties.

A recent report from the Salvation Army indicates that the current housing stock in Christchurch has recovered to almost the same number as it was pre-earthquake. But the same research found that rents in the city had risen by 20 percent since the earthquakes.

In Auckland weekly rent has increased 10 percent in the past 12 months.

One way to increase the number of affordable rental houses is to provide capital to community housing providers so they can build or purchase houses.

Secondly, increase the Accommodation Supplement for individuals and families living in places where rents have risen sharply. At present a couple with two children earning $40,000 plus has the minimum wage in Christchurch reduced less than half of what their Auckland counterparts receive - yet they are faced with higher median rents.

The Christchurch Methodist Mission (CMM) provides warm, secure and affordable housing for families and older people who need support and who struggle to pay market rents. CMM is one of Christchurch’s largest social housing providers with 26 bedits, 12 one bedroom units and eight townhouses for families.

As a registered social housing provider we can access the Government’s income-related rent subsidy (IRRS) for tenants who are on the government’s housing list. With this subsidy tenants only pay 25 percent of their income on rent, and the Government makes up the difference between that amount and the market rent.

This way young families and older people priced out of the rental market can get into a warm and affordable house of their own.

CMM is committed to giving people their right to adequate housing and to help them build a home for themselves and their children.

Support Methodist Missions

Every child has a right to a good start in life.

All our kids need a fair go so they can flourish and become good citizens.

Creating ‘Cycles of Hope’ is the work of your Methodist Missions.

We do this every day by working with families and children who need extra support.

A donation or bequest can help Methodist Missions Aotearoa makes a lasting difference to New Zealand families.
The way of the gospel in the Solomon Islands

By Cory Miller

Education is the most powerful weapon we can use to change the world.” - Nelson Mandela, 1991.

Pakistani children live in a nation troubled by poverty and ethnic and sectarian conflict. They are automatically on the back foot when it comes to many of life’s basic necessities, such as food, security and education.

Now teacher Naadim Ghauri is pushing for a reformulation of Pakistan’s education system, which he hopes will be the first step towards a more peaceful nation.

The education system in Pakistan is troubled by corruption and bullying. Teachers and students are often armed, and in that climate it is hard to imagine the different world Nelson Mandela envisioned.

Naadim has witnessed the hardship many of Pakistani children face on a daily basis.

In his community, the conflict-ridden city of Karachi, he has witnessed many children struggling to get a basic education.

When students are armed and bullies such as name-calling and gossiping can quickly lead to violence.

Despite these challenges Naadim says simply expelling the problematic children from the schools was not the solution.

He felt the need for positive behaviour education to tackle these issues,” he says. “It’s not just enough to teach the basics. When we educate then our youth we must not forget to educate their hearts.

Pakistan is the need for positive education. It is an emergency.” Naadim says.

“Students and teachers are at risk of being used for extortion and terrorism. Many students are children who suffer from the trauma of war and violence. We need positive education. It is an emergency.” Naadim says.

There are many causes why education is at risk of being used for extortion and terrorism. Many students are children who suffer from the trauma of war and violence. We need positive education. It is an emergency.” Naadim says.

In my eighth decade I am pushing for a reformation of Pakistan’s education system, which he hopes will be the first step towards a more peaceful nation.

Seven years ago Peter became rector in New Zealand, as one of a trio who damaged a satellite dish at the US-controlled spy base in Waihopai in a symbolic gesture of protest against the military.

The obvious challenge he says is the climate with the temperatures exceeding 30 degrees most days with humidity close to 100 percent.

“Different and drier are the cultural challenges.” Peter says.

“There was significant culture shock to handle at first, then the task of learning to value the differences in the various cultures of the local peoples.”

With a population of around 500,000 and about 70 languages the Solomon Islands provide ample opportunity to learn. Peter appreciates Solomon Islands looked approach to life, their ability to value persons before goods, their strong community education, and their faith that outshines Western individualism.

Papamui women celebrate motherhood

The women at Christchurch North Methodist Parish celebrated motherhood this year by having a luncheon on the day before Mothers’ Day.

About 30 mothers, daughters, granddaughters and other women gathered together at the Fisherman’s Cottage in the Christchurch Methodist Mission’s Wesley Care complex to share a special meal together.

Methodist Women’s Fellowship arranged the function.

The women at Christchurch North Methodist Parish celebrated motherhood this year by having a luncheon on the day before Mothers’ Day.

About 30 mothers, daughters, granddaughters and other women gathered together at the Fisherman’s Cottage in the Christchurch Methodist Mission’s Wesley Care complex to share a special meal together.

Methodist Women’s Fellowship arranged the function.

Warmer welcome for Nelson refugees

Although Nelson city has just one percent of New Zealand’s population, it is allocated 10 percent of the country’s annual intake of refugees.

This year, 25 families form Myanmar and Bhutan have made Nelson home and more families are to arrive in June and July. Although the Government provides basic furniture for the immigrants, everything else they receive is donated.

For the second consecutive year, the congregation of St John’s in the City has chosen to make those arriving in winter a little more comfortable by donating 30 sets of new pillows, cases and covered hot water bottles.

The congregation handed the gifts over to St John’s in the City member Brian Kendrick.

After the congregation obtained a special quotation from the local ladies who make the pillows and cases, they were damaged then demolished after the 2011 earthquakes. It was a very happy occasion and enjoyed by all.

The way of the gospel in the Solomon Islands

By Cory Miller

Education is the most powerful weapon we can use to change the world.” - Nelson Mandela, 1991.

Pakistani children live in a nation troubled by poverty and ethnic and sectarian conflict. They are automatically on the back foot when it comes to many of life’s basic necessities, such as food, security and education.

Now teacher Naadim Ghauri is pushing for a reformulation of Pakistan’s education system, which he hopes will be the first step towards a more peaceful nation.

The education system in Pakistan is troubled by corruption and bullying. Teachers and students are often armed, and in that climate it is hard to imagine the different world Nelson Mandela envisioned.

Naadim has witnessed the hardship many of Pakistani children face on a daily basis.

In his community, the conflict-ridden city of Karachi, he has witnessed many children struggling to get a basic education.

When students are armed and bullies such as name-calling and gossiping can quickly lead to violence.

Despite these challenges Naadim says simply expelling the problematic children from the schools was not the solution.

He felt the need for positive behaviour education to tackle these issues,” he says. “It’s not just enough to teach the basics. When we educate then our youth we must not forget to educate their hearts.

Pakistan is the need for positive education. It is an emergency.” Naadim says.

“Students and teachers are at risk of being used for extortion and terrorism. Many students are children who suffer from the trauma of war and violence. We need positive education. It is an emergency.” Naadim says.

In my eighth decade I am pushing for a reformation of Pakistan’s education system, which he hopes will be the first step towards a more peaceful nation.

Seven years ago Peter became rector in New Zealand, as one of a trio who damaged a satellite dish at the US-controlled spy base in Waihopai in a symbolic gesture of protest against the military.

The obvious challenge he says is the climate with the temperatures exceeding 30 degrees most days with humidity close to 100 percent.

“Different and drier are the cultural challenges.” Peter says.

“There was significant culture shock to handle at first, then the task of learning to value the differences in the various cultures of the local peoples.”

With a population of around 500,000 and about 70 languages the Solomon Islands provide ample opportunity to learn. Peter appreciates Solomon Islands looked approach to life, their ability to value persons before goods, their strong community education, and their faith that outshines Western individualism.

Papamui women celebrate motherhood

The women at Christchurch North Methodist Parish celebrated motherhood this year by having a luncheon on the day before Mothers’ Day.

About 30 mothers, daughters, granddaughters and other women gathered together at the Fisherman’s Cottage in the Christchurch Methodist Mission’s Wesley Care complex to share a special meal together.

Methodist Women’s Fellowship arranged the function.

The women at Christchurch North Methodist Parish celebrated motherhood this year by having a luncheon on the day before Mothers’ Day.

About 30 mothers, daughters, granddaughters and other women gathered together at the Fisherman’s Cottage in the Christchurch Methodist Mission’s Wesley Care complex to share a special meal together.

Methodist Women’s Fellowship arranged the function.

Warmer welcome for Nelson refugees

Although Nelson city has just one percent of New Zealand’s population, it is allocated 10 percent of the country’s annual intake of refugees.

This year, 25 families form Myanmar and Bhutan have made Nelson home and more families are to arrive in June and July. Although the Government provides basic furniture for the immigrants, everything else they receive is donated.

For the second consecutive year, the congregation of St John’s in the City has chosen to make those arriving in winter a little more comfortable by donating 30 sets of new pillows, cases and covered hot water bottles.

The congregation handed the gifts over to St John’s in the City member Brian Kendrick.

After the congregation obtained a special quotation from the local ladies who make the pillows and cases, they were damaged then demolished after the 2011 earthquakes. It was a very happy occasion and enjoyed by all.

The way of the gospel in the Solomon Islands

By Cory Miller

Education is the most powerful weapon we can use to change the world.” - Nelson Mandela, 1991.

Pakistani children live in a nation troubled by poverty and ethnic and sectarian conflict. They are automatically on the back foot when it comes to many of life’s basic necessities, such as food, security and education.

Now teacher Naadim Ghauri is pushing for a reformulation of Pakistan’s education system, which he hopes will be the first step towards a more peaceful nation.

The education system in Pakistan is troubled by corruption and bullying. Teachers and students are often armed, and in that climate it is hard to imagine the different world Nelson Mandela envisioned.

Naadim has witnessed the hardship many of Pakistani children face on a daily basis.

In his community, the conflict-ridden city of Karachi, he has witnessed many children struggling to get a basic education.

When students are armed and bullies such as name-calling and gossiping can quickly lead to violence.

Despite these challenges Naadim says simply expelling the problematic children from the schools was not the solution.

He felt the need for positive behaviour education to tackle these issues,” he says. “It’s not just enough to teach the basics. When we educate then our youth we must not forget to educate their hearts.

Pakistan is the need for positive education. It is an emergency.” Naadim says.

“Students and teachers are at risk of being used for extortion and terrorism. Many students are children who suffer from the trauma of war and violence. We need positive education. It is an emergency.” Naadim says.

In my eighth decade I am pushing for a reformation of Pakistan’s education system, which he hopes will be the first step towards a more peaceful nation.

Seven years ago Peter became rector in New Zealand, as one of a trio who damaged a satellite dish at the US-controlled spy base in Waihopai in a symbolic gesture of protest against the military.

The obvious challenge he says is the climate with the temperatures exceeding 30 degrees most days with humidity close to 100 percent.

“Different and drier are the cultural challenges.” Peter says.

“There was significant culture shock to handle at first, then the task of learning to value the differences in the various cultures of the local peoples.”

With a population of around 500,000 and about 70 languages the Solomon Islands provide ample opportunity to learn. Peter appreciates Solomon Islands looked approach to life, their ability to value persons before goods, their strong community education, and their faith that outshines Western individualism.

Papamui women celebrate motherhood

The women at Christchurch North Methodist Parish celebrated motherhood this year by having a luncheon on the day before Mothers’ Day.

About 30 mothers, daughters, granddaughters and other women gathered together at the Fisherman’s Cottage in the Christchurch Methodist Mission’s Wesley Care complex to share a special meal together.

Methodist Women’s Fellowship arranged the function.

The women at Christchurch North Methodist Parish celebrated motherhood this year by having a luncheon on the day before Mothers’ Day.

About 30 mothers, daughters, granddaughters and other women gathered together at the Fisherman’s Cottage in the Christchurch Methodist Mission’s Wesley Care complex to share a special meal together.

Methodist Women’s Fellowship arranged the function.

Warmer welcome for Nelson refugees

Although Nelson city has just one percent of New Zealand’s population, it is allocated 10 percent of the country’s annual intake of refugees.

This year, 25 families form Myanmar and Bhutan have made Nelson home and more families are to arrive in June and July. Although the Government provides basic furniture for the immigrants, everything else they receive is donated.

For the second consecutive year, the congregation of St John’s in the City has chosen to make those arriving in winter a little more comfortable by donating 30 sets of new pillows, cases and covered hot water bottles.

The congregation handed the gifts over to St John’s in the City member Brian Kendrick.

After the congregation obtained a special quotation from the local ladies who make the pillows and cases, they were damaged then demolished after the 2011 earthquakes. It was a very happy occasion and enjoyed by all.
New trends lay traditional funerals to rest

By Hilary Campbell

Once funeral directors were top hat and tails and everyone else out in black. Today's scene is very different, says Ken Bennett, President of the Celebrants Association of NZ.

Ken remembers before the 1990s there were fewer people who had church connections. They didn't want to be preached at and they didn't want speaking of the deceased that was imposed on them.

"When the first funeral celebrant came on the scene in the 1990s they quickly became popular because they offered an alternative with fewer religious trappings."

Barry Hayman has been a funeral director for 30 years and is currently with Patterson's Funeral Services in Ashburton. Barry says funerals have not become entirely non-religious but people want more honesty.

"They have a low profile. Now companies like Lamb and Hayward fund wetland gardens and sponsor concerts. John also used recorded music has taken the place of several songs, which may be choral, from the church.

Bennett says funerals must submit their applications before 15th May, 2015 to Travel & Study for funding from Methodist Travel & Study. Students $300, audit $175. Fee includes course material, travel University, and meals.

Weekend school on Ecumenism

AROUND THE CONNEXION

TOUCHSTONE • JUNE 2015

GRAHAM'S COLUMN

The final Methodist church building in Waitara, a suburb of Taranaki, was closed last week. Barry Bennett was a key player in a fundraising effort to purchase the building.

Taranaki Methodist Parish and parish superintendent Rev Manoa Havea says more than 100 people gathered for an afternoon of remembering and storytelling on Saturday the 21st and the closing service on the next day.

Waitara Methodist Church was part of the North Taranaki Methodist Parish and parish superintendent Rev Manus Hava says more than 100 people gathered for an afternoon of remembering and storytelling on Saturday the 21st and the closing service on the next day.

Graves and Susan Orr were stewards in the Waitara congregation. Graeme says he and Susan were referred to as the congregation's youth group because they were under 30.

"Our numbers had been dwindling for some time so it was the right thing to do. The first communion will be the last we will have," Graeme says.

"We made the decision ourselves and we were not pressured by the church higher up. Manus and our previous minister Rev Alan Upton were very professional and respectful and gave us good guidance as we rehearsed the decision."

Graeme says the remaining members of the congregation became known as The Faithful 15. They formed a choir for the final service and called themselves The Last of the Summer Wine.

"We have had a wonderful time together. We formed a harmonious relationship and close friendships, and

WINTER SCHOOL ON ECUMENISM

MONDAY 13TH TO SATURDAY 18TH JULY, 2015
ST. JOHN'S COLLEGE, MEADOWBANK

TOWARDS A COMMON VISION

The course is held in conjunction with Charles Sturt University, Canberra. It is open to students seeking credits toward a degree or those who wish to audit.

Cost: Students (300), audit $175. Fees include course materials and lunch.

Course content and registration details are available through the Methodist-Ecumenical office.

Guest presenters include Rev Prof Emeritus Robert Gillham, Rev Prof Susan Susan (Robert) and Rev Dr (Kathy) Vanhorn from Australia, and Rev Dr John (Robert) and Cardinal John Dew from NZ.

For further details, contact Rev Prince Claudiusan at the Methodist office, prince@methodist.org.nz • 07 573 9424 or 011 318 8269 • Private Bag 11301, Blenheim, Auckland 1040
Successful relief work in Vanuatu

One month after the magnitude 7.8 earthquake first rocked Nepal, relief operations are entering the recovery phase. Working through ACT Alliance Nepal (Action by Churches Together), Christian World Service has been fruitful for the strong support from New Zealand.

More than $90,000 has been given to the Nepal Earthquake Appeal. It is a tremendous effort and much needed in Nepal where there is so much damage. If you can, please support this appeal to help local people rebuild,” says CWS international programmes coordinator Trish Murray.

ACT Alliance Nepal is made up of church groups that have provided food and water, blankets, tarps and medical supplies. With few resources left on some islands, CWS will fund the rebuilding programme.

Donations for the Vanuatu Cyclone Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or made online at www.cws.org.nz.

Christian World Service has worked with the Vanuatu Vanuatu government's response. ACT for Peace staff member Geoff Robinson believes it was timely and effective. He said the government appealed for financial support for its work and recognised the role of agencies.

“In any disaster, the government has certain responsibilities and communities have others. Both need resources. What is most important is that all Pacific nations learn from Vanuatu’s experience because we are all vulnerable to natural disasters,” says CWS national director Pauline McKay. CWS is grateful to the generous supporters including parishes and Voluntary Tonga which have donated to the Vanuatu Cyclone Appeal.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Tone June 2015

Donations for the Vanuatu Cyclone Appeal can be sent to CWS, PO Box 22652, Christchurch $140 or online at www.cws.org.nz.

Successful relief work in Vanuatu

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June.

Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Christian World Service has been working with the Vanuatu Vanuatu government's response. ACT for Peace staff member Geoff Robinson believes it was timely and effective. He said the government appealed for financial support for its work and recognised the role of agencies.

“In any disaster, the government has certain responsibilities and communities have others. Both need resources. What is most important is that all Pacific nations learn from Vanuatu’s experience because we are all vulnerable to natural disasters,” says CWS national director Pauline McKay.

CWS is grateful to the generous supporters including parishes and Voluntary Tonga which have donated to the Vanuatu Cyclone Appeal.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.

Refugee Sunday

Christian World Service is encouraging parishes to remember Refugee Sunday on 21 June. Refugee Sunday is a day to celebrate the many contributions that refugees have made in our communities and to pray for those who have fled their land to escape fear for their lives.

According to figures from the United Nations, there were 51.2 million refugees in 2013, the highest number since World War II. Escalating conflicts make it likely that this number will increase when the UN High Commissioner for Refugees reports for World Refugee Day on 20 June this year.

Shaken Nepal needs more help

Christian World Service is supporting the campaign to increase New Zealand’s quota, currently 750 people a year.

“New Zealand has room and our government needs to step up to help. As a member of the Security Council, New Zealand should shoulder some of the burden faced by the global community. Refugees have contributed much to this country,” says CWS national director Pauline McKay.

CWS has work and other resources to help parishes pray and take action for refugees. They can be downloaded at www.cws.org.nz or requested from Emma at 0800 74 73 72.
Tune up for Perfect Pitch youth camp

By Filo Tu

It has been a long time coming and a long time in the making but it’s just around the corner so I thought you should be aware of it. The Lower North Island Synod is hosting its very first synod youth camp!

There doesn’t seem much more to say to this but get excited. Let me fill you in with the appropriate information. The theme is Perfect Pitch (1 Tim 4:12), it takes place Labour Weekend 2015 (October 23-26) at the Ranoa Christian Camp, Waikanae, and it is open to young people 13 to 30 (but we’re flexible).

Perfect Pitch comes from the movie Pitch Perfect, together a group of unknown individuals from even more unknown places throughout the Lower North Island Synod (LNIS). Covering one of the largest geographical areas in the country, the LNIS has in southern point in the windy currents of Wellington, and encompasses the picturesque sights from Hawkes Bay to Manawatu and Taranaki. Since amalgamation into a supersynod, the Synod has progressed in a new direction and has started a number of initiatives to build up the work and life of the Synod.

The children of each family had with the celebrations in church recently. During March, April and May we have celebrated Easter, Faka-Me, Mother’s Day and Pentecost with lots of different services and activities. Thank you to the Tongan children of Wesley Church, Wellington and Ashburton Methodist Church, who have told us about their Faka-Me celebrations.

Parents were up all night preparing food and ironing uniforms and traditional accessories for their children to wear. During the service, the children re-enacted Bible stories, recited hymns and Bible verses, and sang beautifully.

Our Sunday school has seven classes from Kindy to Class 6. Each class performed a song, action song or a drama. Weeks of practice paid off. At the end of the day, everyone was invited to the hall to enjoy a feast and to celebrate the fifth birthday of Vakataka Ma’anu.

Ashburton’s multicultural Faka-Me

Ashburton Methodist Church is multicultural church that includes European, Tongan, and Fijian families. The Sunday school is multicultural too but this year everyone took part in the Tongan tradition of Faka-Me.

The children of each family prepared a presentation. They recited or read a verse, said a prayer, or performed an action song.

All the children joined together to sing songs too.

Ashburton minister Rev Tevita Taufalele says it was really good to see parents support their children and help them prepare their presentations.
Sunday is a dish-cutting story. Annie (Dustin Clare as Charlie) meets Eve (Camille Keenan as Eve). They fall in love, exalted by Australasian sun and surf.

In time, Eve finds herself pregnant. Unwilling to raise a child in a relationship in which Charlie is absent for long periods with work, she returns to Christchurch. Charlie crosses the Tasman to see her. Together over 24 hours, they explore their past, examine their present insecurities and ponder their future. Their conversation, a mix of romance, comedy and pathos, is set against the backdrop of Christchurch post-quake.

The dancing diggers, twisted metal fences and wrecked cathedrals are an arresting visual and a probing metaphor. Is it worth either of them investing in a rebuild of their relationship? Or will their past remain a scene of untended destruction? Sunday school the plot line of director Richard Linklater’s generational trilogy, Before Sunset, Before Midnight. All of these films involve a couple exploring their relationship; past, present and future.

In each film, tension is built by the immensity of a departure and in each one, the geographic backdrop is an important character. At the risk of being parochial, Christchurch post-earthquake is far more impressive than Linklater’s Vienna, Paris or Greek Islands. The dawn scenes as Eve takes Charlie to the airport past cathedrals, walled containers and the quirk that is Gap Filler, is disturbingly beautiful. Similarly, the actors and director (Michelle Joy Lloyd) of Sunday spent time work-shopping the characters and themes. Each actor wrote different scenes, and Eve (Camille Keenan) edited them to ensure a coherent voice.

Sunday does little explicit theological work. The title is not a reference to a religious day of rest. Rather it is one potential baby name. Outside the broken Catholic cathedral, we hear that the baby, when born will be christened. But the conversation then shifts to the absurdity of a christening gown being wedding white.

The faith present in Sunday is a faith of ritual and impractical irrelevance,anskewed in front of a broken and empty building. It seems to have little to offer a couple, or a city, contemplating a rebuild.

Sunday is a work of artistic love. Director Michelle Joy Lloyd self-funded and crowd-funded the project. In the search for an audience it became the first movie in history to be released simultaneously on five platforms; cinema, online, TV, airline, and DVD. It can be downloaded, hired or purchased on DVD, on either side of the Ditche from sundaythefilm.com.

It might be low-budget, but it remains an appealing treat, perfect for a high-quality Sunday evening in with friends.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He is the author of The Out of Bounds Church? (Zondervan, 2003) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

AN ALPHABET OF BIBLICAL VERSES

When I was young, learning Bible texts was a popular Sunday school and Bible Class activity. Some keen types were able to recite a text for each letter of this alphabet. Sunday school students only the starting phrase is written here. I encourage you to look up the whole verse, and maybe memorise it?

When I was young, learning Bible texts was a popular Sunday school and Bible Class activity. Some keen types were able to recite a text for each letter of this alphabet. Sunday school students only the starting phrase is written here. I encourage you to look up the whole verse, and maybe memorise it?

A — all, hold up your voice for one another... 1 Peter 4:8
B — be strong and steady... 1 Thess 5:8
C — be patient in all tribulation... Jas 5:7
D — do all things without grudging or murmuring... Phil 2:14
E — exhort one another with all boldness... 2 Thess 3:13
F — for I was not a burden to you... 2 Cor 11:8
G — give thanks to the Lord... Ps 92:1
H — hope is the assurance of things hoped for... Heb 11:1
I — I will praise thee... Ps 29:1
J — Jesus Christ the same yesterday, today... Heb 13:8
K — keep thy tongue from evil and thy lips from speaking deceit... Ps 34:13
L — let us love one another... 1 Jn 4:21
M — may God be with you... Ps 5:11
N — now is the acceptable time... 2 Cor 6:2
O — O Lord, I will give thanks unto thee... Ps 114:6
P — Praise the Lord... Ps 121:1
Q — quench not... Ps 42:6
R — rejoice in the Lord always... Phil 4:4
S — say nothing to one another... 1 Pet 4:1
T — the Lord builds the house... Ps 118:22
U — understand this... Ps 13:3
V — the words of my mouth and the teaching of my lips... Ps 130:4
W — you are the salt of the earth... Mt 5:13
X — may the Lord strengthen you and keep you... 2 Thess 3:15
Y — ye are the light of the world... Matt 5:14
Z — zealously... 1 Pet 4:17

See how you go at supplying the missing beginning word for this alphabet of texts. With longer texts only the starting phrase is written here. I encourage you to look up the whole verse, and maybe memorise it?

Bible Challenge

Sunday school the plot line of director Richard Linklater’s generational trilogy, Before Sunset, Before Midnight. All of these films involve a couple exploring their relationship; past, present and future.

In each film, tension is built by the immensity of a departure and in each one, the geographic backdrop is an important character. At the risk of being parochial, Christchurch post-earthquake is far more impressive than Linklater’s Vienna, Paris or Greek Islands. The dawn scenes as Eve takes Charlie to the airport past cathedrals, walled containers and the quirk that is Gap Filler, is disturbingly beautiful.

Similarly, the actors and director (Michelle Joy Lloyd) of Sunday spent time work-shopping the characters and themes. Each actor wrote different scenes, and Eve (Camille Keenan) edited them to ensure a coherent voice.

Sunday does little explicit theological work. The title is not a reference to a religious day of rest. Rather it is one potential baby name. Outside the broken Catholic cathedral, we hear that the baby, when born will be christened. But the conversation then shifts to the absurdity of a christening gown being wedding white.

The faith present in Sunday is a faith of ritual and impractical irrelevance,anskewed in front of a broken and empty building. It seems to have little to offer a couple, or a city, contemplating a rebuild.

Sunday is a work of artistic love. Director Michelle Joy Lloyd self-funded and crowd-funded the project. In the search for an audience it became the first movie in history to be released simultaneously on five platforms; cinema, online, TV, airline, and DVD. It can be downloaded, hired or purchased on DVD, on either side of the Ditche from sundaythefilm.com.

It might be low-budget, but it remains an appealing treat, perfect for a high-quality Sunday evening in with friends.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He is the author of The Out of Bounds Church? (Zondervan, 2003) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Conference off the bucket list

While attending Methodist Conference everyone as an adventure they must try, it was one of the items on Enid Gush’s bucket list.

While attending Methodist Conference...
Earthed in Hope - Dying, Death and Funerals, a Pakeha Anglican Perspective

By Alister Hendery

A book that will repay careful reflection. This includes those who are serious about doing this.

Earthed in Hope offers significant help for those who are serious about doing this.

In a world where people often seem preoccupied with personal pursuits, Christian faith marks the ending of a human life and, as Hendery puts it, people today have a wide choice in style and content of a funeral.

Those who are left continue to relate to those who have died through memory and abiding influence. Those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate end to the experience of grief.

The idea of ‘closure’, as it is popularly termed, is addressed thoughtfully. Writing of the pastoral care of people who are grieving, Hendery suggests that while, 'over time, those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate and to the experience of grief.

Hendery writes, “We need to be able to look death in the face and be willing to wrestle with the theological, spiritual and emotional demands that this takes.” Earthed in Hope offers significant help for those who are serious about doing this.

In a world where people often seem preoccupied with personal pursuits, Christian faith marks the ending of a human life and, as Hendery puts it, people today have a wide choice in style and content of a funeral.

Those who are left continue to relate to those who have died through memory and abiding influence. Those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate end to the experience of grief.

The idea of ‘closure’, as it is popularly termed, is addressed thoughtfully. Writing of the pastoral care of people who are grieving, Hendery suggests that while, 'over time, those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate and to the experience of grief.

Hendery writes, “We need to be able to look death in the face and be willing to wrestle with the theological, spiritual and emotional demands that this takes.” Earthed in Hope offers significant help for those who are serious about doing this.

In a world where people often seem preoccupied with personal pursuits, Christian faith marks the ending of a human life and, as Hendery puts it, people today have a wide choice in style and content of a funeral.

Those who are left continue to relate to those who have died through memory and abiding influence. Those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate end to the experience of grief.

The idea of ‘closure’, as it is popularly termed, is addressed thoughtfully. Writing of the pastoral care of people who are grieving, Hendery suggests that while, 'over time, those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate and to the experience of grief.

Hendery writes, “We need to be able to look death in the face and be willing to wrestle with the theological, spiritual and emotional demands that this takes.” Earthed in Hope offers significant help for those who are serious about doing this.

In a world where people often seem preoccupied with personal pursuits, Christian faith marks the ending of a human life and, as Hendery puts it, people today have a wide choice in style and content of a funeral.

Those who are left continue to relate to those who have died through memory and abiding influence. Those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate end to the experience of grief.

The idea of ‘closure’, as it is popularly termed, is addressed thoughtfully. Writing of the pastoral care of people who are grieving, Hendery suggests that while, 'over time, those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate and to the experience of grief.

Hendery writes, “We need to be able to look death in the face and be willing to wrestle with the theological, spiritual and emotional demands that this takes.” Earthed in Hope offers significant help for those who are serious about doing this.

In a world where people often seem preoccupied with personal pursuits, Christian faith marks the ending of a human life and, as Hendery puts it, people today have a wide choice in style and content of a funeral.

Those who are left continue to relate to those who have died through memory and abiding influence. Those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate end to the experience of grief.

The idea of ‘closure’, as it is popularly termed, is addressed thoughtfully. Writing of the pastoral care of people who are grieving, Hendery suggests that while, 'over time, those who have been bereaved may become reconciled to their loss, this does not mean that closure is an appropriate and to the experience of grief.

Hendery writes, “We need to be able to look death in the face and be willing to wrestle with the theological, spiritual and emotional demands that this takes.” Earthed in Hope offers significant help for those who are serious about doing this.
When the Methodist Church shared its story at NZ's Centennial Exhibition

**ANOTHER WOMEN PATHFINDER IN NEW ZEALAND METHODISM**

**Emma Louisa Moody-Bell - 1854-1931**

In her aptly entitled book Out of the Silence, Ruth Fry draws our attention to Sister Moody-Bell, the first woman to be appointed to take charge of a Home Mission Station in New Zealand Methodism.

This claim to not entirely accurate, since Amey Lil had been placed in charge of the Primitive Methodist Stations at Inglewood in 1884. Nevertheless, Emma Louisa Moody-Bell was a pathfinder, and it would be good to know much more about her.

She had been born at Cheltenham, Gloucestershire, the daughter of William Moody Bell, a surgical instrument maker. She was inviolate in the 1860s as being involved in that time skilled trade.

The last two decades of the 19th century saw women becoming increasingly involved in public issues, and one area of particular interest was the temperance movement. Under leaders like Frances Willard and Mary Church  of the USA she became to have a significant world force for social change.

Emma Moody-Bell was an active worker in this cause when she came to New Zealand in July 1951. Her first years were spent in Dunedin, involved with the inter-denominational City Mission and the Young Women’s Christian Association. Her roles in these organisations may be why she was called “Sister” – recognising that her work matched the Sisters of the Poor, the precursors of the Salvation Army.

She very quickly became a leader in the Women’s Christian Temperance Union, and remained so until she returned to England. She may have spent some time in Nelson, because it was the home of Emma Moody-Bell’s parents. Emma is probably the young woman standing to the right in the back row. Photo courtesy of Hocken Collections.

Directors of Dunedin YWCA circa 1905, the time when Emma Moody-Bell was secretary. Emma is probably the young woman standing to the right in the back row. Photo courtesy of Hocken Collections.

She remained there for two years, and then went to Shannon in 1950. She then returned to WCTU leadership and was working in Invercargill from 1911 until about 1916, before she returned to the West Coast. She had by then become a notable lecturer on a wide variety of topics, and seems to have travelled widely, talking on such subjects as the temperance theme, How to Fight the Devil, Love, Courtship and Marriage; Sweethearts; and The White Slave Trade.

Emma returned to England in 1920. Though she seems to have intended initially to return to this country, she did not do so. A newspaper article in 1922 reported that she had settled back at Cheltenham.

She became involved in the British Women’s Temperance Association, the National Women’s Council, and with prison reform – all the while keeping her hand in as a Methodist local preacher. Emma Moody-Bell deserves to be remembered as a pioneer.

**ANOTHER WOMEN PATHFINDER**

Emma Louisa Moody-Bell 1854-1931

**ANOTHER WOMEN PATHFINDER**

Emma Louisa Moody-Bell - 1854-1931

When the Methodist Church shared its story at NZ’s Centennial Exhibition

**When the Methodist Church shared its story at NZ’s Centennial Exhibition**

**ANOTHER WOMEN PATHFINDER**

She very quickly became a leader in the Women’s Christian Temperance Union, and remained so until she returned to England. She may have spent some time in Nelson, because it was the home of Emma Moody-Bell’s parents. Emma is probably the young woman standing to the right in the back row. Photo courtesy of Hocken Collections.

Directors of Dunedin YWCA circa 1905, the time when Emma Moody-Bell was secretary. Emma is probably the young woman standing to the right in the back row. Photo courtesy of Hocken Collections.

She remained there for two years, and then went to Shannon in 1950. She then returned to WCTU leadership and was working in Invercargill from 1911 until about 1916, before she returned to the West Coast. She had by then become a notable lecturer on a wide variety of topics, and seems to have travelled widely, talking on such subjects as the temperance theme, How to Fight the Devil, Love, Courtship and Marriage; Sweethearts; and The White Slave Trade.

Emma returned to England in 1920. Though she seems to have intended initially to return to this country, she did not do so. A newspaper article in 1922 reported that she had settled back at Cheltenham.

She became involved in the British Women’s Temperance Association, the National Women’s Council, and with prison reform – all the while keeping her hand in as a Methodist local preacher. Emma Moody-Bell deserves to be remembered as a pioneer.
Sagato Faranisisi o Asisi le tagata Fatupese

O faranisisi o se faifeau sa talitonu i 1225 ua silia i le 800 tausaga talu ai, a ole'i taitai ona o'o le Tala Lelei i Samoa, ese tasi o poututoa o le Ekalesia Kerisiano... o Pope Faranisisi. Na uluai tusia lenei pese i le tausaga e i le lalolagi.

O divine master, grant that I may not so much seek to be consoled, as to console.

To be understood, as to understand. To be loved, as to love.

To be consoled.

O Divine Master, make me an instrument of Thy peace, When there is hatred, let me sow love, Where there is injury, pardon, Where there is error, truth. Where there is despair, hope. Where there is darkness, light.

"All Creatures of Our God and King"
Rey Dr Ilaitia Tuvere

Edu mai vakavanavanu ena siga Leituqini na 14 sa na Me na Nuna "kaa cake" (Accession) se le na kula cake vei Tamana na Kalou ko Jisu Karisito, ni nani ena ova na Nuna iveri ko veiva e vakarobata na kina.

Oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Esa kina ni vei na Cakacaka ko Jisu Karisito.


Eda ia vei na Cakacaka ko Jisu Karisito ko vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.

Ena oti, era mai gile veiva e Kalou, ena ilaitia na vei na Cakacaka ko Jisu Karisito.

Noda kina ni vei na Cakacaka ko Jisu Karisito.
Ko e Mahu'inga 'o e Famili

'Okahe hohe 'a e mahina ke Me ke fakamanatu at 'a e mahu'inga 'o e famili. Okahe kamata kei pe 'a e fanau i he kataunga faka-me. Pua hehe hohe 'a e Sapate Fa he pai pai iho manta 'ohe 'a e Sapate 'o e ngapa'i Tama. Ko e meka 'a e 'o e ngapa'i 'aheke kei fakamanatu at 'o e Tama. Okahe kamata ati 'a e fanau 'i he kataunga faka-me. Tama 2015. Mo he iho ihe heketake fuafua 'a e Tapeta Fa he e hohe 027 6767053. Fa fahe fahe teke hei kei ko e talakai@xtra.co.nz.

Ko e Mahu'inga 'o e Famili

Ko 'a e mahina ko Me ke fakamanatu at 'a e mahu'inga 'o e famili. Okahe kamata kei pe 'a e fanau i he kataunga faka-me. Pua hehe hohe 'a e Sapate Fa he pai pai iho manta 'ohe 'a e Sapate 'o e ngapa'i Tama. Ko e meka 'a e 'o e ngapa'i 'aheke kei fakamanatu at 'o e Tama. Okahe kamata ati 'a e fanau 'i he kataunga faka-me. Tama 2015. Mo he iho ihe heketake fuafua 'a e Tapeta Fa he e hohe 027 6767053. Fa fahe fahe teke hei kei ko e talakai@xtra.co.nz.

VAHEFONUA TONGA O AOTEAROA

FANONGONGO

Ko e fakamanatu ati pe 'atasi Vahefonua hohe, 'o fai ia Tʻiitonga 'aho Falatu 31 ke he 'aho Sapate 'aho 2 'o 'Aokosi. Okahe kama 'aheke kei he fakamanatu ati pe 'atasi Fahe 2015. Mo e hanga toki enu ma 'aheke kei he 027 6767053. Hohe hehe fakamanatu ati pe 'aheke teke hei kei ko e talakai@xtra.co.nz.
FAKAMANAVA HAKE 'A 'AKAFA VAKAMANAVA 'A 'AKAFA 'LET THE CHILDREN LIVE' HE 'APITANGA PELIKO MO E TOETU'U 2015 - MO'UNGA HEAMONI

He 'apitanga pekia mo e toetu'u 2015 - He 'apitanga pekia mo e toetu'u 2015 - Mo'unga Heamoni

Ko e mala'anga pekia no fakahoko pe 'i Mo'unga Heamoni 'o 'akau fakatatau 'a e 'apitanga mo kauvalu nei ke he 'apitanga 'o e 'apitanga mo 'a e fakamole no ke he 'apitanga 'o e 'apitanga mo 'a e fakamole no eni 'o e fakamole 'o e fakamole faifekau. He 'apitanga pekia mo e toetu'u 2015 - Mo'unga Heamoni

Ko temu mo 'emau 'apitanga 'o Mo'unga Heamoni 'o e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifekau ko e 'apitanga mo e talatupu'a fakahiso faifeka...