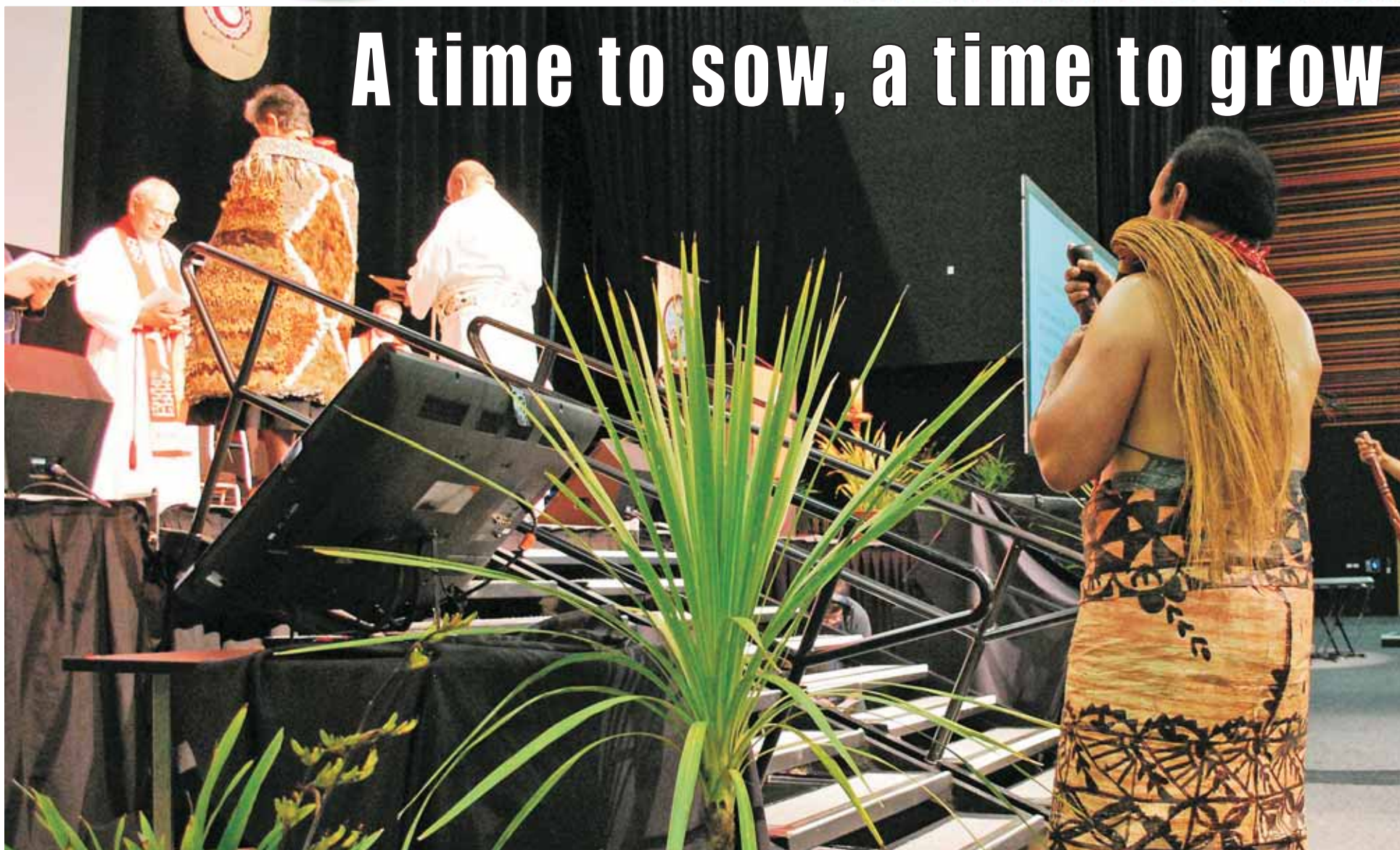


TOUCHSTONE

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

A time to sow, a time to grow



By Paul Titus

The induction of the new presidential team of Rev Tovia Aumua and Dr Arapera Ngaha on the opening day of Conference.

Methodist Conference 2014 was a time of celebration but also a time to take stock of the serious challenges facing the Church in the 21st century.

Hamilton was the host city for this year's Conference. The opening weekend's powhiri, tributes and induction and ordination services were held at the massive Claudelands Arena. Later, delegates gathered at the Waikato Institute of Technology for three days of business.

The big venue was required for the opening ceremonies because the Methodist Church welcomed a group of 12 newly ordained presbyters into its ranks along with a new deacon and four presbyters who came into full connexion from other churches.

Most of the new presbyters are from Pasifika synods and they were accompanied by large groups of supporters

from their families and churches. Four choirs - Palangi, Samoan, Fijian, and a huge combined Tongan one accompanied by a brass band - made the induction service a lively event.

The Methodist Church broke new ground at this latest Conference as it inducted its first fully Pasifika presidential team, president Rev Tovia Aumua from Sinoti Samoa and vice president Dr Arapera (Bella) Ngaha from Te Taha Maori.

The Conference naturally had a Pacific flavour. A contingent of sog'a'imiti (men with traditional Samoan tattoos) led Tovia and Arapera into the induction service, and the Maori King Tuheitia Paki was the guest of honour at the celebratory dinner that followed.

The Methodist Church of NZ's increasingly close ties with other Methodist Churches in the Pacific were also evident.

Formal guests to Conference included president of Free Wesleyan Church of Tonga Rev Dr Finau Ahio, president of the

Methodist Church of Samoa Rev Aisoli Tapa Iuli, and general secretary elect of the Methodist Church of Fiji Rev Epineri Vakadewavosa as well as Anglican bishop of Waikato Rev Dr Helen-Ann Hartley.

Other people entering important positions in the Church were incoming Trinity College principal Rev Dr Nasili Vaka'uta and new Tauwi youth and children's co-ordinator Michael Lemanu.

While the mood was upbeat, Conference also had serious tones, and speakers laid out challenges for the Church to take up in the years ahead.

In their addresses both Tovia and outgoing president Rev Nathan reminded us of the declining number of New Zealanders who identify as Christian and the effort churches must make to be relevant in today's society.

In line with the Conference theme of 'a time to sow, a time to grow', Tovia said we should not despair at this but develop a vision

and strategies to grow our congregations.

In her address Arapera noted it is now 30 years since the 1984 Conference when the Methodist Church of NZ embarked on its Bi-Cultural Journey to become more equitable for Maori. She said there is still work to do to further the bi-cultural nature of the church and urged presbyters and laypeople to step out of their comfort zones and engage with Maori on Maori terms.

The two evening speakers during Conference's business days also laid down challenges for Methodists. On Monday film maker Bryan Bruce discussed the themes of his recent documentaries on child poverty and growing inequality in New Zealand.

On Tuesday evening social worker Opeta Amani addressed one of the themes of the Church's Let the Children Live initiative - youth suicide. Opeta invited delegates to discuss the types of emotional pain and abuse that put young people in vulnerable places and what we do to can do to prevent this.

See Page 2

INSIDE

CONFERENCE COVERAGE - PAGES 2 & 3



CHRISTMAS REFLECTIONS - PAGES 4 & 5

CWS CHRISTMAS APPEAL - PAGES 10 & 11



You don't have to sow alone - WCC

As churches face the prospect of mission in difficult times, they should not forsake the ecumenical vision and the gifts they can both share and receive from other Christians around the world.

This was the message World Council of Churches (WCC) representative Natasha Klukach took to Methodist Conference 2014.

Natasha brought greetings from the leaders of the WCC, a fellowship that represents nearly 600 million Christians around the world.

She said when Jesus sent out his disciples, he was clear that the



WCC programme executive
Natasha Klukach.

ministry would often be challenging. Even as the gospel continues to flourish today, many churches are experiencing tighter finances, decreasing membership, and a less audible public voice, when the scale of human need in our communities can be overwhelming.

"To sow and to grow is not about depending on our own strengths and gifts alone but understanding that when we open ourselves to share our gifts and receive those of others, who may act and pray in ways different from ourselves, we become open to the transforming Spirit of God.

"We learn that so much more is possible in and for God's world when we sow seeds together, when we share in common Christian witness. I pray that the awareness of that ecumenical vision will stay with you in your conversations and will offer you encouragement as you seek life-giving ways ahead."

Natasha was in New Zealand and the Pacific for two weeks. She met with the heads of other mainline Protestant church here and with leaders of the Pacific Conference of Churches.

She said she was taken aback by the destruction she witnessed in Christchurch and she was impressed with Pacific churches' strong sense of community and their outspoken stance on climate justice.

Conference time to sow, grow

From Page 1

Arapera and Tovia say they were very pleased at how smooth the business sessions ran and that it was a relatively "boring" Conference with no sharp controversies.

"All the people who presented during the business sessions were clear and concise and the process was orderly and respectful. We are very grateful for the work the Hamilton organisers put into making this a very efficient Conference," they say.

A memorial from the Auckland, Manukau and Northland Synods on seismic strengthening generated the most debate. Their memorial stated that there are significant regional differences in earthquake risk around New Zealand and based on historical experience the north faces relatively less risk than other parts of the country.

The memorial said Conference's earlier resolutions that call for church buildings to be brought up to 67 percent of the current seismic code should be amended so that parishes in Auckland-Manukau come under Auckland Council regulations regarding earthquake prone buildings.

Auckland Central Parish presbyter Rev Lynne Frith supported the memorial. Lynne says all parishes around the country should be able to deal with their building under local body regulations, which recognise different levels of seismic risk.

"Churches face financial implications and difficult decisions about what buildings to retain and strengthen. There is little public money or Connexional resource for parishes to call on. Aligning with local body regulations would give us more time to bring our buildings up to

code."

Those who spoke against the memorial noted that Auckland does have seismic faults and just because it has not experienced a major earthquake during the era of European settlement does not mean it will not in future.

The point was also made that the building codes already take into account regional differences in earthquake risk and are more stringent in areas with greater risk.

There was no consensus on the memorial so earlier Conference decisions on seismic strengthening remain in place. The memorial was referred to Methodist Connexional Property Committee and the Board of Administration, which will report back to the Church in 2015.

PUBLIC ISSUES NETWORK



Liliuokahlani Teofilo addressing Conference about Green Churches.

Greening the Church at top of Public Issues' agenda

By Betsan Martin, Public Issue Co-ordinator

Conference 2014 gave a mandate for Public Issues to continue helping Methodist and Uniting Congregation work to stop child poverty, reduce inequality, bring the Living Wage into effect, and to take new steps to become a 'Green Church'.

Conference received two memorials to move toward becoming a Green Church. Both were inspired by people who had attended the World Council of Churches (WCC) workshop on ecology, theology and justice in 2014.

The first from the Central South Island Synod called on the Methodist Church to disinvest from the fossil fuel industry and invest in the fast-growing green energy sector.

The second was presented by Peter Lane, who attended the WCC workshop. It requested that a number of key bodies in the Methodist Church work to develop an eco-theology and better care for creation.

Both of these memorials have been referred to Public Issues and Investment Advisory Board who will report back to the Church next year.

Liliuokahlani Teofilo also attended the WCC workshop and she addressed Conference 2014. With Pacific Islands on the frontlines of climate change the message in our region is especially strong - and the voice of Pacific peoples is especially important.

In 2015 the Methodist Church has new opportunities to move toward becoming a low carbon church. We will have opportunities to collaborate with Methodist Churches in the Pacific.

It will also bring a time to work with New Zealand organisations and with government to prepare for COP21, the climate meeting in Paris when all countries will be asked to make their commitments to lowering emissions.

During Public Issues' report to Conference NZ Council of Christian Social Services policy advisor Paul Barber spoke to Conference about New Zealand's inequality. He presented the accompanying graph, which outlines the growing inequality that has arisen here since the 1980s.

In preparation for 2015 Public Issues has prepared a briefing to incoming ministers on three areas: 1) child poverty and inequality, 2) the environment with a focus on water, climate and the Resource Management Act (RMA), and 3) education.

During Public Issues' consultations with the Church during 2014, it was apparent that one path toward further action on climate justice is theological education. Incoming Trinity College principal Rev Dr Nasili Vaka'uta has set such a course by embarking on biblical interpretation for Oceania theology.

Healthy oceans are at the heart of local and global sustainability, yet they are rising and acidifying.

Care for creation and climate justice are as relevant to the Methodist Church as they are to wider society. Education for sustainability and stewardship include a focus on the needs of future generations, a capacity to deal with complexity and reference to a 'woven universe' that recognises that humans and nature are inter-related.

The Maori provision of the New Zealand curriculum Te Mātauranga o Aotearoa allows for every school to develop a local curriculum that is responsive to their issues. This enables a school or kura to join with marae, hapu and local groups to respond to local issues.

This could be a model for wider implementation and for theological studies in the Church.

The course ahead for Public Issues is clearly set. We look forward to becoming 'Green Church' with you.



WESLEY HISTORICAL SOCIETY (NZ)
Te Roopu Hitori o Te Hahi Weteriana o Aotearoa

The Gilmore Smith Memorial Scholarship

The Wesley Historical Society (NZ) offers an annual scholarship of up to \$1500 for post-graduate students undertaking historical research related to Methodist history in New Zealand and/or the South Pacific.

Application close on 31 March 2015.

For further details contact the Secretary:

Mrs Margaret Ziegler, 6 Brouder Place, Hillside Park, Manuwera.
Auckland 2102. Email maz@ihug.co.nz

Need a TREASURER for your Church, Club or Organisation?

For further information contact:
Colin on 03 454 5431 or
cjaccounting@clear.net.nz

Free e-books

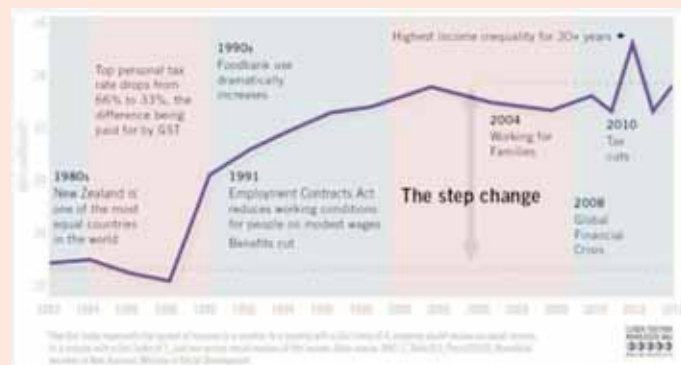
Something for everyone

www.ebook-linkup.info

We at Touchstone wish to express our thanks to all the individuals, parishes and businesses who supported us in 2014. Touchstone relies on the income it receives from individuals and parishes. We also thank those who have written articles, letters to the editor, and reviews. The paper is livelier and more interesting because of your contributions.



Merry Christmas and Happy New Year



Poverty is a moral issue

By Paul Titus

Economic decisions are moral decisions, and New Zealand has lost its moral compass.

This was the message journalist and documentary film maker Bryan Bruce brought to Methodist Conference 2014.

Bryan urged Methodists to do what they can to bring about a more caring and more cooperative New Zealand.

His popular television documentaries cover a range of topics from crime to natural history. Two of the latest have explored the current malaise in New Zealand society. One focused on child poverty, and the other, entitled 'Mind the Gap', examined the growing gap between rich and poor.

In his talk Bryan elaborated on them, making the point that economic policies are the extension of moral philosophies. He said that the serious problems our country now faces are the outcome of the neo-liberal philosophy "that the Labour Party introduced in 1984 and the National Party put on steroids".

Neo-liberal economic policies include an unhindered free market, user pays, and the sell-off of state assets. They were meant to increase the size of the economy, which would allow wealth to trickle down to those at the bottom of society.

Instead, the gap between the 'haves' and the 'have nots' has increased, as have child poverty and preventable infectious diseases.

To illustrate his point Bryan drew 10 people from the audience. He selected one (who turned out to be his sister-in-law, Christian World Service director Pauline McKay) to represent the wealthiest 10 percent of New Zealanders. She was allocated 53 percent of the wealth while the



Bryan Bruce told Conference New Zealand's economic theories should not dictate our moral values.

other nine people on stage shared the remaining 47 percent.

The audience agreed this is not a fair distribution of wealth.

To provide a real life example of poverty in Aotearoa, Bryan showed a video clip of Christchurch mother Tracey and her three children who were living in a tent because they had no other accommodation.

Bryan said Tracey's situation poses a moral question: Does society have a duty of care for her and her children?

"Tracey didn't have a partner when we made the film. I did not ask her why because I did not care but some viewers did. They said she should not have kids if she could not afford them and that babies are a life-style choice.

"My view is that we have to focus on the three children. They didn't get to choose their parents or their circumstances. In some sense they are all of our children. They are our

future."

Some of the most sobering material Bryan presented was on the deterioration of children's health since the 1980s. This includes the rise of skin infections, upper respiratory disease, and rheumatic fever.

"These are diseases caused by poor housing and over-crowding. The link between poverty and poor health is well documented.

"We know that a person's health for life is largely established by the time they are six years old, yet we are under spending on child health by about 50 percent.

"Fix the housing, put more nurses into schools, and have doctors visit schools once a week. In the long term, we would recover the cost of prevention by saving on crisis cures."

Higher taxes, clamping down on tax avoidance, and social investing are some of the things we could do to bring about a more equal distribution of wealth in New Zealand, Bryan told Conference.

He cited the ideas of Nobel Prize-winning economist Muhammad Yunus. In addition to microfinance loans to small business people in Bangladesh, Muhammad creates social businesses that create jobs for people by not taking profits from them.

"Our morals are being dictated by an economic theory based on selfishness. We have to turn that around. Economic theory needs to follow our moral values.

"We have to decide what kind of society we want and then figure out how to pay for it. The Methodist Church has a great role to play in persuading society at large that it is better for all of us if we share," Bryan said.



Conference warmly thanked Andrew Gamman for his work in Refresh Ministry.

Four tips to become a more contemporary church

While Methodist Conference is a time of celebration and new beginnings, it is also a time when people are farewelled with sadness.

This year one instance of this was not the departure of a person but the closing down a popular programme - Refresh Ministry and its '10 Minutes on a Tuesday' weekly resource for worship leaders.

Refresh Ministries did not have permanent funding and Methodist Mission Resourcing no longer has the funds to support Rev Andrew Gamman as its coordinator.

Andrew addressed Conference about Refresh Ministry and suggested a number of ways Churches could develop contemporary worship styles.

"Refresh Ministry was founded to help congregations better connect with the 21st century secular Kiwi culture. I fear that we may be actually going backwards in this regard rather than forwards.

"The danger is that, as fewer and fewer of us gather inside church buildings, we end up just talking to ourselves. We don't hear younger secular Kiwis and they don't hear us. The Refresh Ministry has tried to address this situation," Andrew told Conference.

He suggested four practical steps that could help avert the crisis in Palangi churches:

1. Communicate in images. We need to think in terms of YouTube rather than printed words. Try to think of the visual images that might communicate your theme.

2. Encourage participation. We need to help people to discover what

God wants for them by means of group exercises rather than monologues. A line from the new U2 album says what most people think about preaching: "It's hard to listen while you preach."

3. Create community. We need to listen to our people, particularly the new people. Give priority to the concerns of the group rather than the concerns of us who are clergy.

4. Expect people to experience God. Church life should focus on encounter rather than programme. People are hungry for an authentic experience of God and they need to know that's what the Methodist Church of New Zealand is about.

Andrew said 10 Minutes on a Tuesday reached people around the world through the Internet.

He thanked all the individuals, parishes and trusts who contributed financially to keep it running for the last five years, and he paid tribute to the creative brilliance of the late Andre la Roux, who began the Refresh Ministry to help congregations connect with contemporary culture.

The final instalments of '10 Minutes on a Tuesday' will be for Advent and Christmas 2014. They will focus on the Gospel Bicentenary, the first Christian service Rev Samuel Marsden led on Christmas Day 1814, and his relationship with Chief Ruatara and the Maori Rangihoua, Bay of Islands.

All five years of '10 Minutes on a Tuesday' are archived on the Methodist Church website. You can find the resource for a lectionary reading using the Consultation on Church Union number.

Conference highlights



A bumper crop of ordinands: (from left) Foeata Tu'ipulotu, Ruta Galo, Rupeni Balawa Delai, Andrea Williamson, Kalolo Fihaki, Tania Shackleton, President Tovia Aumua, 'Ilaisaane Langi, Abhishek Solomon, Vice President Arapera Ngaha, Kuli Fisi'iahi, Nehilofi E-Moala 'Aholelei, Sione Lea'aetoa, Manoa Havea, and Neti Petaia.



The presidential team (standing) address King Tuheitia Pahi, seated third from right.

Christians must draw on divine impulses

To the editor,

The letters of John Northcott and John Thornley in the October edition of Touchstone are helpful reminders of the importance of expressing Christianity to the community with humility, love and tolerance as well as resolve.

Some years ago, I saw a street preacher in central Wellington antagonising pedestrians with a fiery call to repentance. They dismissed him with mockery and anger, which led to him yelling back at them and calling one passer-by a "reprobate".

Christianity seemed ill-served by this exchange. I have since wondered whether intervening might have helped or whether neither preacher nor pedestrians were of a mind to listen.

Faithful people should be willing to speak their minds even under challenge. But hearers can 'switch off' when they are treated as unequal parts of God's creation or as sinful outsiders whose fallibilities are fair game for judgement while the church's insiders remain beyond reproach.

I nonetheless feel sympathy for that preacher. His faith had only given him an ability to be confrontational and to see others as inherently flawed or even evil. Perhaps he came from a community where self-righteousness and anger were common.

He could not relate to others without reflecting a cultural mix of defensiveness and aggression. But any positive influences of his background were also lost. How many inside or outside the churches still feel injured through similar encounters? Indeed, for some of us the impact is indelible.

The Christian mission to bring justice and peace to the world has enough struggles without churches waging wars internally or against people of other faiths (or none).

These may end in victory, defeat or a truce but often exact a heavy price. Being human, most of us have viewpoints, or personality or physical flaws which are difficult or even offensive for others to deal with. But Christians are called to draw on divine impulses.

Our faith is about God's love triumphing over adversity, challenge and human fallibility. This message can be lost when Christians of whatever theology show that hatred is acceptable. This breeds a cycle of disillusionment, rejection and alienation.

In 1994, Archbishop Desmond Tutu was criticised for leading Christian prayers with those of non-Christian faiths at Nelson Mandela's presidential inauguration in South Africa. He responded that Jesus Christ was to him the full and final revelation of God and he had no need to "trample with muddied boots" on what others considered their holy ground.

Perhaps he saw that church leaders or members placing themselves or their institutions on a pedestal can be brought to earth in a community where tolerance of diversity is not only desirable, but essential.

Being Christian did not require Desmond Tutu to hate or dismiss his neighbours but to love and accept them. However difficult this may be for each of us, it still seems to me to be the better example to follow.

Jed Baker, Wellington

Everil Orr development not all roses

To the editor,

The re-development of Everil Orr Village in Mt Albert, Auckland is not as straight forward as an article in November's Touchstone claims.

Methodist Mission Northern, through its Airedale Property Trust, is currently the landlord of the 23 cottages at Everil Orr while the private business Oceania Healthcare manages the rest home and hospital on the site.

The 127 new independent living apartments to be built will be available to older people on a license-to-occupy basis requiring considerable capital assets, like most other retirement villages.

The proceeds from these sales may well be used for the benefit of the community, as stated in the article. At the same time, the occupants of the present cottages as well as the Oceania facilities now have to find alternative rental accommodation in Auckland, where this is in very short supply.

I count myself very fortunate that I am one of the three Everil Orr residents so far living in a unit in Aldersgate, another Methodist village in Auckland, where I can rent.

Janice Anderson, Mt Eden

Appropriate neighbours

To the editor,

The September Touchstone featured an article on the new offices for the Methodist Church's new Connexional offices, which will be built in Langdons Road, Papanui, Christchurch.

I have since learnt that the re-built Canterbury Trade Union Centre will also be in Langdons Rd and possibly next door. How appropriate!

Contemporary middle-class Methodism may be in danger of forgetting how closely entwined early Methodism and trade unionism were.

There were many examples of this including the Tolpuddle Martyrs. This was a group of 19th century Wesleyan agricultural workers in Dorset who in search of fairer wages and working

conditions formed themselves into a friendly society of agricultural labourers.

Under a long forgotten law they were prosecuted, convicted and shipped out to Australia as convicts. Widespread church and community protest back in England eventually led to their repatriation.

Here's hoping the close proximity of the new Connexional headquarters to the Canterbury Trade Union Centre in Papanui will foreshadow a renewed closeness of Methodism and trade unionism throughout Aotearoa-NZ.

With workers' rights under threat from further planned government legislation, that's surely a Gospel priority.

Brian Turner, North Canterbury

Stash of (Alan) Brash

To the editor,

The office manager of St Ninian's Presbyterian Church, Christchurch has found a box full of books by Alan Brash.

If anyone would like a copy of his collected writings called Footsteps in the Sand, please let St Ninian's know. Phone 03 348 6418, or email

stninians@xtra.co.nz.

For the sum of \$5 to cover postage we will send you one. It was compiled in 1999, published by Caxton Press. Hopefully folk will remember Alan, a giant of his time.

Rob Ferguson, Christchurch



FROM THE BACKYARD

Visitors in the night

Gillian Watkin

We enjoyed the weekend gardening, going to church and buying roses. Everywhere the shops have their Christmas feathers on. They glitter and show off like peacocks. It is almost the time to write a list of gifts for the people we love.

We didn't really enjoy Monday as much. We had night visitors in the garage. We were left with a bare shelf where the power tools had been and an empty freezer.

The police came two hours after the event and apologised for being late. We said that we expected them the next day.

"You must be from Auckland," said the fingerprint man. He was incredibly helpful. It was a reminder that good things happen more often than bad in the world where I live.

Having had my mind on the idea of gifting, this help yourself system was not quite what I had in mind. Just as the stores are full of temptation, our homes and properties are like shops to those who have no sense of boundary or personal respect.

We are well and we are insured. I was asked if I wondered why it was me. I said that I was very clear that this was not about me.

Our garden is glorious at the moment - flowers in full bloom, fruit setting, vegetables maturing, first strawberries picked and eaten. The night visitors left our frozen fruit and vegies behind but they took the buttermilk.

I kept asking "Why take the buttermilk?" It was probably because it looked like a milk carton in the half

dark. I don't suppose scones were on the menu.

What bothered me most were the assumptions people made on who committed the crime. Saying "we don't know" didn't seem to quell the speculation.

Thank God Christmas is coming. This experience is a reminder both of how fortunate I am and of the absolute opposite life so many others live. It has reminded me of the hard work ahead to build community, the battle to ease the fear of people who are different, the pain of no one caring, and the chaos of assumptions.

We can donate to the food bank, the Christmas appeal and to the various present appeals. Do we do so to make ourselves feel satisfied? Do we know what happens to the donations we make? Or do we take the easy option without knowing what the receiver really wants?

Think of the dualism of good and bad. For some people, life, events and behaviour are one or the other. Do people still say to children that Santa won't come if they are bad? I hope not.

But we live in a complex world, and every Christmas we are reminded that the healing of the world comes in the simplicity of the birth of a baby. It reminds us of angels, shepherds, and wise men but also of the complexity of power and corruption.

They can be overcome not by good triumphing over evil but by love triumphing over chaos, and by us paying attention to the teachings of the man that baby became.



Tovia Aumua



Arapera Ngaha

The year 2014 is significant in the history of Christianity in Aotearoa/New Zealand. It marks 200 years since the first seed of the gospel was sown in the soil of Aotearoa, when Reverend Samuel Marsden preached the first Christian Service at Oihi in the Bay of Islands on Christmas Day 1814.

We join with the Christian community in New Zealand to celebrate and give thanks for the God-given vision of the gospel sown and grown in Aotearoa. We acknowledge those Pakeha missionaries and Maori leaders who mapped out steps to achieve that vision of spreading the gospel 'te rongopai' o Ihu Karaiti throughout this land.

This bicentenary year brings challenges for the whole Christian community. We face major challenges in terms of our sustainability and relevance in today's society, and indeed our survival into the next century and beyond.

The number of people involved in the Christian church has declined considerably

A time to sow, a time to grow

*President Rev Tovia Aumua
Vice-President Dr Arapera Ngaha*

since the mid-1960s. From 1960 to 2000 attendance at weekly services was down 10 percent. The Methodist Church has lost 19,302 members over the last seven years, or an average of 2,757 people (or 2.36 percent) per year.

These statistics are not new to most of us. We see the decline in the parish pews every Sunday.

Our congregations are shrinking and if we continue to follow the trend we may not survive the next 50 years as a viable institution. We must consider how we "do church" to keep us relevant for our congregations.

Time to hope, dream and vision

What are we doing about this? What are our hopes and dreams for the Methodist Church? What are our strategies for growth in parishes, congregations and fellowships?

We believe that it is time for our church to seriously re-assess and re-evaluate where we are at. It is time to have a good look at ourselves, see where our main focus and priorities are, and set clear goals and a vision of where we would like to be in the next 50 years.

There is an old saying: 'If you fail to plan, you plan to fail'. This is true in the world of business and is also true in church organizations.

Some parts of the church have clear

goals and strategies to ensure growth. We must make sure these plans extend outwards into the local community to encourage and bring in new people. We need a co-ordinated Connexional approach to this matter.

Our church is gifted in many ways. We are multicultural and multilingual with great wealth in theological perspectives and Biblical understandings. We are proud of our Bi-Cultural Journey, based on the covenant between Tangata Whenua and Tauwiwi to which the church committed itself at its 1983 Conference.

We believe there is no need to go elsewhere to find ways and ideas for growth. But we have to be brave and to have passion, ambition and the willingness to sow and grow.

Let us not be complacent. Let us plan for change that will help make our church grow, thrive and flourish.

Church growth is not about competing with the ministry down the street or with other denominations. It is about how the people in the church are disciplined and used by God.

To grow, changes or life transformation must take place. Change can sometimes be difficult. It may take us out of our comfort zone but it is necessary.

Jesus has called the church to look and move forward. Our greatest task as

Christians and as a church is to lead people to find that life-transforming experience that brings them into the Family of Christ. We are not meant to fear change, but rather we are meant to take risks, embrace it, and even help to create it!

Change is inevitable. Our choice lies in making changes that are positive, empowering and sustainable.

Our Bi-Cultural Journey continues, and we must learn to be better at travelling that journey. We must also seek to grow our church communities beyond our own safe walls of the Methodist Connexion and reach out into the community.

We need to think and work differently, utilise and share our resources, show what it means to be a Connexional Church, and think beyond today.

What has worked for us in times gone by may not work for our next generations, so let us be alert to what will keep us relevant in today's and tomorrow's society.

Let us allow the Holy Spirit to continue empowering the Church to grow through witness and ministry. Let us remember that wherever a church is open to the power of the Holy Spirit, it is alive, vibrant and will grow in faith, hope and witness.

(This is an amended version of the Presidential address presented to Methodist Conference 2014.)

Blenheim Methodists preparing for big year

To the editor

Next year the Blenheim Methodist Church celebrates 150 years since the opening of its first church in 1865.

Commemorations will be held during Palm Sunday weekend - Friday 27th, Saturday 28th and Sunday 29th March - at the Wesley Centre in Henry Street.

Events planned include a bus tour to former church sites around the district, an informal evening for former Sunday

School and Bible Class members, an afternoon function followed by a celebratory dinner, and a commemorative service on Sunday morning.

We propose to have historical displays and opportunities during the weekend.

Further information will be released early next year. At this stage, both current and former members are asked to note these dates in their 2015 diaries.

Dave Poswillo, Blenheim

Make love, not war in Iraq

To the editor,

An open letter to the Foreign Minister Murray McCully
Dear Sir,

It is with considerable alarm that I note our government may be considering assisting the American war efforts in the Middle East.

The countries have never attacked or offended New Zealand or New Zealanders in any way. I feel it would be morally wrong and inexcusable for New Zealand to be involved

in the injury or death of any of those people.

There are many ways in which New Zealand could help desperate folk, which would earn and deserve the respect of people everywhere.

To support the American military adventure looks dubious to say the least and could end up in disgrace for New Zealand with hundreds injured or killed.

Remember Vietnam!

Ernest Smith, Helensville

Avoid the fate of the donut church

To the editor,

Methodists are a 'Church' and as a church we are called to grow the mustard seed of faith in each human heart, starting with our own.

As we grow in faith and grace towards holiness our view of God's world will change to become more and more inclusive, more and more precious. Out of our growth, others will find support and solace.

If we neglect this call to enrich our spiritual lives, we will become what an old Methodist woman called a 'donut Church', social services on the outside and

empty in the middle.

If our power and status become our main focus, we will find that we do not see the gift of God in the 'other' and we find it easy to demean or put down the 'other'.

If we exploit our position in any way by manipulation or by breaching physical or emotional boundaries, we are diminishing our call as a Church member.

As Methodists we are called to grow in grace towards 'holiness'. Do these words seem strange or archaic? I hope not because they hold such beauty for our lives.

Anne Stephenson, Kapiti

Christmas star can still guide our troubled world

By Bill Peddie

If we want to preserve the magic and wonder of the Christmas birth story perhaps we should not take it literally.

Rather, we could admit that we all need our own star to help us through blackness and uncertainty. This can help us understand what it was the writers of the gospel accounts of Christmas were trying to tell us.

We don't need deep scholarship to suspect the historical accuracy of both Luke and Matthew. Basic questions they raise include: If Herod really did massacre the infants why didn't the contemporary historians notice?

Or why does one of the two gospel writers say the parents fled with the baby Jesus to Egypt and stayed there until he had started to grow up, while the other says the parents were still around a few days after the birth to present the baby to the Temple?

On the other hand, as poetry, the word pictures they paint are wonderful. If we move beyond the restraints of a literalistic Christmas story, we can think beyond the past to the possibilities of our present.

Even if we can't quite identify the nature of the star metaphor or reconcile details of the history, a star does remain to guide us 2000 years later - and that star is the adult the baby would become.

In the popular version, the shepherds were first called by the angel. In biblical times, shepherds were the lowest of the low, and this is appropriate when the adult Jesus reached out to the marginalised.

The backwater of Galilee - known for its trouble-makers - was



not where we might expect the star to lead.

To some it is uncomfortable to remember Jesus was the baby of the unmarried mother Mary. In that era, the law proscribed stoning for unwed mothers. Mary apparently escaped that fate but she would not have escaped the stories and innuendo.

For all the Nativity's angels and miraculous signs, we still find the baby in the dirty straw of an animal feeding trough - an outsider surrounded by rat bag shepherds. To the extent that the shepherds matter, the marginalised are still an essential part of the gospel. They should be part of our gospel.

While this might not be appropriate for the one who was later celebrated in cathedrals with impressive choirs and much fancy dress, it is certainly appropriate for the man who took his message to tax collectors, prostitutes, heretical Samaritans and unclean lepers.

Christmas is not just the tinsel, fairy lights and wonderful music. Both Luke and Matthew remind us the infant baby Jesus was born

into a world that had dark shadows, and that same world continues to have dark shadows.

No doubt in a figurative sense, the star of Bethlehem is still out there somewhere. But the shepherds had to move from where they were to encounter the Baby. The story goes on to say the wise men also had to set out as best they could - and for them it was a difficult journey. To see it as a charming tableau is to miss some parts that matter.

If we believe the gospel still speaks to our time, we need to be honest about where the light is still needed. If we were to see these journeys merely as literal history - events that once happened and are now typically misremembered - we risk missing the relevance of the coming of Jesus for our own dark times.

For today relationships are still broken, the spectres of hunger and fear still loom, and the interdependence of humankind and all life on the planet is more critical than ever.

Te Taenga mai o te Rongo Pai ki Aotearoa - The Coming of the Gospel to New Zealand

Behold I bring you good tidings of great joy - Kawea mai ki a koe te rongo pai o te hari nui

By Te Aroha Rountree

The beginnings of the Wesleyan mission to Aotearoa were tumultuous. The eventual success of the early missions can be attributed to both a robust missionary vision and responsible, conscientious Maori patronage.

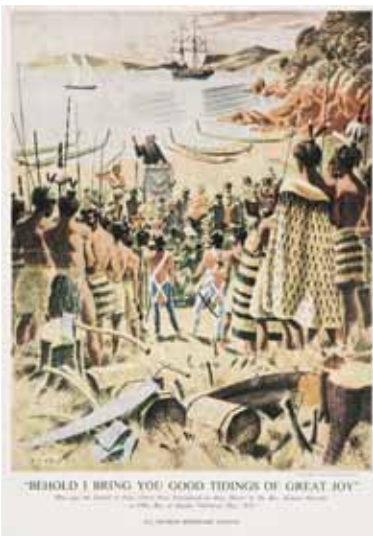
Wesleyan missionaries actively sought to nurture their connections and relationships with local Maori for security and support.

Perhaps their approach foreshadowed the Bi-Cultural Journey that the Methodist Church of Aotearoa has undertaken over the past 30 years. Or perhaps it is simply a natural progression of thinking and action for a covenanted people striving for justice and peace in Aotearoa.

The seed of the Gospel was carried to this land in the hands of Rev Samuel Marsden of the Church Missionary Society, who was convinced that Maori would wholeheartedly welcome the Gospel of God.

Marsden had encountered Maori chief Te Pahi of Rangihoua in New South Wales. There he planted the seed of a mission to Aotearoa, New Zealand, in the mind and heart of Te Pahi. Marsden strongly believed that Maori were more amiable to Christianity than other nations he had encountered.

After Te Pahi's death, Marsden developed a relationship with his successor Ruatara, and over a five year period he again came to an understanding that a mission to Aotearoa was imperative. In



December of 1814, Christmas Day, Marsden's labours came to fruition and he stood on the shores of Oihi Bay, Rangihoua, where he preached the first Christian sermon to a largely Maori audience.

The words 'Behold I bring you good tidings of great joy' rang out amongst the people, who probably responded with little comprehension or praise. However, Marsden's sermon signalled the point when the Gospel would begin to take root in this whenua.

Marsden essentially paved the way for other missions to be established including the first Wesleyan Missionary Society mission to Kaero, Whangaroa in 1822. Samuel Leigh was part of the Wesleyan mission in New South Wales. He had been ill, and Marsden asked him to travel to

Aotearoa in the hope that a short respite might alleviate his illness. After a six-week stay, Leigh returned to New South Wales with renewed vigour and a mind to establish a Wesleyan mission amongst Maori in Aotearoa.

In January, 1822 Leigh returned to Kaero to begin what would be a short-lived mission amongst the people of Ngati Uru. Leigh was there under uncertain and somewhat tentative patronage of the local chiefs Te Puhi and Te Ara, both of whom were associated with the 'Boyd' incident in 1809.

The Wesleyan mission was then re-planted in 1827-8 at Mangungu, Hokianga under the auspices of Ngati Hao chief Patuone. Patuone was later baptised and took the Christian name Eruera Maihi (Edward Marsh). So too was his brother Nene, known by his baptismal name Tamati Waaka (Thomas Walker).

Missionaries such as Nathaniel Turner, John Hobbs, William Woon and John White developed relationships with local Maori who offered security and stability for the Wesleyan missions to Waima, Pakanae and many other parts of Hokianga.

The missionaries who presented themselves to establish missions in Kawhia, Waikato, Taranaki and later to the South Island all did so with the approach of the early missionaries who sought a relationship with local Maori.

Will the future Methodist Church be Connexional?

By Eric Laurenson

Methodist Conference 2014 has come and gone and we have had our annual celebration of what it is to be Methodist in Aotearoa NZ.

It was pleasing to hear our Presidential team say in its address, "We believe that it is time for our church to seriously re-assess and re-evaluate where we are at." Both it and retiring President Rex referred to the statistical decline in Methodist membership and called on the church to look at questions of growth.

It's a challenge that we all need to take seriously but, of course, answers to the challenge will vary from person to person. For some it will be a matter of affirming our traditional position but to state it more forcefully or more widely. Others will refer to the many insights that have been gained in the area of theological thinking and research and still others will talk of the changing nature of society.

Whatever our words and actions with regard to the declining numbers of people calling themselves Methodist, society will finally respond positively to us when we listen to the actual needs of people and don't just trumpet what we might think they need.

As I looked around the assembled gatherings during the Conference weekend and noted how Pakeha members are now in a distinct minority it caused me to remember the era when the Pakeha majority dominated the thoughts and processes of the Church. I remembered how the understandings that formed our bi-

cultural Church were reached between Taha Maori and the then Pakeha majority and how this had not always been fully understood by later arrivals in the NZ church.

In the face of schism and changing demographics since that time, we have become ultra-cautious in our dealing with differences. It seems to me that our driving motivation has been to preserve a sense of unity as Methodists by soft-pedaling the many differences that exist within the church family.

Unfortunately, the differences are still there beneath the surface and I believe that the church is the weaker for not addressing them. Perhaps there are still vestiges of that Pakeha mindset that believes that we can safely control the evolutionary processes of our church rather than take the risks associated with allowing free movement of thought and feelings to influence the direction in which we are heading.

A Church that allowed this sort of freedom might look very different from the church we know today. People who are hanging in simply because of their deep loyalty to our Methodist heritage might well become active once more.

People who have felt unrecognised or unappreciated because their thinking, their enthusiasm, even their ethnicity, doesn't fit with or is only tolerated by mainstream Methodism might well bring new energy and insights into the church that we love. It's a risky business allowing this sort of freedom because we don't know what the outcome might be but it

just might see the increase in support that we so much wish for.

It's of interest to see a debate going on between United Methodists in the US regarding the place of gay people in the church. The idea of letting United Methodist churches and regional conferences choose to depart from church law regarding homosexuality is gaining support.

But it's also seeing heated opposition from those who say 'local option' would violate Methodist connexionalism and merely shift longstanding conflict to the local level.

'A Way Forward' is a proposal to let churches vote to depart from the Book of Discipline by hosting same-sex unions and welcoming gay pastors. The proposal also calls for letting annual regional conferences decide to depart from the Discipline by ordaining self-avowed, practicing homosexuals.

It's a lively debate and it focuses attention on what we mean by our hallowed Methodist connexionalism. We have to start thinking whether 'connexionalism' means a centralised and controlling view of what it means to be church or, alternatively, a mutual concern and respect for each other as we exercise the many threads of thought and feeling we represent.

Let's go for growth by all means but let's do it in a spirit of openness and freedom. A freedom that will truly allow the spirit of God to renew our Church. Such a living church will have no worries about numbers.

HONEST TO GOD

Jesus' natural birth

Christmas is coming, the geese are getting fat... Well, in New Zealand perhaps not geese but there will be many a chook, turkey, and lamb which, if they could read a calendar, would be feeling a little apprehensive right now.

And after December 25 come the 12 days of Christmas when, the carol tells us, there'll be at least three surviving French hens, together with six geese a-laying, 10 lords a-leaping, and so on.

That serves to remind us that some Eastern churches don't celebrate Christmas till those 12 days have run their course, on January 6. For others, that's the day of the epiphany or "showing", when the baby Jesus was presented to the magi, and so to people other than Jews.

Matthew and Luke both tell of Jesus' birth to a virgin. In a previous column I described how myth, Midrash and the religious climate of the Mediterranean world helped shape the way the gospels tell their stories of Jesus' birth to a virgin.

There's another aspect worth exploring: Was it physically possible for Mary to bear a child without the aid of a male's sperm?

That question needs to be squarely addressed. For obviously enough, Matthew and Luke wrote without the benefit of modern knowledge about reproductive biology. It was not until 1826 that a German-Estonian embryologist, Karl Ernst von Baer, established the startling fact that a woman actually contributed something of her own being to the process of conception, in the form of an ovum.

Till then the received wisdom was that a man's seed was planted in a womb waiting to accept it, much as a poppy or petunia seed might be sown in a flower pot. The woman's sole role was to bring the seed to fruition.

Baer's discovery poses a double problem for a virgin birth. Not only is the male contribution necessary for reproduction but if an ovum were somehow to develop spontaneously into an embryo, only a female baby could result. It requires a Y chromosome from the male sperm to conceive a boy.

Literalists might argue that God can do anything, even change the laws of reproduction, or get an angel to supply a sperm substitute, or cause the foetus to mutate from female to male.

Some Catholic theologians have been so concerned to uphold Mary's virginity that they have argued that not only was Jesus conceived miraculously but so was Mary.



This was done to elevate Jesus and Mary above any taint of original sin (whereby Adam's sinful state is presumed to pass to every new baby through the sex act). Such speculation is not persuasive to the modern mind.

If a literal virgin birth is no longer convincing, two other interpretations are open to us. Neither need take anything away from the faith affirmation that Jesus is, in a unique and powerful sense, the human face of God.

First, Jesus could be the son of Joseph in the full sense of the word.

Against that is the New Testament record that he was not the cause of Mary's pregnancy. She was engaged to him but they had not yet "come together".

Being unmarried and pregnant to someone else was a serious matter, and Joseph would have been within his rights to repudiate her. Instead, to avoid exposing her to shame - or worse, risk having her put to death by stoning - Joseph stood by her.

The other possibility is that the young Mary was violated or seduced by some unknown person. Not surprisingly, many Christians are repelled by the very thought of this. It flies in the face of centuries of regarding Mary as the quintessence of purity, far beyond anything that the Bible itself sets out.

From time to time in the gospels, however, there are hints that some of Jesus' contemporaries harboured doubts about his origins. One effect of the virgin birth stories is to rebut such unsavoury rumours by giving Jesus an unimpeachable pedigree, through the Holy Spirit no less.

Perhaps it takes an era like our own, where the stigma of illegitimacy has been removed from children born out of wedlock, for Christians to be able to contemplate that a natural birth, not clearly accounted for, detracts nothing from the character, meaning and purpose of Jesus.

If his birth proved to be as scandalous to the religiously upright as his death on a criminal's cross but he still lived and died Godness, the wonder of his life would be the greater, not the less.

CONNECTIONS

A risky undertaking

Earlier this month, I read a disturbing article. Ninety-year old Arnold Abbott and two ministers from his local church were arrested for feeding homeless people in Fort Lauderdale, Florida.



control increasing homeless populations, passing such ordinances does not address the root causes." Just last week, Arnold and others served a four course meal on the beach while

police filmed and a crowd of 100 mostly homeless people and supporters cheered them on.

The continuing saga of Arnold and his friends' determination to follow the teachings of Jesus and the city's defiance of basic human rights is a poignant reminder of the potency of the gospel message. As we prepare to celebrate one of the most important events in the Christian calendar, their story speaks to the core of our faith.

At Christmas we give gifts, join together with family and friends, and importantly, share a common meal - in church a piece of bread to eat and wine to sip or at home a festive meal.

The simple act of sharing food is at the heart of Christmas. It is more than fancy presents, decorated trees and eating turkey, just as Christianity is more than adhering to the right doctrine and singing familiar hymns. Christmas celebrates the moment when God came among us, became one of us, in the person of a small, vulnerable and hungry baby.

Sara Miles in her provocative book *Take This Bread: A Radical Conversion* observes Christmas is about "feeding the hungry, raising up those who are cast down, and all things including our own failures being made new." As the Bible says, she adds, taste and see.

Arnold's determination to feed hungry people is a challenge to all of us this Christmas. By supporting your Methodist Mission and the Christian World Service Christmas Appeal, you are showing your love for your neighbour. You might also like to invite someone home for a meal.

Arnold has been providing free meals in a local park on Sundays since 1991. Fort Lauderdale is just one of many major cities in the United States now implementing restrictions on feeding people in public places.

According to Arnold, "one of the police officers said, 'Drop that plate right now', as if I was carrying a weapon." In explaining himself to the officer, Arnold replied, "These are the poorest of the poor. They have nothing. They don't even have a roof over their heads. How can you turn them away?"

Arnold and the ministers are suing the city of Fort Lauderdale. The local newspaper, The Sentinel Sun is supporting the actions of city hall. In an editorial it argues, "Whatever discourages feeding the homeless on the streets is a positive thing for the city".

The new law requires any group intending to feed homeless people to be at least 500 feet away from residential properties and local food sites. The Sentinel Sun reports other major cities are considering following Fort Lauderdale's course of action.

However, a recent high court ruled that the Fort Lauderdale law is unconstitutional. Arnold and the ministers continue to challenge the city's restriction and plan to intensify their efforts to feed the homeless.

They call the initiative 'Love Thy Neighbour' in memory of Arnold's late wife, Maureen. Undaunted the city continues to push ahead with its charges. The three men face a considerable fine and up to 60 days in jail.

Advocates for the homeless have responded. "While cities are fighting to

Uniting Congregations OF AOTEAROA NEW ZEALAND

By Robyn Daniels,
UCANZ administrative
assistant.

Seasons greetings from the Uniting Congregations' office

During the year we in the office have been working to support parishes, Standing Committee and Partners in the operation of their organisations. UCANZ executive officer Rev Peter MacKenzie has been travelling the country, providing workshops at Regional Forums and supporting parishes through difficult situations.

I have been in the office working on the accounts, processing statistics, writing minutes and doing all the other little things that make the office tick.

At this time we would like to thank all the secretaries, treasurers, Standing Committee members and Partner representatives for their work in supporting the smooth running of this office. Thank you to all those who made their Partner Support Fund and other payments on time, and to those who completed the dreaded statistics in a timely manner.

The updated directory will be Robyn's first job in 2015. Remember if you need help or would like to discuss any issues Peter or Robyn are only an email away office@ucanz.org.nz and

reference material such as Procedures for Cooperative Ventures are accessible on our website www.ucanz.org.nz.

It has been a tradition in our family that we don't talk about Christmas until after our daughter's birthday. She has now had her birthday this year so we can safely plan for family Christmas celebrations. In fact (weather permitting) we will be having a barbeque on the deck at her home with extended family and probably her husband doing most of the cooking.

There will, of course, be negotiations about who makes the dessert and other bits and pieces, what time we will eat, along with who would like to go to church with Granny and Opa? Will we go to a Christmas Eve service, a Christmas Day service, or both?

As our children now have families of their own, to plan a successful Christmas, we now need to consider children, grandchildren and in-law families.

In the same way when our local church is planning change we need to have good communications with everyone

who may be involved, including all our Partners and maybe the church down the road.

As our family plans for Christmas so our local churches need to plan for not only Christmas but many other events as well.

Standing Committee is planning the 2015 Forum 15-18 October 2015 under the theme 'Big Ideas for Smaller Churches'. There will be negotiations with St Mark's (part of Hutt City Uniting Congregations) where the Forum will be held.

Some exciting workshops are being planned with the emphasis on smaller churches. People from the committee will be talking to leaders from our Partners to work out a programme so we can return to our parishes enthused with new ideas and larger networks to work with together in future.

We wish you all a very happy Christmas and look forward to meeting some of you especially those who belong to smaller churches at "Big Ideas for Smaller Churches" Conference and UCANZ Biennial Forum 2015.

A place to call Home

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

Everyone needs to feel safe, loved and cared for in their home.

A culture of service and a commitment to social justice is at the heart of what it means to be Methodist.

Methodist social services live out this commitment through social housing, residential aged care, housing advocacy and home-based support.

A donation or bequest can help Methodist Mission Aotearoa make a lasting difference to New Zealand families.



- Only Church Groups can invest
- Interest only and capital growth investments
- Depositors select type of investment and term
- Income distributions may be paid out or compounded

Contact email: info@methodist.org.nz

Established for the secure investment of the Church's funds.



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

Biblical Studies @Trinity

Biblical studies at Trinity College has been, and still is, an area of strength. That is manifested in our study programs, in academic gatherings, and through regional and international publications.

In all our programs, we combined traditional courses (like Bible as Text and Biblical Hebrew) with ones that are designed specifically to fit the contexts of Aotearoa and Oceania (such as Reading the Bible in Oceania and Moana Eco-theology). These courses are delivered online and face-to-face with some in Samoan, Fijian and Tongan languages.

Outside our study programs, the College is very active in organising and participating in biblical studies conferences in Auckland, Samoa, Tonga, and Fiji through the Oceania Biblical Studies Association. Likewise, Trinity is active in promoting perspectives from our region at international academic gatherings, like the Society of Biblical Literature and Society of Asian Biblical Studies.

Out of these gatherings emerged several academic publications in books, edited volumes, and in peer-reviewed journals. Two of the most recent ones are:

Global Perspectives on the Bible (New Jersey: Pearson, 2014)

Bible, Borders, Belonging: Engaging Readings from Oceania (Atlanta: SBL, 2014)

At present, there are several book projects in progress and they will be published next year and the following. Amongst those are the following:

Art and the Bible: Perspectives from Oceania (co-editors: Caroline Blyth and Nāsili Vaka'uta)

Voices from Oceania: Islands, Islanders and Scriptures (co-editors: Mose Mailo, Jione Havea, and Nāsili Vaka'uta)

Islanders Talk-Back to Cultures That Silence (co-editors: Jione Havea and Upolu Vaai)

These works will be used as textbooks for courses that we teach. So, come and experience this exciting journey in biblical scholarship by enrolling into our courses. Mālō 'aupito!

Rev Dr Nasili Vaka'uta, Principal-Designate

Parish Placements

Over the past 3 years we have had 48 students in the placement programme in a mix of English-speaking and Tongan congregations, plus a fewer number in Fijian and Samoan.

Of that 48, 21 are now stationed (8 English speaking, 9 Tongan, 3 Fijian, 1 Samoan – David Palelei who died earlier this year; and 1 Deacon. 3 have continued in lay ministries, 6 will be first year Presbyters next year, and 13 continue in placement.

The time spent in the parish placement on a weekly basis varies greatly. We have full and part time students; and a number of students who are holding down full time employment. All students have to balance their commitments at home, the College, parish placement, and outside employment.

The placement programme is dependent on congregations and presbyters giving of their time and wisdom to mentor the students. And the College is indebted to them and we offer our heart-felt thanks to them.

Rev Val Nicholls

Probationers' Programme

The College requirements for probation are designed to come out of the work the first and second year Presbyters are doing in the Parish. Critiqued services are the major festivals of the church – 5 critiqued services spread over the 2 years of probation; Critical Incident reports arising from Parish engagement; reflections on a number of “firsts” – wedding, funeral, baptism, Holy Communion, Bible Study. This work is put into their Mahara Portfolio online.

I supervise each of these Presbyters – online with those stationed beyond Auckland, and face-to-face for the Auckland group. This supervision is designed to be collegial, as well as an opportunity for sharing their struggles and questions about ministry, and accessing resources. Each Presbyter in the probationary programme is entitled to have their own private supervision completely outside the Parish and the College. Cost then becomes a matter for presbyter and parish to share.

Each presbyter in the probationary programme is assigned a mentor – someone experienced in ministry who will offer support and encouragement. The mentor does not report to the College or to the Parish/ Synod.

There are two retreats each year – the first for refreshment after Easter, the second retreat is for professional development and a chance to meet again with the colleagues they have shared the journey with through candidating, College, and assessments.

Rev Val Nicholls

Chaplain's Report

As Trinity College Chaplain here is a brief report on the spiritual health and life of students.

First of all, the role of Chaplain was created in order to ensure that, independent pastoral care was always offered and available to probationers, all candidates accepted for ministry training as well as those in the Ministry Discernment programmes.

The position supports the Principal in the pastoral care of students and staff.

The Chaplain is not part of the teaching staff or administration of the College, but specialises in providing pastoral care to students and staff and sometimes to families of students as well.

My work as Chaplain is on a part-time basis of about 30 hours a month.

I endeavour to meet and have a chat in person with students and probationers who are based and live in Auckland.

For the people who are out of Auckland, I keep in touch by phone or through emails.

I organise annual retreats for the first and second year Probationers.

These are very valuable times for me and probationers to catch up and talk about any pastoral issues and concerns.

It is also a time to relax and recharge physically, mentally, emotionally and spiritually.

These are always interesting times for participants to share their experiences and reflect on their journeys to date and offer support to each other.

The Chaplain plays a very important role in the life of Trinity College.

Rev Misilei Misilei

Retrospect and Prospect

Retrospect

First and foremost, I am very proud of all the students in Trinity College who have contributed so effectively to College life. In recent years many of you have helped create hundreds of pages in mahara. Your work demonstrates the power and relevance of communities of best practice doing local contextual ministry with a global perspective.

I am deeply grateful to Trinity College Council who have provided safe and effective governance for the College as a private education provider at the tertiary level. The whole church can be as proud as I am of what they have done and enabled. Especial thanks to the two chairpersons, Catherine Gibson initially, and then Max Thomson.

I am indebted to all the staff, Nicola Grundy, Rev Dr Nasili Vaka'uta, Rev Val Nicholls, Rev Misilei Misilei and all the scholar-presbyters who have tutored so many students over the last six years. You have helped to create a vibrant, well-run contemporary college for the church with a superb focus on educational attainment and professional development.

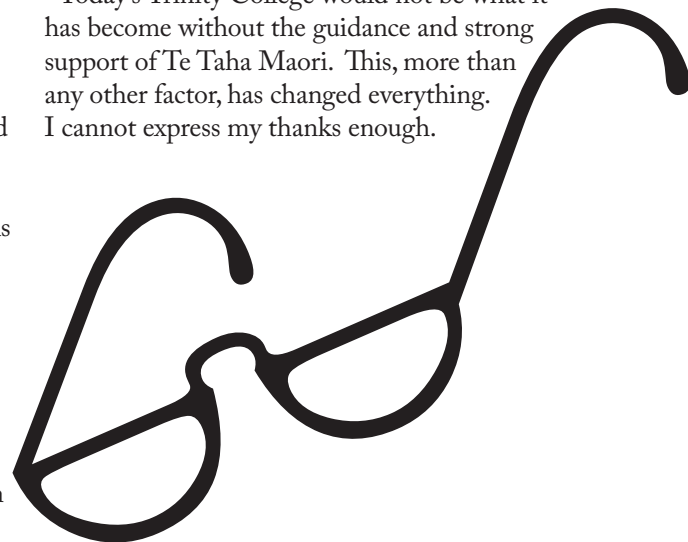
Today's Trinity College would not be what it has become without the guidance and strong support of Te Taha Maori. This, more than any other factor, has changed everything. I cannot express my thanks enough.

Prospect

As Dr Vaka'uta tackles the challenges of a new day, he will find moments of grace and joy in the vocation of being Principal of Trinity Theological College. My hope is that the whole church warmly encourages him to keep on discovering the power of the new. Together we have thus far future-proofed the College with its extraordinary Licentiate in Ministry Studies, LiMS. But tomorrow's College will be different again and that is how it must be in a fast changing world.

The 2015 prospectus can be found in Ardet, edition 44 at www.tcol.ac.nz Beyond studies, all of us, staff and students, learn how to support one another in the adventure of life-long education and professional development. We do it around the mahara hub, the long term Alumni Association project. With its ever-increasing numbers of lay and clergy graduates, mahara is an evolving on-line environment of depth, quality and creativity, a hub of informed comment. It's exciting to belong. There's a place for everyone in the mahara hub. That means, quite specifically, there's a place for you, if you want to claim it. In mahara there are many ways to contribute and many ways to be enriched and better equipped for life's remarkable pilgrimage.

Rev Dr David Bell



Enrol now | email admin@tcol.ac.nz or phone 09 521 2073



moodle mahara MC101 tcol badges	Certificate level semester 1	effective leadership ECL101 tcol badges	methodist theology CTH201 tcol badges	practical theologian PTR201 tcol badges	theological thinking CTH101 tcol badges	preaching LW201 tcol badges	worship leadership LW101 tcol badges	spirituality growth CS101 tcol badges	te ao hurihuri Te Taha Maori MS102 tcol badges
mahara intermediate MC201 tcol badges	Certificate level semester 2	effective leadership ECL102 tcol badges	methodist theology CTH202 tcol badges	reflective theologian PTR202 tcol badges	theological thinking CTH102 tcol badges	preaching LW202 tcol badges	worship leadership LW102 tcol badges	ministry discernment MD101 tcol badges	te ao tawhito Te Taha Maori MS101 tcol badges
mahara google apps MC301 tcol badges	Advanced Certificate semester 1	mooc leadership Verified certificate tcol badges	mooc humanities Verified certificate tcol badges	pastoral tcol badges	christology TC302 tcol badges	advanced preaching LW301 tcol badges	licensed for sacraments WS112 tcol badges	ministry placement MD102 tcol badges	Te Tai Tokerau Te Taha Maori TR3011 tcol badges
connect presenter MC302 tcol badges	Advanced Certificate semester 2	community tcol badges	mooc social sciences Verified certificate tcol badges	caira supervisor CAIRA TEACHERS NZ tcol badges	mooc theology Verified certificate tcol badges	annual certificate 2015 Lay Preachers tcol badges	annual certificate 2015 Worship Leader tcol badges	community tcol badges	community tcol badges
online ministry MP303 tcol badges	benchmarked practioner in tcol-mahara tcol badges	Leadership	Methodism	Practical Theology	Systematic Theology	Preachers	Worship Leaders	Vocational	Maori Studies

tcol-mahara open badges

"...He has sent me to bring good news to the oppressed, to bind the broken hearted, to proclaim liberty to the captives and release to the prisoners" Isaiah 61:1b

Build Hope for Tomorrow

The last year has been a busy one for Christian World Service. The demand for relief assistance reached staggering levels as war and natural disaster continue to claim people's lives and livelihoods. Years of effort and many resources have been lost. It has been a testing time for the Department of Service to Palestinian Refugees who have continued to respond to the high demand for their services especially in Gaza, Jordan and Lebanon.

According to the United Nations, 51.2 million people were refugees or internally displaced in 2013, the highest number since



World War Two. The UN estimates 10.8 million Syrians are in need - over 3 million have fled to Iraq, Jordan, Lebanon and Turkey. One quarter of the 4.5 million people living in Lebanon are refugees from Syria. Reflecting on the situation, the UN High Commissioner for Refugees, Antonio Guterres warned, "The world's humanitarian community has reached its limit and is no longer able to cope with a massive rise in the number of refugees being forced out of their homes by global conflict". Speaking about the 'multiplication of conflicts', he said aid agencies were being overwhelmed

as they also responded to people affected by natural disaster, population growth, food insecurity, water scarcity and violence.

Humanitarian needs are growing exponentially and so must international efforts to stop the violence that is undermining development. With the endpoint of the Millennium Development Goals approaching next year, the United Nations is formulating a new roadmap with Sustainable Development Goals. The SDGs aim to 'Leave no one behind' and will be confirmed at the General Assembly in 2015.

Deciding on the right goals and finding the necessary funding will be a challenge in a more fragile world. A number of our partners are saying these goals need to focus on people in the global south to make a

difference.

In launching the 69th Christmas Appeal on the first Sunday of Advent, I am asking you to support the important work our partners do. Your gifts have helped plant gardens and supported small businesses. They have funded campaigns to protect fisherfolk and stop violence against women. Your support has made a real difference and we are grateful for your help. We need your gifts more than ever to help our partners strengthen communities for the future and respond to needs now.

Please support this year's Christmas Appeal, Build Hope for Tomorrow.

Pauline McKay
National Director



ACT members join the march into Tacloban in the Philippines demanding climate justice.

After the Disaster

A year ago, news of the worst typhoon to make landfall resulted in a generous response to CWS's Philippines Typhoon Appeal earning \$100,000 in matching government funds. In January the Ha'apai islands of Tonga were overwhelmed by Cyclone Ian. While many more people were affected in the Philippines, the devastation in both countries was catastrophic. It is hard to forget the human toll - the loss of people, homes and livelihoods. All that many families had worked hard for was gone in a matter of hours. A year later many remain in tents and makeshift shelters, without land and resources to rebuild. It has been a tough year and help has come but not enough.

Many have blamed the increasing intensity of these natural disasters on climate change. Sea levels were rising already in Ha'apai making safe water more precious. Crowded coastal living conditions and high levels of pre-existing material poverty made the Philippines city of Tacloban particularly vulnerable. CWS partners from Uganda to Tonga to Nicaragua are facing growing challenges because of climate change. Helping them adapt is one part of the equation. The other is the need for decisive action at the international level. As a member of the ACT Alliance, CWS is part of the campaign for climate justice. Working together to respond, we want to Build Hope for Tomorrow.



Church members distribute food and safety messages in Ebola affected areas of Sierra Leone.

Churches Vital Link in Campaign to Stop Ebola

Bustling markets and busy towns are now silent in Guinea, Liberia and Sierra Leone. People are deeply fearful as the Ebola virus continues to take its toll and families struggle to survive its effects on local economies.

For people quarantined by the death of a family member, food deliveries are vital to stop someone breaking quarantine to secure the food they need to stay alive. Churches and ACT Alliance members are part of this front line effort as well as helping some Ebola orphans. As important, is the education effort they are mounting to help people understand the importance of avoiding contact with people

infected or the body of the deceased. Changing traditional practices is one of the many challenges the people face in dealing with a virus that is as harmful as a natural disaster.

ACT Alliance members run hospitals and medical clinics in the affected countries. The death of Dr Martin Salia, the chief medical officer and only surgeon at the United Methodist Kissy Hospital in Sierra Leone was a sad loss. "We are trying to come to terms with the reality of his death," said Bishop John K Yambasu. Dr Salia a Sierra Leone national had returned to Freetown in response to a call from God.

The Long Recovery

Lola from Lifuka Island (featured in this year's Christmas Appeal) was grateful her family survived Cyclone Ian. Shocked by the storm she was at first bewildered.

Her husband made some repairs to their living room so the family could sleep in one bed which was surrounded by water whenever it rained. After a few months she managed to secure a tent from the army. Lola said with the shock it was hard to do anything for the first weeks. It was only when she began working on the demonstration garden with other members of Ama Takilola that she could think ahead. Working together, the group found the energy they needed to clear and replant home gardens to feed their families. In September with drought and damaged water tanks, many in Ha'apai came perilously close to running out of water. Work

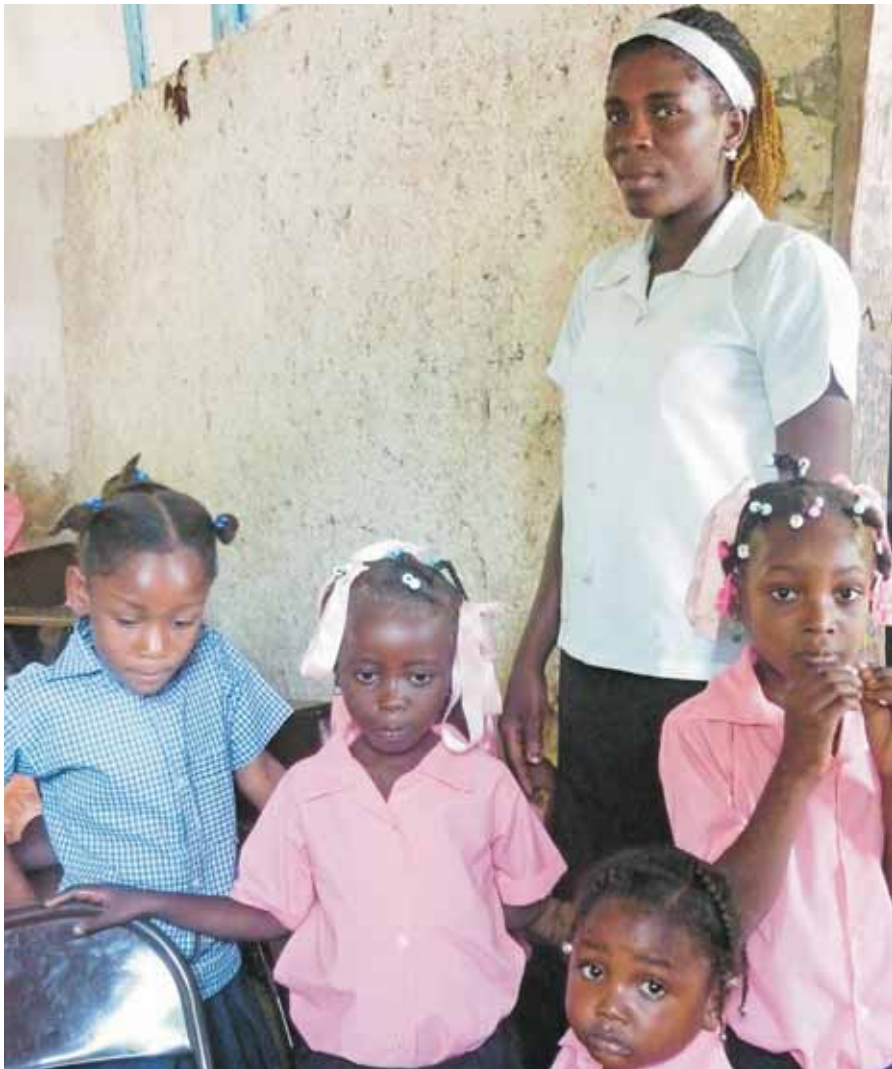
on replacement houses has begun.

What has kept Lola going is the strength she finds from other women in Ama Takilola. No matter what happens, the women know they are stronger together. The skills they have learnt from the training programmes and from the hard school of disaster mean they will manage increasingly difficult weather patterns - at least for now.



Lola finds strength to recover after January cyclone.

"...He has sent me to bring good news to the oppressed, to bind the broken hearted, to proclaim liberty to the captives and release to the prisoners" Isaiah 61:1b



Jeannette teaches juniors in rural Haiti.

Schools bring richness to Haitian children

Jeannette Saint-Louis (featured in the appeal) teaches preschool in Dauphine - a rural settlement high in Haiti's rugged hills. She has not finished her own schooling but with eight years of primary education, she is more qualified than most. Her dream is to train as a nurse and provide medical care to the community which has none.

Dressed in pink but sometimes hungry the students are crammed into the crumbling classroom. School runs from 8am until noon and costs \$5.45 a year - there is no money for stationery as like much of Haiti, the communities it serves have little. Some drop out and if the family's fortune improves they return. In the oldest class a twenty year old is completing her studies.

Jeannette teaches the children to speak, read, sing and dance as well as their colours and numbers. Thanks to CWS partner, the Institut Culturel Karl Lévesque she has now had some training. "I did not choose to be a teacher, but I began to enjoy my profession today. I had the opportunity to take more training to teach and encourage children to attend school," she said.

Training teachers is a small but important part of helping communities determined to improve their lives. For subsistence farmers, educating their children is the first priority. They would rather be a little hungry than deny their children the promise of an education.

According to the United Nations, Haiti is making good progress on the Millennium Development Goals. School enrolment rose from 47 per cent in 1993 to 88% in 2011. However, according to the Ministry of Education at least 85% of teachers are unqualified and many unpaid. There are few if any classroom supplies or books for teaching, making academic

achievement difficult. In Dauphine there is no government support for the school. When there is not enough money to pay the teachers' meagre salaries, they work because they do not want to see the school stop. It brings "richness to the children" they say.

Gifts from last year's Christmas Appeal contributed to teacher salaries and equipment in four schools. With other funding, ICKL has purchased materials to run a cooperative bakery that will contribute to the school's running costs.

With no local government the people of Dauphine have set up a cooperative to run their affairs, FDDPA (the Force Defence for the Development of Dauphine Peasants). They store a seed "barrel", aiming to keep half for members to plant in the next season, but sometimes they have to sell the seeds for income. Long term they want to set up a seed bank to preserve traditional seeds. Women make bags, shoes and bed mats to sell and they fatten animals for sale by the group.

ICKL lost its office building in the 2010 earthquake, but it has continued to operate as a truly Haitian organisation working with a network of groups like FDDPA. Staff spend time in the community, bringing people together to determine their highest priorities and finding ways to make them happen. In a country where 37.9 % people cannot read or write, education is a priority.

ICKL staff are committed to this work, even when there is no money for their wages. Like most Haitians, they are used to making do. It is a vision of a country free from the violence and political turmoil that has plagued it for much of its 210 year history that keeps them going

'I have been learning many things'

Luis Robles from Nicaragua featured in last year's Christmas Appeal, Share Water, Share Life. He was the recipient of a shared water pump and agricultural training organised by CEPAD, the Council of Protestant Churches in Nicaragua. When International Programmes Coordinator Trish Murray visited CEPAD in October, Luis walked down from his farm to meet her on the roadside.



Luis attributes his farming success to help from CEPAD.

Grateful for the progress his community in Malacatoya has made, he spoke very highly of CEPAD. Now growing 25 different crops using organic techniques and a rotation system, his life has improved. "I have been learning many things," he said.

CEPAD began by bringing interested members from eight small communities together to decide what they needed and form a cooperative.

CEPAD organised training on working together and improved farming techniques. They also provided seeds, plants, trees and the water

pump.

"Before the training programme, nobody took account of women. Only men had positions of leadership. But women have very good ideas, interesting ideas," he told Trish. According to Luis, women are the first ones to sign up for training and he is hopeful that gender training in the local school will make a difference long term. The training helped them survive

another devastating drought. On hearing how badly the drought was affecting other communities, they sent the water pump to another group of farmers facing starvation. "We could manage without it," said Luis.

Confident the cooperative is strong, CEPAD is winding up its work in Malacatoya and will begin the process with a new community. "We

had a good time when CEPAD came to our community. Now we have different ideas which we learned from the programmes. We can go further in improving our lives," said Luis.



Making a List

Sometimes there is nothing more baffling than being asked what you want for Christmas.

Rather than risk that special person wasting money on something you don't want or need, why not suggest "buying" Gifted. Choosing a piglet will mean CEPAD can give one to a Nicaraguan farmer for example. Put in your Christmas Gifted request confident that the pleasure will be doubled: once to you and again to a family that needs it. Visit <http://gift.org.nz/> or call Emma at 0800 74 73 72 for a catalogue.



Raising a pig can provide valuable income to Nicaraguan families.

69th Christmas Appeal

HOPE

donate today

christmasappeal.org.nz

MEMBER OF THE **act**alliance

BUILD HOPE

FOR TOMORROW

Kiwi offers Argentine kids food for thought

By Sophie Parish

A young Kiwi entrepreneur's experience running cafes is helping him improve the lives of kids in a tough neighbourhood in Argentina.

In 2012 New Zealand-born teacher turned café owner Ben Whitaker decided to start a food, education and hygiene program for a deprived community in Argentina. Gonnet is a neighbourhood in La Plata, near Buenos Aires.

Its slums are filled with children who often have only one parent and are likely to join criminal gangs.

"It's a horrible culture where men have children with various partners and are not obligated to pay child support and often disappear," says Ben.

Ben's grew up in Christian household in Central Otago. He helped his parents open a café and often donated his tip money to charities.

He went on to teach in London and found his passion in education. During this time, he took part in a school program that provided breakfast to children from low-income families. It made him realise the link between nutritious food and students' behaviour.

Later, in 2009 Ben opened the café The Final Step in Melbourne. It quickly became a popular spot.

He wanted to use some of his profits to start a program

for children facing hardship in South America. So he travelled to Argentina and found a place where he could start the program.

Gonnet is a small community where 30 kids are now part of the 'Food for Thought' program. The Final Step café provides funds for the program and as do donations from New Zealand and Australia.

Now Ben lives for 10 months of the year in Gonnet.

"We open the doors at 9:30 in the morning and have several volunteers. We plan the lesson of the day. Christina, who is 73 years old, is like the heart of our program and community."

Each day includes a time to talk to the kids about their day and topics like conflict resolution. There are also activities such as music, art, dance, and homework. Friday is game day.

Ben and the staff go out on what he calls "the walking bus". They walk to visit parents and collect the 30 kids who take part in the program. The kids line up and wash their hands before they sit down to their one healthy meal of the day. After each meal the kids finish with oranges and clean their teeth.

"Their typical diet consists of rice and pasta and lots of sugar, including coca cola and chewing gum. They do



Healthy food and good hygiene are on the menu at Food for Thought in Gonnet, Buenos Aires.

not eat a lot of vegetables. Having a balanced diet maintains sanity and helps with the ups and downs of life.

"Through this program we are teaching these kids leadership skills, and educating them on how to act, communicate and interact," Ben says.

He is passionate about the 'Food for Thought' program, and continues to fund it through annual fundraisers in Melbourne and his parents' home town, Alexandra, NZ.

For more information or donate to Food for Thought visit www.socialopportunitygroup.com or www.thefinalstep.com.au.

New book takes wings

By Sophie Parish

Rev Vai Ngahe uses symbols of nature to layout strategies for ministry in the today's world in his new book, 'Weaving, Networking and Taking Flight'.

The book was launched in Manurewa Methodist Church on Oct 25th. Those on hand for the event included local parishioners, business owners, and MPs.

In his book is Vai reflects on 10 years of ministry in Avondale and Manurewa and the evolution of modern-day Methodism in the community. He records his growth as a minister and how each congregation has been transformed.

Reflecting on his work in Avondale, he highlights the importance of weaving together a multi-cultural community to support members within the church and people in the community. He writes about the importance of networking as a way to help transform lives.

Vai uses the symbol of the bird taking

flight to writes about his ministry in Manurewa. He describes how it has enabled him to see life from a higher and more spiritual perspective, and how the placement of the church is optimal for reaching the community on many levels.

Photos and articles in the book illustrate his journey and the improvements made to the Avondale church building and the outreach events organized at both churches to promote the love of Jesus and John Wesley's message to go out into the community.

Vai offers concrete examples of how the church can thrive through the challenges and changes in an increasingly secular society. Available now in Paperback and Ebook.



Some of the collaborators who made *Singing the Sacred* possible are (from left) Barbara Aspell-Wallace, Alan McKinnon, Barry Brinson, Paul Ellis, Bill Wallace, Elisabeth Alberts, Wallace Woodley, Graham Hollobon, and Mary Edwards.

New volume sings the sacred

*Prolific Kiwi hymn writer Bill Wallace recently unveiled his latest published work, the second volume of *Singing the Sacred*.*

The launch took place on November 9th at the transitional Anglican cathedral in Christchurch.

The new volume is published by US-based World Library Publications.

Bill says his hymns are a product of teamwork and he was pleased some of the main contributors were present at the launch.

During the event World Library Publications music editor Tom Stickland gave thanks for Bill's efforts.

"Bill has continued his mission in singing of a loving God, a caring God, a cosmic God in a universe we cannot completely understand in a distinctive prophet voice.

"It is difficult for me to winnow favourite lines from Bill's verse, but this stanza is near the top of the list: 'Through your love this Earth becomes

Our most sacred home,
So we sing your cosmic song:

Peace, salaam, shalom,'" Tom said.

In addition to his printed publications Bill has a range of material on the website of the Center for Progressive Christianity.

This includes more than 200

hymns, 48 children's songs and the 25-page Sacred Energy Mass of the Universe with music score, sound files and power point images.

Much of this material along with some of Bill's other works, 'Aotearoa Hymns' and 'The Mystery Telling' is also available to download from the Methodist Church of NZ website.

The Center for Progressive Christianity is in the process of placing on its website 266 pages of Bill's sayings, prayers and poems. With the exception of 'The Mystery Telling' all of this material is available to download for free.

Bill says some of his material has been described as particularly suitable for new emerging faith communities but most of it is suitable for all types of congregations.

"The fact that my theology is widely inclusive is confirmed by the fact that my hymns having been included in a wide range of denominational hymn books, including a new authorised Catholic hymnbook in the USA."

Material on the website of the Center for Progressive Christianity can be found by following links from the 'Resources' icon at the top of the website. In the search window under Resources screen enter 'Wallace'.

Wesley Walkers say you're never too old



The youthful Wesley Walkers in action on the trail.

By Margaret Savage

Every year a group of enthusiastic Wesley Walkers from Tauranga Methodist Church takes off to explore a different venue. This year we chose Coromandel.

Our group of 13 ranged in age from a spritely 67 year-old to three men aged 86. All of us stayed at the Tui Lodge Backpackers in Coromandel.

On our first day we were thrilled with our ride on the Driving Creek Railway. The engineer shared his love of the area and his knowledge of the trees and plants. An added bonus was watching as he fed the resident tuis, ducks and other birds in the large protected area.

Day two was the major highlight with seven of us climbing to the top of 500m-high Castle Rock. Two men aged 86 made it to the top!

Following this we spent an enjoyable two hours at the Waiau Waterworks playing with all the water controlled gadgets and reading all the notice boards.

We then went on to view the Waiau Falls and the stand of wonderful kauri trees on the 309 Road.

Day three began with a picturesque walk around the Long Bay peninsula and a climb up to the kauri plantation, followed by an hour long visit to the Goldmine stamper battery.

In the afternoon we travelled over to Whangapoua Beach and eight of us waded across the estuary and scurried around the rocks to view New Chums Beach, supposedly the most beautiful beach in New Zealand. On the way back we were caught in a heavy shower and arrived back at the cars dripping.

Day four. The really hard ones did another walk which produced a few challenges such as a creek to cross and waist high grass and 600 steps.

In the afternoon we all travelled up to Colville, and stopped for a look at the Buddhist Centre and also the oldest house on the peninsula which looked as if it was about to be restored. As you can imagine everyone thoroughly enjoyed the trip and the company.

But there was another treat in store when our most capable manager, a former Girl Guide leader, told us the cost of all the food came to only \$25 each!

Roll on the next venture for the Wesley Walkers.

Get busy with Let the Children Live!

Christmas Kindness is a Let the Children Live project with the aim of showing some Christmas cheer to kids in need among your parish or community.

What can you do? Take up a project or activity aimed at spreading Christmas cheer to children and young people. This could be for your own parish or a local children's group.

Be creative and involve your young people in the process.

Things you could do include:

- A present drop - Using ribbon/string, beads and others stationery material, get your Sunday school to make hand-made gifts. These could be bracelets, bookmarks, games, or puzzles. Deliver these gifts to a children's hospital or group in the lead up to Christmas.
- A Christmas party - Hold an end of year Christmas party or BBQ for your Sunday school. You could also open the event up to the local community, or you could encourage your children to invite friends, neighbours and relatives.
- Parish presents - Appeal to your parish to donate specific items to a local children's group or family. This could be anything from a pair of kid's jandals for summer to contributing to local food parcel projects.
- Partnership projects - Contact local groups that help children and families over Christmas and find ways that your parish and young people can help.

- Carol singing - Take your Sunday school along to a children's ward to sing Christmas Carols and spend time together.
- Be creative - Come up with your own amazing ideas and projects. Anything that you can think of that would benefit young people in need and spread Christmas cheer would be great!

Share your stories of Christmas Cheer with us and let us know how your activity went. Photos would be great too!

Hearing your stories will inspire and motivate all to spread the love of CHRIST in CHRISTmas.

Send them to Michael Lemanu at michael@missionresourcing.org.nz or catch Michael on 021 079 1593.

Also money is available for Methodist and Uniting congregations to carry out Let the Children projects throughout the year.

The money must be used for a project in New Zealand, and you must be prepared to write a report on it to publish in Touchstone or on the Methodist website.

Grants are a maximum of \$500. Be realistic about what you can do but be prepared to take risks.

Remember, no act of kindness is too big or too small. Don't feel the need to do something beyond capabilities, but also don't be afraid to try something special!

Applications should include the name of the parish



or rohe, contact details, minutes of a parish meeting approving the project, and details of the project and its budget.

Send your application to Let the Children Live - Parish Initiatives Fund

Mission Resourcing

Private Bag 11903

Ellerslie, Auckland 1542

Email: nehu@missionresourcing.org.nz

Committee meetings dates are 3rd June, 9th September, and 2nd December.

Kidz Korna! WELCOME TO KIDZ KORNA DECEMBER 2014!

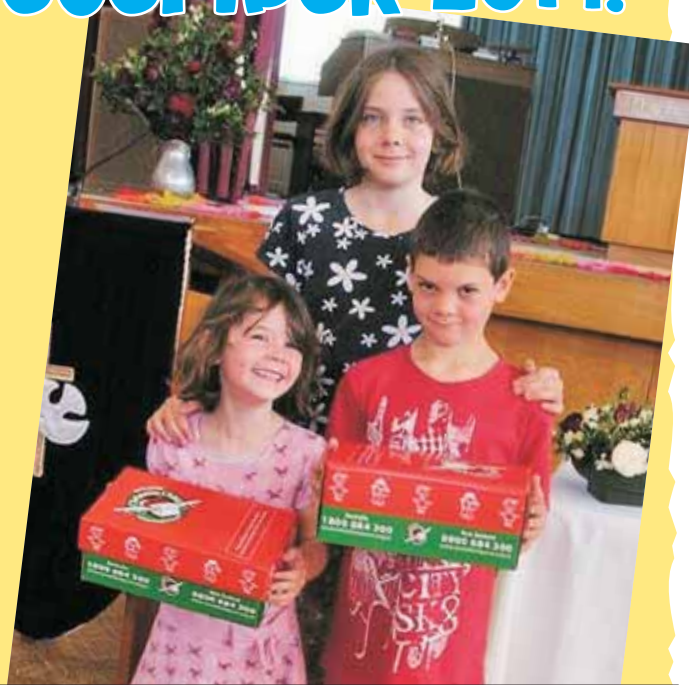
When you read this, we will be in the second week of Advent, the time leading up to Christmas and the birth of Jesus.

It is an exciting time and most kids will be looking forward to presenting their Nativity plays to the grown-ups in church and thinking of the gifts they will receive on Christmas morning.

But this is a time when we all should think about children who have very little, both in New Zealand and overseas.

The children and families at St John's Methodist Church in Hamilton filled Samaritan Purse boxes with small gifts to be sent to children overseas. We were also very lucky to be given two sacks of soft toys which will be given to newly arrived refugee children from Afghanistan.

I'm sure that some of you will be doing similar things and it would be great to hear how you helped to make a child's Christmas a happy one.



Sarah, Lucy and Thomas with their gift boxes for children at Christmas.



For your Bookshelf

The Birds of Bethlehem

By Tomie de Paola

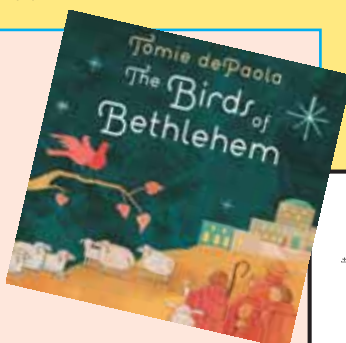
2012, Nancy Paulsen Books, 40 pages

This is a Nativity story with a difference. It is told through the eyes of the birds outside Bethlehem. The narrative is simple and repetitive and the illustrations are colourful, which make it ideal for very young children.

The birds realise that something unusual is happening when they see long lines of people going to Bethlehem. From there the story follows a familiar sequence of events with Mary and Joseph arriving, the angels appearing to the shepherds and the birth of Jesus.

I really liked this book from the moment I first opened the pages.

The idea of the birds with colours for names also makes this an ideal tool for teaching colours.



WORDFIND

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

Can you find all the words in the Wordsearch? There is one word that appears twice. What is it? Advent, angels, Bethlehem, camels, Christmas, coming, fields, gifts, Herod, inn, Jesus, Joseph, Magi, Mary, Nazareth, peace, stable, star, sheep, shepherds.

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories.

Send stories and photos of your activities to Doreen Lennox at dlennox@extra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A Film Review by Steve Taylor

INTERSTELLAR

'Interstellar' starts off on earth so that it can send us into space.

Love is a fifth dimension that can guide the human heart through the final frontier. So suggests 'Interstellar', which offers a visually stunning but emotionally overbalanced meditation on the perils of climate change.

The film begins in rural America. Cooper (Matthew McConaughey), once an astronaut, is now grounded. He farms an ever-decreasing crop of corn, bitten by blight, shredded by dust.

Facing starvation, the only hope for earth becomes the finding of another planet. Cooper is sent spaceward, the one pilot able to guide earth's last hope through a wormhole, in the search for a new earth.

This is great entertainment.

Directed by Christopher Nolan, the sights and sounds are simply stunning. The multiple dimensions of space, digitally manipulated, become objects of stark and starlit beauty.

The cast is similarly starry. It includes Matthew McConaughey as Cooper, Jessica Chastain as Murph (Cooper's adult daughter), Anne Hathaway as fellow astronaut Brand, and Michael Caine as Brand's scientist father.

In order to enable an emotional intensity through the voids that are outer space, Christopher Nolan uses the opening scenes to establish a depth of relationship between father (Cooper) and his adolescent daughter Murph (McKenzie Foy). While this provides emotional intensity, it reduces the other characters to cardboard cutouts.

This includes the role played

by Cooper's son, Tom (Timothy Chalamet). It also makes cold the film's other father and daughter relationship, that between Hathaway and Caine.

The film seeks an intellectual sophistication. Symbolic meanings abound. The space ship Cooper will pilot is named Endurance. He will seek a Dr Mann (Matt Damon), who has gone before, and if found, might offer hope of a better place. The dialogue references Joseph Conrad's *Heart of Darkness* and name drops Lazarus. The dust storms that blow through Cooper's rural cornfields echo John Steinbeck's *Oklahoma* dustbowl.

Theologically, the move in 'Interstellar' from earth to heaven invites some rich reflection on the opposite move in Christianity from heaven to earth.

A central character in

Interstellar is the mysterious Dr Mann, sent from earth to the heavens in the hope of saving humanity. It provides a contrast to the development in the New Testament of Jesus as the new Adam, sent from heaven to earth, a new human through whom humanity will be saved.

As 'Interstellar' unfolds, Mann's character flaws place in stark relief the sacrificial life and love of Christ. Dr Mann will end his life in selfish pursuit of his own ends. In contrast, Christ ends



his life praying not my will but
yours be done.

Such is the Interstellar Christ of Christmas, revealing the love of God in every dimension, whether first or fifth, of human reality.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

MATTHEW'S GENEALOGY OF JESUS

To Matthew Jewish symbolism was important. In his opening chapter he uses the holy numbers three and seven, to make a religious connection. He does this by itemizing 14 generations between the three most important events in Jewish history.

Another striking feature of Matthew's genealogy is the inclusion of four strong women, all of whom displayed behaviour atypical of Jewish matrons.

1 st mentioned (earliest forebear)	M	Matthew 1:2
The grandfather of Jesus	A	1:16
No. of generations from Abram to David	T	1:17
Gave birth to twins by a son of Jacob	T	1:3; Gn 38:24
Son of Solomon, ruled Southern Kingdom	H	1:7; 1Kg 11:43
Son of Ruth and Boaz	E	1:5; Ru 4:13&21
'Emmanuel' means 'God' (2 words)	W	1:23
Mother of King Solomon	S	1:6; 2Sm 12:24
4 th son of Jacob and Leah	J	1:2; Gn 29:35
The first born of Tamar's twins	E	1:3; Gn 38:29
His name means 'laughter'	S	1:2; Gn 21:5-6
Grandmother of Jesse	U	1:5; Ru 4:13-21
Husband of Mary	S	1:19
'This is the book of the ___ of Jesus Christ'	G	1:1
Father of King David	E	1:6; 1Sm 16:1
King with same name as Joseph's 1st son	N	1:10; Gn 50:51
A king who brought water to the city	E	1:10; 2Kg 20:20
A prostitute who aided Joshua's men	A	1:5; Jos 2:1
Successor to the most famous king	L	1:6; 1Kg 2:12
2 nd husband of Ruth the Moabitess	O	15; Ru 4:13
A word that once meant 'young woman'	G	1:23
The most famous 'young woman' ever	Y	1:18

Answers: Abraham, Jacob, Joseph, Perez, Isaac, Ruth, Bathsheba, Judah, Boaz, Virgin, Mary

Taizé pilgrimage in New Zealand and Australia

In 2015 the Taizé Community is celebrating the 75th anniversary of its birth and it invites people to remember its founder, Brother Roger, 100 years after his birth and 10 years after his death.

In August 1940, at the beginning of World War II, 25 year old Brother Roger arrived in the French village of Taizé. There he began to lay the foundations of an ecumenical community that he hoped would be a parable of communion and reconciliation in the human family.

Taize worship is based on meditative songs, readings, chants and prayers sung in different languages. It has a strong emphasis on young people.

Brother Alois is Brother Roger's successor as prior of the Taizé community.

In 2011 Brother Alois inaugurated a new stage in Taizé's pilgrimage of trust. He initiated a three-year time of searching called 'Towards a New Solidarity' to renew our commitment to human solidarity in the light of the Gospel.

The initiative has held gatherings with young adults on every continent -in Africa in 2012, in Asia in 2013, and in the Americas in 2014.

In February 2015, Brother Alois will make the final stage of this worldwide pilgrimage by travelling to Australia and New Zealand, together with brothers of the ecumenical community.

The pilgrimage in Australia will begin and end with visits to indigenous communities and there will be a welcome service with local communities when the brothers arrive in New Zealand.

The gatherings are especially aimed at young adults aged 18 and 35 years old, though the worship sessions are open for all.

Events in New Zealand will be held on Monday February 9th at Rangiatea, 7.00pm. It will include a powhiri and service in Rangiatea church in Otaki with the local communities.

Tuesday February 10th in Wellington,
7:00pm workshop at Sacred Heart Cathedral,
8.30pm prayers at St Paul's Cathedral.

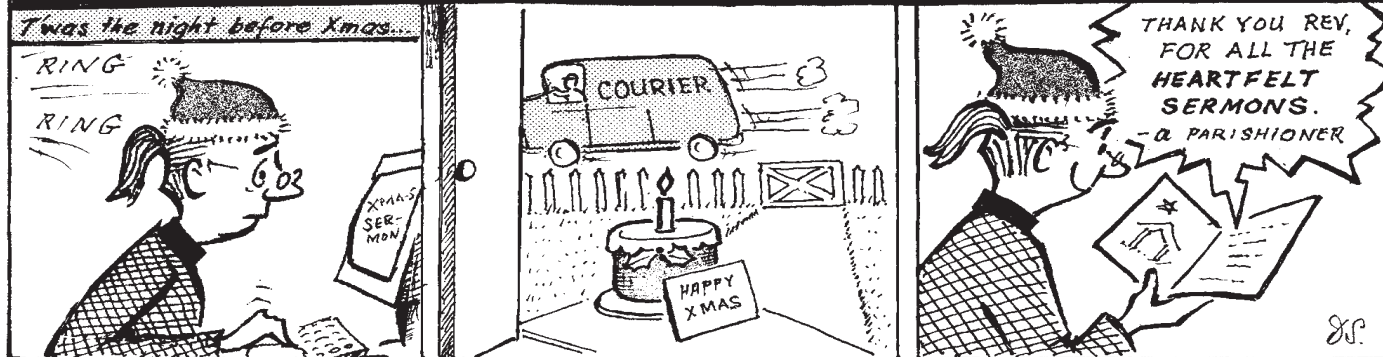
Wednesday February 11th in Christchurch,
7:00pm workshop, followed by 8.30pm prayers
in the Transitional Cathedral.

Australian gatherings are on February 7th in Melbourne, February 8th in Brisbane, and February 13th in Adelaide.

For more information about Taize, see www.taize.fr/en.

The REV...

by Dale Sweeney



Altars for Everyone - Worship Designs on Any Budget

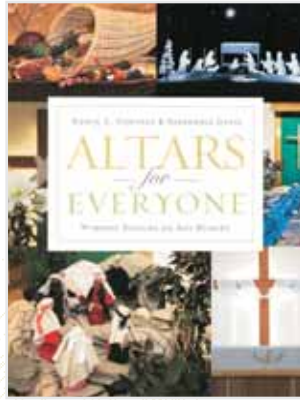
In most churches the altar is the focal point of the worship area and it features a cross, a bible and sometimes a candle or flowers.

Have you often wanted to use your altar to emphasise different times and festivals of the Church year but have little or no funding, or feel you aren't creative and could use some fresh ideas?

What if the altar became an integral part of the service reflecting the readings and message for the day? How can you persuade congregations to make changes to the way things have always been done?

This book has a multitude of ideas as to how to do all this, taking into consideration the availability of space, and the time and number of people needed for a project.

For example, it poses the questions can one person do the design or is a team needed? Who will be responsible for the choreography? What materials will be needed? And how



do we keep within budgetary restrictions?

There is ample information on the basic items needed for displays including hints on where to find the materials, and how to keep within limited budget. Stephanie Davis who created the worship settings in this publication had no budget and used mainly found or borrowed materials including items from the nativity costume box and plants borrowed from around the church.

The first three chapters of the book provide comprehensive details of how to go about designing altars with details on how two churches accomplished this. As

this is an American publication, the theme was Thanksgiving.

Each altar had a theme, and the authors provide the scripture readings that were used with it and a list of resources needed. While much of this appears to be rather complicated most of their ideas can be adapted and simplified. The discussion plants ideas as to what alternatives we can use.

By Nancy Townley & Stephanie Davis
2013, Abingdon Press, 192 pages
Reviewer: Doreen Lennox

The remaining 13 chapters cover specific Sundays in the Christian year starting with Advent and ending with Christ the King Sunday. Again there are detailed instructions as to how to create each altar. There are small black and white illustrations showing how the designs take shape. These could have been clearer and larger as some tend to be somewhat blurred.

Reflecting on the many ideas there would seem to be possibilities for making some adaptations to suit individual circumstances. For example, the potted palms, rubber trees and pampas grass mentioned in several of the displays could be substituted with other greenery available here in New Zealand.

Many of the designs appear to be too large for churches with limited space so would need to be modified.

All in all I have found this to be an interesting, thought provoking and spiritually challenging publication. Challenging in that for those who use it, it may well take their congregations out of their comfort zone and open up new horizons.

Review copy courtesy Epworth Books.

Cambodian Harvest

In today's environment of many faiths and of none, evangelism for many Western Christians is increasingly problematic.

How should we evangelise? Should we evangelise at all? If so, how should we seek converts with integrity and respect for others' religions and cultures and yet remain faithful to the Matthew 28 commandment?

This book is the inspirational story of Marion Fromm who challenges all who think they are too broken or too old to make an impact for God in this world. Her story shows us that evangelism lived as costly servanthood, and practised with prayerful integrity, still brings life-changing conversions.

Marion is one remarkable, doggedly determined, and faith-filled Australian woman. In 1997, when 58 years old and newly abandoned by her husband of 35 years, she first visited Cambodia on a short term mission under Asian Outreach.

There Marion observed that amputee survivors of landmine explosions were discriminated against and condemned to lives of dependency by their communities and the Cambodian government. Often their only way to support their families was by begging. She was appalled.

Over the next four years Marion twice visited Cambodia,



all the while praying passionately for the plight of land mine amputees. In 2000 during an encounter with God she received a vision of a factory to make confectionery from dried tropical fruit that was so detailed that accurate architectural drawings were later drafted from her description.

In late 2002, now aged 62, Marion established the Cambodian Harvest Dried Fruit (CHDF) factory near Phnom Penh to provide income, dignity, and hope to Cambodia's landmine survivors.

Her ultimate aim was to win Christian converts and disciple a nation. With only the covering of prayer partners back in South Australia and no established mission

organization willing to back her, she set up her own provocatively named 'Reverse the Curse' of landmines (RTC) Mission.

The first half of the book drags a little, as in great detail it relates how Marion was providentially moulded, chastened, disciplined and prepared for her life's mission. She could be imperious, dogmatic, and hard to work with. But press through to the latter half of the book and one is amply rewarded and inspired by what this human dynamo achieved in Cambodia from 2002.

By Rhonda Pooley
2014, Even Before Publishing, 181 pages
Reviewer: Gary Clover

Marion was raised a Christadelphian, schooled in a Methodist Ladies College, and in adulthood became a charismatic Baptist. This modern-day Gladys Aylward had only her passion for mission and a go-get-'em attitude going for her.

She had to overcome childhood illness and maternal abuse, marriage breakdown, a lack of business training, minimal financial backing, official corruption, hostile bureaucracy, cultural prejudice against a foreigner and a woman, and many personal shortcomings.

Yet by 2014 Marion personally recruited and mentored 37 severely disabled landmine amputees (whom family and other Cambodians viewed as cursed and refused to employ) to run her factory. They did so according to her exacting standards of business ethics, and at the same time they disciplined into existence a unique Cambodian Church.

All this took place in Hun Sen's post-Pol Pot Cambodia, with the Khmer Rouge civil war unfinished, and infrastructure and civil society in ruins.

Interspersed between each chapter are personal testimonies of a dozen CHDF factory employees on their journeys to faith inspired by the warm, supportive Christian environment Marion maintained. Numerous photographs and a glossary complete this fascinating, must read, missionary biography.

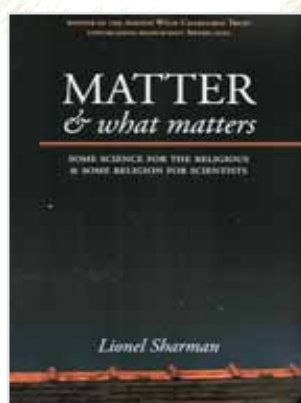
Matter & What Matters - Some Science for the Religious and Some Religion for Scientists

When Charles Darwin published his seminal work on evolution in 1859, the Bishop of Oxford mounted a spirited opposition. The very suggestion that the material universe had come into being in any way other than created by God as described in the Bible was seen as an attack on religion.

There are still those who would share this view. Others try to marry science and religion by holding that, even if life as we know it evolved over time, the whole process reflects the mind of a divine designer. This makes space for conventional religion but a divine plan is not something that can be proved in any scientific sense.

Science and religion have long had an uneasy relationship. Writing as a scientist who has a religious faith, Lionel Sharman states that science is knowledge based on systematic observation of natural events. Theory gathers observed phenomena together and connects these observations.

In the world of science there is no such thing as absolute



certainty. The scientific enterprise is sceptical and subjects all theories to continuing investigation and debate. Nothing can ever be taken for granted.

For the scientist, all observable events have a cause, even if this cause is not immediately known. Scientific theory is always provisional as observation may show a previously accepted theory to be unsound or in need of modification.

Scientific investigation can find no evidence of a God who acts on the physical world. God can not, therefore, be used as an explanatory hypothesis or accepted as a cause for anything that happens in the natural world. Any God expected to cover

gaps in human knowledge will become increasingly redundant as knowledge expands.

While from a scientific viewpoint the natural world may have no objective meaning, Sharman accepts that human consciousness creates subjective meaning and ethical and spiritual values. In the Bible, meaning and values are attributed

to God but just because this was the belief of biblical writers does not mean that such beliefs have factual basis.

Sharman states that his own scientific understanding has sometimes been in conflict with church teaching but he believes that religion makes a major contribution to human life.

This cannot be confirmed by scientific investigation as it can neither be proved nor disproved experimentally. Yet faith in God can point to the wonder and beauty of the world and open human lives to love. It is Sharman's view that unless space is made for worship there is the constant danger of life being overwhelmed by trivia and banality.

This book first saw the light as the winner of an unpublished manuscript award. Using tight prose and his own poetry, Sharman states clearly his belief that matter is not all that matters.

He shows that science and religion are both involved in the search for truth, but unless scientists and theologians are open to new possibilities they will never know the excitement of discovery. This is a book that clarifies much muddled thinking.

Review copy courtesy Epworth Books.

By Lionel Sharman
2013, Steele Roberts, 116 pages
Reviewer: John Meredith

UNAPOLOGETIC
"Read this book and you will discover a faith that is brash, poignant, sensual, funny, but above all, profoundly, joyfully human."
Diana Butler Bass.
\$31.00*

THE CHRISTMAS CANDLE - DVD
A timeless film for the whole family based on a Max Lucado story. The miraculous and human collide in the most astonishing Christmas Gladbury village has ever seen.
\$19.99*

HEAVEN IS FOR REAL - DVD & BOOK
Is there life after death? Just ask 4-year-old Colton, who emerged from life-threatening surgery with astounding details about heaven!
DVD \$29.99* Book \$24.99*

SABBATH AS RESISTANCE
Brueggemann offers a transformative vision of the wholeness God intends, giving world-weary Christians a glimpse of a more fulfilling and simpler life.
\$28.00*

ORDER NOW
Freephone 0800 755 355 • sales@epworthbooks.org.nz • epworthbooks.org.nz *Plus P&P \$5.50 for 1 or 2 items, \$7.50 for 3 or more.

Epworth BOOKS



Rev Vicki Terrell at the launch of *Creating Welcoming Churches*.
Photo courtesy of Anglican Taonga.

Guide to make your church more accessible

'Creating Welcoming Churches' is a new handbook for churches to make their buildings user-friendly to people of all disabilities.

It was launched at the Holy Trinity Cathedral, Parnell on October 30th.

This is a practical guide on how to make church environments more accessible to all people including people living with disability. Whether someone with a disability comes to church as a casual visitor or is part of the regular congregation, the environment there should be welcoming.

The handbook begins with a basic theology that affirms all people are made in the image of God and all who follow Christ are active participants in the Church, the body of Christ.

From this understanding flows the next section that gives information, attitudes and actions that create environments which enable all people to participate in church life. There are stories of churches embracing the challenge of accessibility in different ways.

The third section invites

people to go deeper in making their church a place where all people are affirmed and have a valued role in the body of Christ. The final section contains local and international resources on Disability and Spirituality.

'Creating Welcoming Churches' is produced by the Disability, Spirituality and Faith Network Aotearoa New Zealand. The Network has strong links both in the church and the disability communities.

Most people within the network have experience with disability. They are passionately committed to making the church a place where all people are affirmed as having gifts to share because we are all made in the image of God.

The book was made possible through funding from the Joint Special Project Fund of the Association of Presbyterian Women and the Methodist Women's Fellowship.

For more information, contact Rev Vicki Terrell, chairperson of Disability, Spirituality and Faith Network Aotearoa New Zealand. Email vterrell@actrix.gen.nz or phone 027 304 3062.



Durham Street 150th a party to remember

By Hilaire Campbell

Thanks to a superb team effort, the Durham St Methodist Church's 150th anniversary celebrations were a great success.

Up to 200 people enrolled for various aspects of the celebrations held the weekend of October 25th-26th. They included former ministers and church members from the North Island and Australia.

Ninety-nine year old Naylor Hillary unveiled the commemorative plaque at a moving ceremony on the site of the demolished church. He also cut the cake at the anniversary dinner.

A large crowd took part in the Sunday service of celebration and the festival concert at St Mark's Methodist Church in Somerfield.

Rev Dr Mary Caygill led the service and preached the sermon. She says this was a huge privilege.

"Many have been part of the congregation most of their active lives. I was very conscious of that deep sense of continuity between

past present and future."

Music is a strong feature of the church, and an augmented choir of 34, including past choir members and friends, sang at the concert as well as the morning service.

Wallace Woodley, the church's organist and choir director for 47 years, composed a special celebration anthem to a text by Bill Wallace. It reflected on the part played over the last 150 years by stones physically in the former building, and the living ones that remain. Wallace's daughters played viola and cello in the anthem, and participated in the concert.

Members of the congregation organized several events, including a central city bus tour and a Sunday lunch. They also printed programmes, arranged flowers and prepared the service. "So many people did so much," says Wallace. "We're very thankful."

A collection of historical items dating from 1864 was on display at St Mark's Church. Photos of the Aldersgate complex and the

church's amalgamation with the Methodist Central Mission were poignant reminders of its inner city role.

Mary says throughout the celebrations, there was a deep sense of carrying on the work of the church's forbears - those feisty early Methodists who built a big church in the middle of an Anglican settlement.

Wallace described the weekend as "a very successful, very happy occasion tinged with nostalgia and sadness."

"We paid tribute to past members and those who died when the building collapsed. But it was also a time of healing. It's lovely to discover your friends from the past."

Mary believes for the future cooperation with others is the key to the church's redevelopment in the central city.

"We've got a church population that's not institution oriented so anything is possible," she says.

Parades asserted the Christmas spirit

METHODIST ARCHIVES

By Helen Laurenson

Santa Parades have been a feature of New Zealand's Christmases since early in the 20th century, as individual stores rivalled each other in new and spectacular ways to install Santa in his 'magic cave'.

By the 1920s Santa's presence was a well established annual institution in the toy section of New Zealand department stores, such as Armstrong's in Christchurch.

Farmers' Santa Parades, so much a feature of Christmas celebrations in Auckland, are well documented in the comprehensive Farmers' Trading Company (FTC) Archive, held by the Auckland War Memorial Museum Library.

On Saturday 24 November, 1934 Farmers founder Robert Laidlaw staged his first 'Grand Parade'. Early discussions record how the Parade began to be shaped into its familiar format.

Will Santa's float stay at the beginning or take its place at the end like Macy's Santa float in New York? How many floats this year and what will they be? Will import restrictions enable those large, papier-mache carnival heads to be brought from Britain at 37/6 each (less trade discount) - the sailor, clown, dame, yokel, and baby monkey with movable jaws?

Such spectacles, however, were largely replaced by military and naval parades during the years of World War II. The first post-war Farmers' Santa Parade took place in 1948.

The firm's managers saw themselves

as "first in setting the example of the Spirit of Christmas". A group of 250 children from the Presbyterian Boys' Home in Onehunga, the Methodist Home in Epsom, St Joseph's School and the Brett Memorial Home in Takapuna, the Salvation Army Grange Home, the Wesley Methodist Home, and the Leslie Presbyterian Home were all invited. Altogether there were seven bus-loads of children from city orphanages.

In an organizational exercise, which required much planning, the children were to wear coloured discs which related to the coloured cards and 'Welcome to Santa' signs on their buses. They were given whistles, hooters and paper hats, and, following Santa's arrival at Farmers, each received a present worth about 2/-, followed by afternoon tea in the dining room on the top floor.

The elaborate instructions for those taking part in 1948, had pencilled comments to help with planning for the following year. In that year, an estimated crowd of 15,000 welcomed Santa to the Hobson Street store, and the next year's Parade was to be even bigger and the crowd greater.

It was noted firmly that the handling of such a number of children presented absolutely no problems especially if they used the basement entrance to the lift, rather than the Hobson Street one, and if there were actually two Santas, one in the



Post-War Santa arrives at Farmers in Auckland. A line of children, who had accompanied the parade in buses, is being ushered past the crowds and into the store.

Toy Department to welcome them, and one on sixth floor to give the 'orphans' their gifts before they had their tea in the tearooms. Did any of the children spot the duality?

Letters of thanks from the matrons of all of the Children's Homes are still lodged in the Farmers' Archive. Among them, carefully hand written and well expressed, was just one letter of thanks from among all those children. It was from a young girl, Pat Cooke, of the Methodist Epsom

Orphanage in Buckland Rd. Her letter, together with the copy of a kind and appreciative reply from the Parade organiser, Mr Churchill, rests in the 'Santa Parade' Folder in one of the 22 boxes of archival material.

Pat Cooke, wherever you may be now - that lovely and heart-warming Christmas letter still remains more than 65 years later, a small treasure discovered in the Archives.



O le Fa'amoemoe ua taunu'u o le La'au o le Ola lea - Konferenisi 2014

Ae oute lei asa ma utufia le vai na momo'o iai le Tuiatua i Mulinu ma Sepolatae'emo, e muamua ona ou fa'apoipoi la'au tu i vanu I ou paia ma ou sa, le Sinoti Samoa, aua o lele ua papae ti'a i ulupaga, ua atoa foi ti'a o le tautiaga. A lulu la le aveo ua sa le pisa, sa le pa'o, ae na ona pati ma popo.

Ae ua avea lenei lomiga ma avanoa matagofie e momoli atu ai le agaga o le fa'amalo ma le fa'afetai tele lava i le paia o le tatou Sinoti Samoa i lau susuga i le Faatonu o Galuega a le Pasefika, lau susuga Aso Samoa Saleupolu ma le faletua ia Vaotane, lau Afioga i le Peresetene o le Mafutaga Tamaitai o Niu Sila faletua Olive Tanielu, lau afioga i le Peresetene o le Mafutaga Tamaitai o le Sinoti Samoa, faletua ia Rosa Faaufuta, fofoga o le Sinoti Samoa, faletua ia Mataiva Robertson, teuoloo o le Sinoti, afioga Tuioti Lani Tupu, susuga i Taitai Itumalo ma faletua, susuga i le Aufaigaluega a le Sinoti Samoa faapea tama fanau a le Sinoti o loo galulue i isi Sinoti a le Ekalesia, o faletua ma alii, Taitai o Tupulaga Filo ma Lynley, ae tainane o le paia ma le mamalu o le Sinoti Samoa i ona tulaga faalupelupeina e tusa ai o tapenaga ma sauniuniga uma lava sa tatou feagai ai, aua le faamoemoe i le fa'auuina o se tasi o alo o le Sinoti Samoa, le susuga ia Tovia Aumua i le Tofi Peresetene o le Ekalesia Metotisi Niu Sila, Te Hahi Weteriana o Aotearoa.

Ua fa'amalo le taupati, malo le tauasa. Ua o se ata lau togi na lagatila ae faapulou i le tualima. Malo fai le faiva, aua o lenei ua a'e ma le malo le fa'atamasaoliiga. Sa tapuai tuua sinasina, o aiga ma uo, ae tainane o le Sinoti Samoa ma noamanu i le Atua ina ia alofagia le faamoemoe o Tovia ma Leotele. O lenei la ua tali mai le lagi. O le fetalaiga i Fogaa, 'E ta tagata Leatiogie, ae patipati taoto ai le Fe'epo!' O le viiga la e le faaititia ona fa'afai atu i le Atua, aua ua faia e le Atua mea sili mo le Sinoti Samoa. Faafetai tele le Atua, o lau pule ua malie o, ua malie faasao.

Ua uma foi ona momoli mai le faafetai tele ma le faamalo a le Afioga i le Peresetene, susuga ia Tovia ma le faletua ia Leotele ona o lenei gapatia o le Sinoti, faatasi ai ma o la alofa'aga ma faamanuiaga, e tusa ai ma mea uma lava na faia e le Sinoti Samoa e lagolagoina ai o la'ua faamoemoe. O le tatolo foi a le tatou Sinoti, i tuua sinasina, paia o le Aufaigaluega, mamalu i tapa'au ma aiga, o le faafaleupoluga, faletua ma tauti, saoa, le malosi seia oo lava i tupulaga ma fanau iti ia faapea foi ona faamanuia atu le Atua i le afioga i le Peresetene ma le faletua ma le tulai mai tofi o le taitaina o le Ekalesia mo le lua tausaga ua amataina. Ia faaauppegaina e le Mana o le Atua lana auuina aua le galuega ua feagai ai. Maua le soifua laulelei i le tino, le mafaufau ae faasilisili i le Agaga ina ia sao ma uli ona faiva alofilima. Ia mamao ni mala ma ni puapuaga, a ia sagai ane 'ai o le tai ma faatumuina lana utu i le tofa faale Atua. O mama na Tovia ma Leotele, ia pouliuli oulula tino a ia malamalama oulula fofoga aua le Atua ma lana Talalelei.

O le Sini o le Koneferenisi: O LE TAIMI E LULUINA AI, MA LE TAIMI E TUPU AI (A Time to Sow; A Time to Grow). O le Sini lenei na taitaiina ai mea uma lava o le Koneferenisi o lenei tausaga. O saunoaga faalaeiaua i le Peresetene ma le Sui Peresetene, o faiga lotu ma tomanatuga, o aso taitasi na faapea lava ona tapasaina e lenei Sini, na filifilia lava e le susuga ia Tovia ma Arapera.

Na usua le Koneferenisi a le Ekalesia i Hamilton i le aso 14-19 Novema 2014. O le Aso Faraile lava ia na feagai lea ma fonotaga a Komiti o le Tusi Tofiga faapea le Tauwi Strategy. Ao le aso Toonai na amataina le Koneferenisi i le faafeiloai faaMaori o le 'powhiri' e masani ai Koneferenisi i Tausaga taitasi. Na faia lea e le Sinoti a Waikato Waiariki. E le gata ina faafeiloai ai le Koneferenisi ae manatua ai foi i latou uma ua fai i lagi le folauga mai le va o le isi Koneferenisi ma le nei Koneferenisi. O le tasi na manatua ai o le susuga lea ia David Palelei, na auai atu le faletua o Faafai'a ma o la alo faatasi ai ma le Tina malolo manumalo o Kueni ma nisi o le aiga alii.

Na maea lea ona sosoo lea ma le Sauniga e manatua ai i latou uma ua malilie o le Koneferenisi. Ina ua ta le 2pm ona faia ai lea o le Sauniga o le faauuga o le Peresetene ma le Sui Peresetene o le Ekalesia, susuga ia Tovia ma Arapera. O se faauuga tumu ma matagofie lea aso. Na auai aiga o Tovia ma Leotele, faapea foi aiga o Arapera e molimauina lenei aso taua ma le faapitoa mo i la'ua ma le Ekalesia. Na faia lea i le Claudelands Event Centre. Na pepese le aufaipese a le Sinoti Samoa na tapenaina lea e itumalo o Aukilani ma Manukia i le taitaiina a le susuga i le faafeagaiga ia Ieremia Amani Amituanai ma le susuga ia Tui Penaia.

Na auai atu foi nisi o le tatou Sinoti mai isi itumalo, pei o Hawkes Bay, New Plymouth, Gisborne ma Ueligitone. Na auai foi malo faaalologia mai isi Koneferenisi pei o Samoa na afio mai le Peresetene susuga ia Aisoli Tapa Iuli, faapea le Peresetene o Tonga ma Fiti. Na iai foi faafeagaiga mai Ekalesia Agelikana, Perepereane ma le Katoliko Roma o Waikato.

Na maea le sauniga lea ona sosoo lea ma le isi sauniga aua nisi o le Aufaigaluega ua malolo manumalo i lenei foi Koneferenisi, ma nisi o le a siitia atu i nisi itu o le lalolagi e galulue ai e le toe galulue i Niu Sila nei.

Na faia le Taumafataga a le Koneferenisi i le afiafi na MC ai Filo. Na saunoa ai le faifeau o Donald Philips ma Tumuaiki Diana aua ua 30 ai foi tausaga o le Malaga Aganuu Lua a le Ekalesia. Na auai le Tupu o Maori i lea foi faamoemoe. Na faafiafia foi le aufaipese a le susuga ia Lele i lea afiafi, faapea tamaitai pepese mai le Vaefonua Tonga.

ASO SA

Na saunia le lotu taeao e le Mission Resourcing - susuga ia Aso ma Diana, ona sosoo lea ma fonotaga a le Taha Maori ma Tauwi.

I le fonotaga a Tauwi - o nai mataupu nei na talanoaina mo so latou malamalama, ao lei faia le Koneferenisi faatasi ma Taha Maori i le Aso Gafua:

1. Na faailoa le Konevina fou o Michael Lemanu e le susuga ia Aso. O Michael o le konevina fou lea o Galuega - Fanau & Tupulaga o le Ekalesia. O le alii o Michael e lotu i Papatoetoe - na saunoa le alii faapea o Tupulaga o loo iai ni meaalofo se tele lava...ae o loo iai foi ma le manao ise vafesootai ma le Atua. O le a se mea o tatou faia nei ina ia mafai ai e tatou tupulaga ona maua lena va fesootai lelei ma le Atua? Ua tatou sauni ea e faia mea uma lava e tatau mo tatou fanau aua le taitaiina o le Ekalesia i le lumanai? O le luitau lea na tuu e Michael i le Koneferenisi.

2. Human sexuality issue - o le mataupu lenei na taatia mai lava i le Koneferenisi o le 2005 na fesili ai Maori e uiga i tagata 'GAY' e fai ma Taitai o le Ekalesia, e lei taliina lava. O lea na maua le tupe e \$6000 mai le PAC e faatupe ai ni fonotaga e talanoaina lenei mataupu. O lea la ua filifilia nisi e fai se discussion paper ona lafo mai lea i Sinoti e talanoaina lenei mataupu. O tatou sui o loo i le nei komiti o Paulo ma Opeti.

3. Marital status - tasi foi lenei mataupu na tau faamalamalamaina. O le marital status o se tasi ua ofo atu mole galuega faafaifeau. Na afua mai lenei mataupu i le Faith & Order komiti, lea la faapea ua tele naunau manatu ma silafia i lenei mataupu. A ua filifili foi se working group e vaai iai ona aumai lea o se latou lipoti i le Koneferenisi o le 2015.

4. Failauga - o loo iai foi se lagona o kosi uma a failauga e tatau ona faia o se vaega o le Trinity College - toe faia isi fetufaaiga i le fonotaga a failauga i le AsoSa.

5. Appointments o lay ministries - o le fautuaga a le loia ma le team o appointments a puletua i tofiga o le Ekalesia e tatau ona fai ni konekarate (employment contracts).

6. Sinoti Fiti - ua suia lo latou igoa mai le Wasewase kei Routuma o Niu se landi, i le Wasewase kei Routuma. Ua aveese le vaega mulimuli o lo latou igoa.

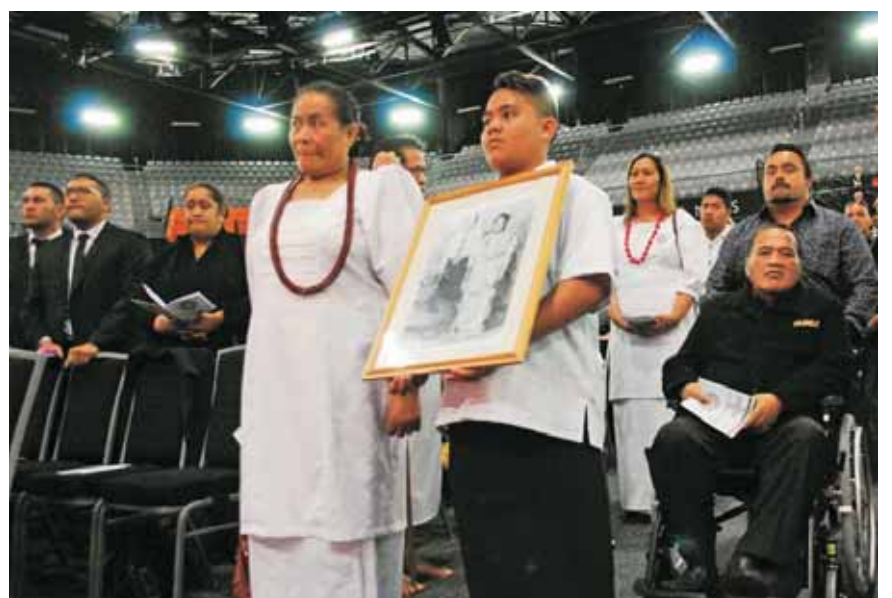
7. Failautusi Aoao - na talanoa le failautusi e uiga i nisi o aulotu ua matua faaititia lava faapea - e le o le toatele e manaomia, ao le mataalia ma le fiafia e galulue mo le lumanai. (it's not about the size, it's about energy and vision) na fesiligia e le isi faifeau le talafeaga o se fale tele e fai ai Koneferenisi, ae toaititi tagata. Na tali le failautusi aoao e fuafua lava i le aofai o loo manaomia e pei o le nei koneferenisi ona e 13 le aufaau, ma aufaipese ma aiga o le a auai i le weekend. O le mea lea ua hire ai le nofoaga tele lea, ao le vaiaso ua toaititi le koneferenisi, ua vaai foi i se nofoaga talafeagai. Aua e le ofi uma le toatele i se falesa o loo iai nei i nofoaga o loo fai iai tatou faamoemoe.

Faauga faifeau 12 & Tiakono 1: Na matua faatumulia le Aso Sa i aiga, uo ma aufaipese faapea le Ekalesia i le faauuga o faifeau e toa 12 ma le tiakono toa 1, faapea foi ma nisi na toe faaulufale i le ekalesia ma nisi o faifeau mai isi Ekalesia o le a galulue i le tatou Ekalesia. O le tasi o faifeau na faauuina o le susuga lea ia Neti Petaia ma le faletua ia Moe, o loo galulue i la'ua i Christchurch. Na faia foi iai le upu faamanuia a le aufaigaluega ma usufono ma ave iai le teutusi ona matou o ane ai lea e tali le valaau faaloalo a le Afioga i le Peresetene Tovia Aumua ma le faletua faapea le Matagaluega i Panmure i le Aufaigaluega ma usufono uma o le Koneferenisi i le faleaiga o Valentines i lea lava afiafi.

ASO GAFUA

Na tatalaina le fonotaga o le Aso Gafua i le sauniga lotu na taitaiina e siapelini a Tovia ma Arapera. Na matou tutula'i e talia aloaia le Tusi Tofiga o le Tausaga Fou, faapea foi Galuega uma a le Council of Conference, ona sosoo lea ma le o I Business komiti e talanoa ai lipoti mai komiti ma boards eseese o le Ekalesia.

Ina ua maea lea ona sosoo loa lea ma lipoti mai Taha Maori faapea Tauwi. Ma o lipoti a le Tauwi e lavea ai le lipoti mai le Mafutaga Tamaitai o le Ekalesia - na introduce ai e le Peresetene o le Mafutaga Tamaitai ua mavae atu o Marie Smith le faletua ia Olive o le Peresetene fou lea o le Mafutaga.



Koniferedi ni Lotu Wesele e Niu Siladi: 15-19 Noveba 2014 - Ulutaga: “Na gauna ni teiteivaki, Na Gauna ni tubu” A time to sow, a time to grow

Ena vula o Noveba a vakayacori mai na Hamilton Claudelands Event Centre na Koniferedi ni Lotu Wesele e Niu Siladi ka kena ulutaga na “Gauna ni tatamusuki kei na teiteivaki”. A tekivu na Koniferedi ena Siga Vakarauwai ena dua na veikidavaki vakai taukei “powhiri” kei na nodrau mai vakatikori na Peresitedi vou ni Lotu Wesele o Nai Talatala Tovia Aumua (Sinoti Samoa) kei na nonai Vukevuke o Dr Arapera Ngaha (Te Taha Maori).

E rau sa mai cegu talega kina o nai Talatala Rex Nathan kei Ms Jan Tasker ni oti e yabaki rua ni veiliutaki. Ena Sigatabu, e mai tabaki talega kina me sai talatala ni Lotu Wesele e Niu Siladi o Talatala Rupeni Balawa.

Oqo ni oti e yabaki rua ni nodra a vakatovolei tiko mai kina me vaka ga na kenai vakarau. E tiko ena Lotu bibi oqo ko ira

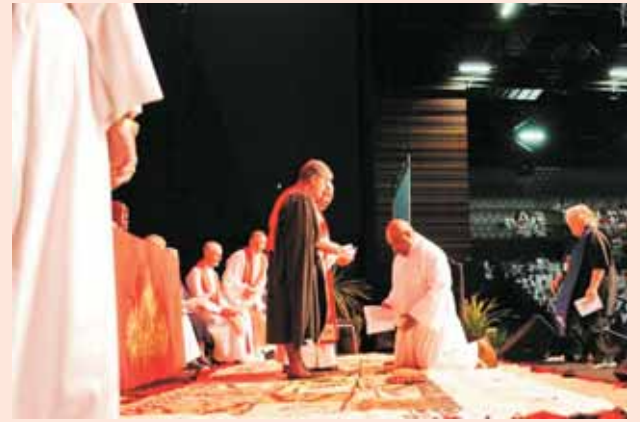
nai Talatala ni Wasewase, na veiwekani kei na lewe ni tabacakacaka e rua mai Okaladi me ra vakadinadinataka na gauna bibi oqo. Ena siga Moniti ki na siga Vukelulu, e siga ni soli tukutuku kei na boseka ka vakayacori ena WINTEC: Tristram Street.

E ra vulagi dokai talega ena Koniferedi oqo na Vunivola Levu ni Lotu Wesele e Viti kei Rotuma mai Viti o Nai Talatala Vuniwai Epineri Vakadewavosa. Era vakaraitaka nai Talatala Qase ni Wasewase ni sa dua na gauna vinaka vei rau ni rawa ni ra laki sota ka veimaliwai kei Talatala Epineri ena vica na siga ni Koniferedi.

Era vakaraitaka talega o nai Vakatawa ni vavakoso mai Wellington o Maikali Bulicakau ni laki vakadinadinataka na rabailevu ni Wasewase ko Vit kei Rotuma ena Koniferedi oqo.



Vukevuke ni Peresitedi Dr Arapera (Bella) Ngaha kei na Peresitedi vou ni Lotu Wesele e Niu Siladi o Nai Talatala Tovia Aumua



E sa mai tabaki me sa i talatala yaco ni Lotu Wesele e Niu Siladi o Nai Talatala Rupeni Balawa.



Ko ira na lewe ni tabacakacaka e rua mai Okaladi era tiko ena lotu ni veitabaki vei Talatala Rupeni Balawa.



Era vakaitavi tiko oqori na Vunivola Levu ni Lotu Wesele e Viti kei Rotuma o Talatala Vuniwai Epineri Vakadewavosa.

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

O le lipoti mai le Mission & Ecumenical na ta'ua ai e Diana aua o ia na alu i le fono a le World Council of Churches i Korea, le lelei tele o Filo na fai ma chief steward a le World Council. Mai lena galuega na fai e Filo na aloaia le tofia o ia e fai ma Failautusi Aoao mo Student Christian Movement of Aotearoa. Matagofie tele le tulai mai o lenei alo o le tatou Sinoti i le nei tofiga.

Mai le lipoti a le Kolisi Faafaifeau na faailoa aloaia ai foi le Pule fou ua iai nei o le susuga lea i le faifeau Tonga o Rev Dr Nasili Vaka'uta. O Nasili sa faiaoga i le Kolisi ma o lea ua avea nei o ia ma Pule fou aua o lea foi ua retire mai le pule na iai.

Lipoti mai le Kolisi i Uesile - o le a faia fale i le nofoaga o loo iai nei le kolisi a le Ekalesia, o se peleni a le city council o Manukau, ae o le a sii ese le kolisi i se isi nofoaga. Na faamavae foi le ekalesia i le susuga i le faifeau Tonga o Sylvia na avea ma siapelini a le Kolisi mo le 9 tausaga, o lea siitia i Ausetalia le faifeau e alala ai. Faapea foi ona faafetai i le Pule o le Kolisi o Ian Faulkner mo galuega uma aua o lea foi ua uma lona turn e avea ai ma Pule o le Kolisi.

O le aso Gafua foi i le taimi o le taumafataga o le aoauli na alo atu ai le tatou Sinoti Samoa i ana faaaloaloga foi e tusa o le pale mai o le susuga ia Tovia i le Tofi Peresetene o le Ekalesia. Na avea le fetalaiga ia Suefuaina Mulitalo o Birkenhead ma fofoga o le tatou Sinoti e momoli le saunoaga ma le fetalaiga faafetai ma faamanuia ae maise o la outou faaaloalo mauaia ia Tovia ma Arapera, o le ofisa o le Ekalesia, ae maise o malo faaaloaloga mai fafo na auai mai i le Koneferenisi o lenei tausaga. Ia saga viia lava le Atua i taulaga osiosi ua outou gapatia ai ona o lona Suafa paia.

ASO LUA

Na amataina le aso lua i le lotu na taitaiina e le Sinoti Samoa. O le susuga ia Utumau'u na nisi o tupulaga na iai i le koneferenisi na latou tapenaina lenei lotu. Manaia ia o le tapenaga na faatauta lava i le Sini o le Koneferenisi: taimi e luluina ai, taimi e tupu ai.

Na faafofoga foi le koneferenisi i le tele o nisi lipoti mai komiti eseese i lenei foi aso ae maise o Mission a le Ekalesia. E fa Mission o loo iai nei: o loo i Kalaisetete, Ueligitone, Aukilani ma Dunedin. Faailoa foi nisi o projects na faia na fesoasoani iai nei Mission pei o le galuega a Vaefonua Tonga ua ta'ua o le Matanikolo housing project e 22 fale mo tagata e toatele o loo fausia i Mangere. Faafetai foi le Koneferenisi ia Michael Greer mo lana auunaga i le mission mo tausaga e tele.

Na faafofoga i le saunoaga a Rex ma Jan e tusa o le 2 tausaga na la'ua tauaveina ai le tofiga o le Peresetene ma le Sui Peresetene. O galuega uma na faia ma nofoaga uma foi na malaga iai.

Lipoti mai le Mission Resourcing - ua le toe faaauauina le 10 Minute I aso Lua o se resosi aoga tele

lea mo le aufaigaluega aua le fausiaina o lauga ona ua leai se tupe, na faafetaia le na faafoeina lenei resosi susuga i le faifeau o Andrew Gamman.

Toe faailoa Michael Lemanu i le Koneferenisi faapea foi le susuga ia Aso o le Faatonu o Galuega a le Pasefika ua galue afa taimi nei na saunoa i le nei tofi ma lona faaauauina i le lumanai.

Faia saunoaga a Malo mai fafo - Peresetene Tonga, Samoa ma Fiti ma molimoli ane foi a latou meaalofa i le Peresetene ma lona ofisa. Na molimauina le matagofie o meaalofa na tauaaina e le susuga ia Aisoli Tapa Iuli, o le tanoa faiaua, ma le fau ma le ipu. O le ulafala o le to'oto'o ma le fue. Ae maise o le sua faatamalii a le afioga i le Peresetene, o le ie o le malo ma lana teutusi. Na faamatalatalaina taitasi e le Peresetene o Aisoli uiga loloto faamataupu silisili o nei meaalofa uma i luma o le Koneferenisi faatasi ai ma faamanuiaga mai le Ekalesia i Samoa aua le nofoaiga a Tovia ma Arapera.

O le afiafi ina ua maea le taumafataga na saunoa ai Opeti i le Koneferenisi e uiga i le mataupu o le Pule i le ola ma ona aafia.

Tapunia aloaia foi le afiafi o le Aso lua i le faiga lotu na taitaia e le Sinoti Samoa, na tapenaina e le susuga ia Paulo ma le Tupulaga mai Papatoetoe. Malo fai o le faiva, faafetai tele lava le tapenaina lelei o tatou faiga lotu.

ASO LULU

O le toe aso lea o le koneferenisi. Na saunia le lotu o le taeao e Taha Maori - na highlight foi nisi o le ekalesia ma tala o nisi na latou taumafai maia le ekalesia ma le uiga o le avea ma Metotisi.

Na maea lea ona sosoo lea ma lipoti mai komiti o le Ekalesia faapea Elders o i latou ia e toafa, 2 Maori 2 Maui e vaaia alumaga o fonotaga poo savalia polosese faataatitia o fonotaga.

Sosoo lea ma lipoti na totee ona faaiiina lea i le faafetai a Tovia ma Arapera i tagata uma lava ae maise o le Sauniga na tapunia aloaia ai le Koneferenisi o lenei tausaga.

Koneferenisi o le 2015 o le a faia lea i le aso 14-18 Novema i Blenheim i le motu i Saute.

Paia o le Sinoti Samoa, malo faafetai le onosa'i, faafetai le tapuai ao alo faiva le Afioga i le Peresetene, susuga i le Faatonu, le Aufaigaluega ma usufono o le Sinoti Samoa i le Koneferenisi o lenei Tausaga. O lenei ua a'e manuia i fanua le faatautaiga. O le tatolo ia manuteleina galuega o totee o lenei tausaga, i le paia o Matagaluega ma Aulotu a le Sinoti. Ia tatou maua faatasi foi se Kerisimasi manuia ma se Tausaga fou fiafia i le alofa o le Atua.

Alofa'aga ma Faamanuiaga,
Suiva'aia Te'o



FAKALOTOFALÉ'IA TISEMA 2014

'OKU FAKAMO'UI 'E HE LAUMALIE MĀ'ONI'ONI 'A E SIASI'

Faka'apa'apa atu kia Hou'eiki mo ha'a tauhi fonua, pea pehē ki he Faifekau Sea mo e Vahefonua 'o Aotearoa, kae 'atā mu'a mo e motu'a ni, ke fakafongā atu 'a e fine'eiki Faifekau Sea 'i he Fakalotofale'ia faka'osi 'o e ta'u ni. 'A 'ene fakamālō atu ki he hou'eiki, kae 'uma'ā 'a e kau Faifekau, mo e ongo Setuata Lahi, mo e kau Setuata, 'oku 'ikai malava ke u fakalau atu homou ngaahi hingoa. Ka 'oku hounga mo'oni 'a e 'osi-kia-velenga mo e mateaki 'o e 'Eiki, mo e ta'omaki fatongia kuo mou fai mei he ngaahi Vāhenga Ngāue, mo e ngaahi kainga lotu kotoa pe 'o e Vahefonua, 'o fai 'aki 'a e lotu mo e laumālie na'e 'ia Sisū Kalaisi, 'a e lotu veveke mafana, mo e Laumālie 'ofa, kuo langilangi'ia ai 'a e 'Otua 'i ho'omou ngāue 'alaa.

'Ofa ke fakaa'u atu 'e he Laumālie 'o e 'Otua 'a e fakamālō ni ki homou lotu, pea ke 'iate kimoutolu kotoa 'a e melino 'a e 'Otua.

'Oku ou fie fakafongā atu 'a e 'ofa mo e fakamālō ko 'eni ki he Vahefonua Tonga 'O Aotearoa 'i ho'omou taliangi mo e talifatongia kuo fai koe'uhi ko e 'Eiki, 'i he ta'u ko 'eni 'e ono kuo tau fononga mai ai, na'e lahi 'a e fatongia 'o mahuluange he ivi ke tali 'aki, kae na'e kau mai 'a Langi 'o taki hala he fononga na'a tau fai, pea fakafeta'i kuo tau a'u mai ki he ngalu faka'osi, 'oku kei 'i vaka pe 'a e 'Eiki na'a ne fai 'a e foefoelua 'etau folau 'i vaha, ka ko 'eni te tau lusia ki taulanga.

Talamonū atu ki he Faifekau Sea Fo'ou, 'ofa ke ke ma'u ha Kelesi mo ha ivi

ke fakahoko 'aki hotau fatongia ki he ngaahi ta'u 'oku hanga mai na.

KO E KAVEINGA 'O E MAHINA FO'OU NI: 'OKU FAKAMO'UI 'E HE LAUMALIE MĀ'ONI'ONI 'A E SIASI'

Ko e taumu'a 'o e Kāveinga ni ke fakamahino kiate kitautolu ko e fakamo'ui 'o e Siasi, ko e me'a ia 'a e Laumālie Mā'oni'oni, he 'oku tau fa'a fakakaukau he taimi 'e ni'ihī ko e mo'ui 'a e Siasi koe'uhi ko 'etau ngāue, tau fakamālō ki he Laumālie Mā'oni'oni 'ene fakamo'ui mai 'a e Siasi he ngaahi ta'u lahi ko 'eni kuo tau fononga'ia mai.

Ko hono huluhulu 'o e kāveinga 'o e mahina ni na'e to'o mei he Himi 610:3

Si'i laumālie kuo ne hū
Hoko lotu ni, ke fai hono teu:
Fakamo'ui hono mahaki,
Lingi 'a e fiefia 'o langi.
Hoku monu é, 'eku koloa,
'Ete ongo'i he taimi kotoa
Fakamo'oni fakapapau
Fale 'a e 'Eiki 'iate au.

Ko e tefito'i kāveinga na'e fatu mei ai 'e he Punake 'a e himi ko 'eni, KO E FAKAMO'ONI 'I LOTO' Ko e fakamo'oni 'i lotu, ko 'etau fakamatala'i 'a e ngāue 'a e Laumālie Mā'oni'oni 'oku fai 'i hotau lotu. Ko e fakamo'oni ia 'oku talaloto 'aki 'e he Punake he vesi huluhulu 'o e Kāveinga 'o e mahina ni kuo u lave atu ki ai 'i 'olunga.

Ko e ngāue fakamo'ui 'uluaki 'a e



Laumālie Mā'oni'oni ki ha taha, Ko e "HU"

'Oku lea ki ai 'a e Tohi Fakahā 3:20

Ko eni 'oku ou tu'u ki he matapā, 'o Tukituki. Kapau 'e fanongo 'e ha taha ki hoku le'o, 'o ne to'o 'a e matapā, pea te u hū kiate ia, pea te u kai 'ohomohe mo ia, pea te ne kai 'ohomohe mo au.

Si'i Laumālie kuo ne hū, 'oku 'ikai hū noa'ia 'a e Laumālie, pea 'oku 'ikai hū fakamalohi 'a e Laumālie 'i ha lotu, kuo pau ke tukituki atu, ko e me'a to'o 'o e lotu 'o e tangata 'oku 'i lotu, ko koe ia mo au 'oku pule ki ai. Ka ke lotu ke hū mai, to'o 'a e matapā, kae hū atu.

Ko e ngāue fakamo'ui hono ua 'a e Laumālie Mā'oni'oni, ko e TEU.

Hoko lotu ni, ke fai hono teu. Ko e hū mai 'a e Laumālie ki hotau lotu ke teuteu'i ke hoko ko ha taloni ke 'afio ai 'a e 'Otua. Mou manatu ki he talanoa 'a Sisū ki he Fale na'e teuteu'i tafi mo fakama'a 'o maau, pea ko e teuteu ko ia, na'e hū ai ha tevelo ia 'e taha mei he Fale ko ia 'o 'alu, pea 'alu holo 'o vakai he ngaahi tukui fale hano malōlō'anga, ka na'e 'ikai lava ke hū ki ai he 'oku lolotonga fonu, pea ne pehē, kau toe liu mu'a ki he fale na'a ku ha'u mei ai, foki atu 'o tu'u mei tu'a 'o vakai atu, 'oku mo'oni kuo ma'a mo maau, ka 'oku 'ata'atāloa he 'oku 'ikai ha taha ia ai. Pea toe tafoki mai 'a e tevelo 'o 'alu 'o kumi mai mo ha fanga tevelo 'e fitu 'oku toe kovi ange ia 'iate ia, pea nau hū 'o nofo'i 'a e fale ko ia, na'e hua ange 'a e kovi mu'a, he kovi ki mui. (Matiu 12:43-45) Ko e hū 'a e Laumālie 'o TEU

ha lotu 'oku 'ikai ke toe hū ki tu'a, 'e toki hū pe kapau te ke lotu ke fakahū mai ha me'a kehe.

Ko e ngāue fakamo'ui 'a e Laumālie hono tolu, Ko e Fakamo'ui hono MAHAKI, mo e LINGI 'A E FIEFIA 'O LANGI.

Ko e ngaahi fakamo'ui mahaki 'a Sisū na'a ne fai 'i Kaleli, Na'e tomu'a fakamo'ui 'a e mahaki lotu, pea mo'ui ai pe mo e mahaki tu'a, 'a e mahaki 'o e Laumālie, mo e mahaki 'o e sino. Ko e fakamo'ui 'o Kongakau, (Ma'ake 5:1-20) na'e hili hono fakamo'ui pea ne kole ki he 'Eiki ke na ō mu'a, he kuo mo'ui hono laumālie, ka na'e 'ikai lotu 'a e 'Eiki ke pehē, Ka ne tala pe ki ai ke mole pe ki ho 'api mo ho kakai, pea fakahā kiate kinautolu 'a e fu'u me'a kuo fai 'e he 'Eiki ma'au.

Ko e kakai kuo fakamo'ui 'e he Laumālie Mā'oni'oni honau mahaki, ko e taimi tatau 'oku ne lingi he ngaahi mo'ui ko ia 'a e fiefia 'o langi. Ko e kakai ko ia kuo mo'ui honau laumālie, ko e kakai 'oku nau ma'u 'a e fiefia 'o langi, 'a e fiefia 'i he 'Eiki ma'u ai pe.

Kainga 'i he 'Eiki, Ko e popoaki faka-Kilisimasi ia 'a e Faifekau Sea kuo 'oatu ma'a e Vahefonua Tonga he fa'ahi ta'u Kilisimasi ko 'eni. Tauange ke hū mai 'a e Tamasi'i 'Otua ko e 'Eiki 'o e Kilisimasi, ke ne Teu mo faito'o hotau ngaahi fokoutua, pea lilingi mai 'a e fiefia 'o langi ke hoko ko 'etau fiefia ia he Kilisimasi ko 'eni. Tu'a 'ofa atu

Rev Vaikoloa Kilikiti ma'ae Faifekau Sea

Vahefonua Tonga 'O Aotearoa.



Ko e faiva fakame'ite 'eni 'a e fānau ako



Ko e teunga 'eni 'a e ongo faiako 'a e Playgroup, 'Ana Havea pea mo Mele Helu 'i lotomālie.



Ko e teunga ako 'eni 'a e fānau ako Playgroup 'a Vaine Mo'onia.



Ko e va'inga fiefia 'eni 'a e fānau pea tokoni kiai e ngaahi fa'e.



Ko e mo'ua 'a e fānau he va'inga



Ko e facepainting 'a e fānau.

Vaine Mo'onia Fun Day

Na'e lava lelei foki 'a e 'Aho Fiefia "Fun Day" 'a e Vaine Mo'onia he 'aho Tokonaki 8 Novema 2014. Ko e taha eni ha 'aho fakafiefia ki he fānau iiki 'a Vaine Mo'onia 'i he 'aho na'e liliu ai 'a e Holo 'o Vaine Mo'onia ke hoko koe mala'e va'inga ma'ae fānau.

Ko e Fun Day 'a Vaine Mo'onia ko e taha ia 'a e polokalama 'a e Misiona Vahefonua Tonga 'oku nau ngāue fakataha (Partnership) ai moe Potungaue Ako (MOE) ke fakalele 'aki 'a e taumu'a ke teke ai 'etau fānau Pasifiki he 'oku lahi 'aupito e fānau 'oki 'ikai 'ave ki he kinitakateni ke nau ako ai pea teuteu ai kinautolu ki mu'a pea nau

hū atu ki he Primary School.

Na'e kamata 'a e 'aho 'aki e lotu pea mo hono fakala 'a e ngaahi me'a va'inga fo'ou ki he fānau akoteu 'a Vaine Mo'onia 'e he Faifekau Sea 'a e Vahefonua, Rev Setaita Kinahoi Veikune.

Na'e hoko atu mo e lea fakafongā 'a e misiona 'e Paula Taumoepeau ki he fekau'aki mo e ngāue 'a e Vahefonua Methodist Mission pea mo e Siaola 'o fekau'aki mo e ngāue vāofi pe Partnership pea mo e Potungaue Ako.

Na'e fakahoko foki 'e he fakafongā mei he Potungaue Ako Telusila Mausia Jordan 'a e lea fiefia ki he fēngāue'aki ko 'eni 'oku fai mo kinautolu pea lava ke

toe tokolahi ange 'a e faingamālie ki he 'etau kakai Tonga. Ko e tefito e ngāue ni ko e feinga ke kau atu 'etau fānau he ngaahi ako'anga ki he fanau iiki 'o a'u ki he ta'u 5. Ko e faingamālie kuo 'omi mei he Potungaue ako ko e lava ke fakakau atu mo e 'aho Sapate, lolotonga 'a e lautohi fakaSapate pea mo e lolotonga e taimi malanga pehē foki mo e ngaahi faingamālie 'i ha polokalama 'a e siasi hangē ko e ako hiva ke fakahoko ai e playgroup kihe longa'i fanau. Ko e tokangaekina makehe ko 'eni 'e lava ke fai pe polokalama 'a e siasi pea 'i he taimi tatau 'oku lava ke va'inga mo ako ai pe 'etau kau leka.

Ko e 'aho fiefia ka koha fiefia

'a e fānau 'a 'enau va'inga he ngaahi va'inga kehekehe hangē ko e Bouncy Castle, ta fakatātā (Painting), Play Doh, Face Painting mo e ngaahi me'a vainga kehekehe. Ko e taha ngaahi polokalama manakoa taha ki he fānau ko e Candy Floss Machine pea mo e Pop Corn machine.

Ko e fakakolola 'o e 'aho ko e lava mai 'a e fānau mei he kaungā'api 'o Vaine Mo'onia ko e Siasi Tonga Hou'eiki 'o Grey Lynn 'o nau kau fakataha he va'inga mo e fiefia'.

'Oku 'oatu 'a e fakamālō mei he fānau, sea (Falesiu Vea) 'kae'uma'ā komiti ako 'a Vaine Mo'onia ki he Misiona 'a e Vahefonua kae'uma'ā 'a e

Potungaue Ako he faingamālie ke fakalele ai 'a e Fun Day 'i Vaine Mo'onia. Fakamālō atu he ngaahi naunau va'inga na'e kumi ke fakahoko aki 'a e aho Fun Day. Ko e ngaahi naunau koia 'eni 'oku tokoni ke hokohoko atu 'a e va'inga 'a e fānau kae me'a tēpū ko e tokoni ki hono fakalelei 'a e Playgroup 'a Vaine Mo'onia

Kuo hoko 'a e Fun Day ko ha ta sipinga ke sio ki ai 'a e Siasi ki he ngaahi polokalama mo e founga kehekehe 'oku malava ke ngāue 'aki kolola 'a e Siasi ki hono Fakamanava Hake 'a e Fānau.

Mālō Tau'ataina Tupou



A time to sow and a time to grow

Ko e taimi ki he tō pea mo e taimi ki he fakaili / fakatupu

Kuo lava lelei e Konifelenisi 'a e siasi Metotisi 'a Niu Sila ni ki he 2014 'aia na'e fai ki Hamilton mei he 'aho 14 ki he 19 'o Novema.

Na'e tokolahi 'aupito 'a e kau fakafongfa mei he Vahefonua na'e kau atu ki he konifelenisi.

Na'e fakakoloa ki he Konifelenisi 'a NZ koe me'a mai 'a e 'Eiki Palesiteni mei he Siasi Uesiliana Tau'atana 'O Tonga, Rev Dr 'Ahio. Na'e talitali lelei 'e he Palesiteni NZ 'a e me'a mai 'a Rev Dr 'Ahio ko e tauhi 'o e vā fengāue'aki 'a e ongo konifelenisi.

Na'e kamata 'a e konifelenisi he Pongipongi Tokonaki 'aki 'a e Powhiri pea hoko ai ki he Fakamanatu 'o e kau Pekia. Na'e toki fakahoko 'a e fakanofa 'a e Palesiteni mo e tokoni Palesiteni fo'ou ki he ta'u 'e 2 ka hoko mai he 2.00 ho'atā. Ko e Palesiteni Rev Tovia Aumua pea ko e tokoni Palesiteni ko Dr Arapera Ngaha.

Na'e fakahoko 'a e Malanga 'a e Palesiteni mo e tokoni Palesiteni pea mo e kaveinga, "A time to sow and a time to grow" ki he konifelenisi. Na'e hiva ai e Sinoti Samoa mei 'Aokalani he

ouau Malanga.

'I he efiafi', na'e fai ai e polokalama ko e fakamālō'ia 'a e kau faifekau kuo kakato honau ta'u ngāue mo kinautolu 'oku nau hiki atu ki ha fonua 'e taha pe konifelenisi 'e taha.

Na'e kau atu kiai 'a Rev Sylvia 'Akauola Tongotongo ko e 'amanaki ke hiki atu 'o ngāue he konifelenisi 'a e Uniting Church of Australia he ta'u fo'ou.

Ko e efiafi Tokonaki na'e fakahoko ai e 'ilo efiafi 'a e Konifelenisi pea ko e fakaafe fakalangilangi ko e Tu'i Maori, King Tuheitia. Na'e kau atu mo e fakaafe 'a e konifelenisi Rev Dr 'Ahio mo e palesiteni Metotisi Samoa mo e sekelitali lahi 'a e metotisi mei Fisi pea mo e konifelenisi kakato na'a nau kau ki he Dinner.

Ko e 'aho Sapate na'e teuteu 'a e konifelenisi ki he hilifakinima 'a e kau faifekau.

Ko e toko fitu Tonga na'e kau atu ki he hilifakinima.

Ko e toko 4 'oku lolotonga faifekau he Vāhenga Ngāue 'Aokalani mo Manukau pea ko e toko 3 'oku nau ngāue ki he ngāhi siasi papalangi.

Ko e kau faifekau 'eni

lolotonga ngāue ki he Vāhenga Ngāue 'Aokalani

Nehilofi 'E-Moala 'Aholelei, Kalolo Fihaki, Sione Lea'aetoe, Mele Foeata Tu'ipulotu

Ko e kau faifekau lolotonga ngāue ki he sinoti papalangi

Kuli Fisi'iahi, 'Ilaisaane Langi, Manoa Havea.

Na'e lava mai e kau hiva 'eiki 'a e Vahefonua ko e kau hiva mei ngāhi peulisi 'a e Vahefonua Tokaima'ananga pea mo Lotofale'ia mo Saione pea mo e Vāhenga Ngāue 'Aokalani mo Manukau.

Na'a nau fakatahataha mai ke fakafongfa'i 'a e Vahefonua.

Ko e faihiva Kepueli Tu'ipulotu pea mo e kau hiva tokolahi fau.

Na'e tatau mo e ha 'a e ha'aki e hiva mo e molumalu pea mo e faka'ofa'ofa, fiellau pe lea 'a e Palesiteni fo'ou Rev Tovia Aumua 'I he hili pe 'a e hiva, Kuo ne ongo'i 'oku ne 'i langi he hiva 'a e kau hiva.

Na'e fakaafe'i foki moe kau hiva 'a Tokaima'ananga 'ehe ongo Palesiteni ko e mālie'ia he hiva na'a nau fakahoko 'i Vava'u ke nau fai ha hiva hili 'a e fakatapui e kau hilifakinima 'a

Niu Sila ni.

Hili 'a e hilifakinima 'a e kau faifekau na'e fai e sakalameniti pea na'e tufa 'ehe kau faifekau mo honau ngāhi hoa 'a e sakalameniti.

Hili 'a e ouau mahu'inga ni na'e foki leva e ngāhi hiva he ngāhi pasi ne fai mai e fononga mei 'Aokalani ki Hamilton.

Ko e 'aho Monite ki he Pulelulu na'e fakahoko ai e ngāhi fakataha 'a e konifelenisi kakato.

Ko e taha e ngāhi me'a na'e fakahoko he fakataha 'a e konifelenisi ko e makamaile kuo a'usia 'e kitautolu Tonga ko e hoko ha tokotaha Tonga ko e Puleako Fo'ou 'a e Kolisi Trinity.

Na'e fakahoko aipe he lipooti 'a Trinity College 'a e Puleako fo'ou ko Rev Dr Nāsili Vaka'uta pea 'e kamata he ta'u fo'ou, 2015. Na'e fiefia 'a e Pule Ako lolotonga Rev Dr David Bell ke ne fakafo'iloaki 'a Rev Dr Nāsili Vaka'uta ki he konifelenisi pea mo e lakanga fo'ou kuo fili ia kiai 'ehe siasi.

'I he lipooti 'a e Kolisi Wesley na'e fakahoko ai e fakamālō mei he sea 'o e poate 'a e 'apiako mo e kolisi 'a e popoaki

talamonū kia Rev Sylvia Akauola Tongotongo 'i he 'amanaki ke ne hiki atu ki 'Aositelelia ke ngāue he Uniting Church of Australia, ko e hili 'eni 'ene hoko ko e faifekau 'a e Kolisi he ta'u 'e 9.

Ko kinautolu 'eni kau kaniteiti kuo tali ke nau hoko atu ki he ako.

Tikon: Falanisesi Hafoka.

Faifekau: Matafonua Langi, Siutaisa Tukutau, Tevita Kau, Tisileli Taufa.

Ko kinautolu 'eni kau faifekau Tonga kuo kau he fehikiteiti faifekau akoako.

Tikon: Falanisesi Hafoka.

Faifekau: Siutaisa Tukutau First year Tongan Speaking Ministry, Matafonua langi First year English Speaking Ministry, Melema'u Molitika Second Year English Speaking Ministry, Finau Halaleva second year Tongan Speaking Ministry, Hosea Tupou Third year English speaking Ministry.

Ko e konifelenisi ki he ta'u fo'ou 2015 'e fai ia ki Marlborough Westcoast, Blenheim he 'aho 14-18 Novema 2015.



Ko e Palesiteni Rev Tovia Aumua pea mo e tokoni Palesiteni Dr Arapera Ngaha.



ev Dr 'Ahio, Palesiteni Siasi Uesiliana Tau'atana 'o Tonga 'i he 'ene fakakoloa 'a e Konifelenisi pea mo e foaki 'a e me'a'ofa 'a e konifelenisi 'o Tonga ki he Palesiteni fo'ou mo hono tokoni.



Ko e 'omi 'ena 'a e ngāhi me'a'ofa 'a e Palesiteni Siasi Uesiliana Tau'atana.



Ko e ta 'eni 'a e Palesiteni mo e tokoni Palesiteni mo e kau hilifaki nima.



Ko e kau faifekau 'I he hili 'a e hilifakinima.



Ko e faihiva Kepueli Tu'ipulotu mo e kau hiva Vahefonua Tonga.



Kau hiva, teuteu ke nauhiva.



Ko hono fakahoko 'ena 'e Rev Dr David Bell ko e Pule Ako 'oku 'amanaki ke malōlō 'a e Pule ako fo'ou Rev Dr Nāsili Vaka'uta.



Ko e to'utupu 'eni 'a e siasi St John, Hamilton Vahefonua. Na'a nau fakahoko 'a e ngāhi action songs pea mo e hiva mo e talaloto mafana. Na'a nau kau he tokoni lahi ki he konifelenisi 'i hono fakahoko atu ki honau kolo.