

# TOUCHSTONE

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

## Methodists celebrate their living legacy



With release of balloons, the Methodist Church launched its Let the Children Live campaign to end child poverty.

**C**onference 2012 served as a solid bridge between the past and future of the New Zealand Methodist Church, *Te Hahi Weteriana*.

History was a prevailing theme at this Conference as the Church marked the centenary of the 1913 union of the New Zealand Wesleyan and Primitive Methodists to form the present Methodist Church of NZ.

At the same time, with the launch of its 10 year 'Let the Children Live' initiative to address child poverty, Conference's focus was very much on the future and how Methodists can remain relevant in the 21st century.

This year's Conference was held in Wellington as was the Conference where Methodist Union was formalised a century ago. Echoes of the past could be heard throughout the events and services that took place on the opening weekend of Conference.

During their induction service address, the incoming presidential team of Rev Rex Nathan and Jan Tasker discussed the theme they had set for Conference - God of past, present and future.

Along with the events surrounding Methodist Union, Rex and Jan reminded us of our missionary past, the Treaty relationship that underlies New Zealand society, and the social issues that have inflamed earlier generations of Methodists including temperance.

They reminded us that there is a tension between the traditional and the new, and that while Christianity is rooted in holy ancient stories, we must look for new ways to live out our faith in a changing world.

The past and the bicultural makeup of the nation and the Church were also on display at the Centennial dinner at Pipitea Marae. The guest speaker at the dinner was Governor General Sir Jerry Mateparae, a fitting nod to the past given that in 1913 Governor General Lord Liverpool was one of the witnesses to the formal signing of the Methodist Church's deed of unity.

Links to earlier generations were also made when descendants of the first president and vice president of the Methodist Church of NZ, Rev Samuel Lawry and Charles Luke, cut the Centennial cake.

More blasts from the past came from Patea Maori Club, who provided the evening's entertainment, including their

1980s hit 'Poi E'.

On Sunday morning a service was at the Wesley Wellington Taranaki Street Church to celebrate the centenary of Methodist Union and launch the Let the Children Live decade.

The service was preceded by a march from the Wellington Town Hall to Wesley Wellington. It too resonated with the past given that the delegates to the 1913 made the same march prior to signing the deed of unity.

Wesley Wellington's Tongan marching band led the procession. They played the music to the hymn the marchers sang a century ago - Onward Christian Soldiers - and a modern version of the hymn was sung during the service that followed.

During the service the focus of Conference shifted from the past to the present and our society's future. The Methodist Church formally committed itself to addressing the serious problems of child poverty and abuse and teen suicide.

Young people were prominent during the service. A moving highlight was a drama by Wesley College students that illustrated the harsh realities too many young people face today.

Green Party co-leader Metiria Turei

was the guest speaker at the service. Metiria heads the Green Party's 'Take the Step to End Child Poverty' campaign and she talked about her own difficult upbringing and the social support programmes that enabled her to get out of poverty.

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MCNZ president Rev Rex Nathan welcomes Governor General Jerry Mateparae to Conference.

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## New Zealand must invest to end child poverty

**NZ Children's Commissioner Dr Russell Wills addressed Conference to help launch 'Let the Children Live'. He suggested ways we as a society could devote resources to end child poverty. This is an edited version of his talk.**

New Zealand is at a crossroads. We have an opportunity to make choices that can dramatically improve the lives of thousands of vulnerable children. We can choose to invest in our children. We can choose to value our children. Or we can choose not to.

I convened the Expert Advisory Group on Solutions to Child Poverty because as a paediatrician I was seeing children with infectious diseases that our British registrars thought only occurred in third world countries. Rheumatic fever, tuberculosis, severely infected eczema and assaults on children all occur in New Zealand at staggeringly high rates compared to the rest of the developed world. All of these have their roots firmly in child poverty.

Poverty in childhood matters. It means your mother is more likely to smoke and to not eat

properly while she's pregnant. You're therefore more likely to be born too small or too early.

You're more likely to not attend preschool and to arrive at school not ready to learn. You're more likely to not have fitting shoes or a coat when it rains, so you get sick and need days off school. This means your parents have to take time off work they can't afford.

You're more likely to have a baby as a teenager, which in New Zealand usually destines mother and baby to a lifetime of poverty. If you're poor you are more likely to leave school early with no qualifications.

Starting your adult life on the dole and out of education or training sets you up for a lifetime of low-skilled, low-waged jobs and welfare dependency. And so the cycle repeats.

Leading economists estimate that child poverty costs New Zealand around three percent of GDP or \$6 billion a year. That's like a global economic crisis every day. We simply can't afford to leave our children in poverty.

We should take an investment approach to child poverty. If we're already spending \$6 billion a year

because of child poverty, let's spend a bit less of that up front now and prevent those costs.

There are several things government is doing already that do good and should continue. There is more that we can do however.

To start with, we need to increase the incomes of families with the youngest children. We should review Working for Families and create a new Child Payment. This should be a universal payment, that pays the most to children in the first year. This helps parents who want to stay home with their new-born baby. This is good for attachment, breastfeeding and ensuring children receive health checks.

Work is the best route out of poverty. To help parents into work they have to trust that the childcare their child receives is the best possible. We therefore have to invest in early childhood education and care, and probably target assistance to parents who most need it.

We desperately need to improve the quality and supply of social housing. New Zealand has one of the lowest proportions of social housing in the OECD.



Children's Commissioner Dr Russell Wills laid out practical ways to end child poverty.

Private rental houses in New Zealand are in woeful shape. Several hundred thousand are uninsulated, cold and damp.

Housing should be added to the National Infrastructure Plan. This plan oversees huge resource commitments like roads and airports. Our single biggest national resource is our housing stock. If we invest in new and improved housing for our most vulnerable the evidence for improved health and educational

outcomes is unequivocal.

We are at a cross roads in our history. We have the chance to change our country so it is once again a great place to be a child. But the lesson of history is that change requires sacrifice and effort.

What are you prepared to give up so that our most vulnerable children can have their basic needs met? How will you let our politicians know this?

## Conference legacy

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The ordination of new ministers is also a time when the Church looks to its future. During the ordination service on Sunday afternoon, Megan Alley was ordained as deacon, and Alofaifo Asiata, Ian Boddy, Ian Faulkner, Alisa Lasi, and Mary Nicholas were ordained as presbyters.

The Church also received into Full Connexion Rev Akuila Bale from the Methodist Church in Fiji.

During Conference another historical milestone for the Church was signalled. 2014 will mark the bicentenary of the first proclamation of the Christian Gospel in New Zealand by the missionary Rev Samuel Marsden. This event too will be marked by looking forward as well as back at our bi-cultural past.

Fundraising is underway to purchase the private land around Marsden Cross, the memorial erected where Marsden first preached, and to build a pilgrimage chapel.



Patea Maori Club (with Rev Napi Waaka, right) performed at Conference.

## Patea Maori Club hits high note

*While they might have a somewhat austere past, Methodists certainly know how to throw a party these days.*

Conference-goers who attended the Centennial dinner not only sat down to a delicious meal catered by Pipitea Marae staff, they enjoyed some lively entertainment by the Patea Maori Club.

Leading the performance was Rev Napi Waaka who had a hand in developing the Club in its early stages when it was the Patea Maori Methodist Club. Napi showed his considerable charm (i.e., cheek) by getting Governor General Sir Jerry Mateperae up on stage to perform with the club.

The Patea Maori Club hit the charts in the 1980s with its hit song Poi E, written by Patea musician Dalvanus Prime and Maori linguist Ngoi Pewhairangi.

On the popularity of Poi E, the Club had a performing career here and briefly overseas. They also developed a musical stage show that told the story of how the closure of the Patea meat works affected the town.

Waimarie Cassidy is one of the leaders of Patea Maori Club today. Waimarie says a new generation is now filling the ranks of the Club and they are looking forward to producing new songs.

"We have had a revival over the past couple

of years after Poi E was used in the soundtrack of the movie 'Boy'. We recently had three groups of mostly young performers go to Asia through Maori Tourism.

"The ones that are joining the club now are grandchildren or nieces and nephews of the foundation members. We have instructors in their 30s who grew up in the Club. They can relate to the younger ones and get them involved."

Waimarie says Patea Maori Club was always a whanau affair that included "mothers, fathers, grandfathers, aunts, uncles, in-laws and outlaws".

When members moved to Auckland or other cities, they could always be brought back on board when the Club was performing nearby.

These days Patea Maori Club is working on a new collection of songs. Musician Leon Wharekura, who trained with Dalvanus Prime is organising the recording project and Waimarie expects a CD to be out next year.

She says many members of Patea Maori Club maintain their connections to the Methodist Church. In addition to performing at the Conference dinner, they were proud to serve as the choir that sang several hymns at the presidential team's induction service.

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# Mission priorities, Living Wage among Conference decisions

By Paul Titus

*While the ceremonial events of Conference 2012 focused on the European and bi-cultural past of the Methodist Church in New Zealand, many of the business sessions showed that in future we will draw more influences from the wider Asia-Pacific.*

Among the decisions that Conference made was to elevate the Church's growing Fijian section, Wasewase ko Viti kei Rotuma, from an advisory group to a full synod. Wasewase ko Viti now has five parishes (tabacakakaka) throughout NZ and nearly a dozen congregations.

An inauguration service will be held on March 16th to mark the creation of the Fijian synod though the process of fully establishing it will take place over the next two years.

Initiatives of the Pasifika sections of the Church were given a boost by the decision to set up a mechanism to fund Connexional mission priorities. This will allow the full Connexion to direct money and fundraising efforts to important projects that are beyond the scope of a synod or parish to accomplish

on its own.

The decision was prompted initially to support several capital works projects from Pacific synods, though Methodist general secretary Rev David Bush says a mission priority could also be a policy initiative such as Let the Children Live.

The first project to become a mission priority will be a retreat and social services complex in the Auckland region. The Samoan Women's Fellowship and Sinoti Samoa have been raising funds for such a centre for more than a decade.

Other potential priorities include Tongan churches in Auckland that need to expand to accommodate their bulging congregations.

A highlight of the business sessions was the visit by 12 ministers from Korean Methodist Congregations in New Zealand. All these congregations are affiliated with the South Seoul Methodist Conference (one of 13 Methodist Conferences in Korea).

Earlier this year the Methodist Church of NZ and South Seoul Conference signed an agreement to work towards closer relationships in New Zealand. Tauwi director of mission resourcing Rev Nigel

Hanscamp says the agreement is a statement of intent that could over time lead the Methodist Church of NZ to develop more Korean ministries and even an associate synod for Korean ministers.

Cooperative Ventures also featured in the decisions of Conference 2012. Conference joined the other Partner Churches by approving a new set of procedures for the oversight of CVs and Uniting Congregations.

The new regulations change the status of a CV's church of oversight to that of a coordinating partner, a change that is intended to increase the different Partners' involvement in the CV. Uniting Congregations executive director Rev Peter MacKenzie says the new procedures have less detail and should provide CVs and their Partner Churches more flexibility to organise themselves.

Members of the Wairarapa Union District Council brought a memorial to Conference seeking Methodist approval for CVs to move toward independence from the Partner Churches. The proposal was not warmly received, and was referred to the Council

of Conference for further action. (See page five of this issue for an edited version of the memorial.)

Two decisions of Conference on social issues will ask parishes to take on new initiatives in their communities. As part of the Let the Children Live initiative Conference urges all parishes to consider how they can respond to child poverty and vulnerability and identify and implement at least one new action to stop child poverty.

Conference also agreed to become a supporting organisation for the Living Wage campaign. The campaign says all New Zealanders should be paid a wage that enables workers to provide the necessities of life for their families and participate in their communities.

Conference urges parishes and rohe to become informed about the campaign and to actively support its aims. The Anglican Church is currently doing research on what an appropriate living wage is in New Zealand. Once this research is done, Conference urges Church bodies to ensure their employees receive this level of pay at least.

## Where have we come since Methodist union?

*One of the aims Methodist historian Rev Donald Phillipps had when he gave a lecture to the Wesley Historical Society on Methodist Union was to breathe life into the bones of the Primitive Methodists.*

In his talk Donald also sought to draw lessons about where the Methodist Church has travelled since its unification.

Donald says the Primitives made up just 10 percent of the combined membership when they and the Wesleyans united to create the Methodist Church of New Zealand in 1913.

"I thought it was important to recognise that Primitive Methodists were real, they were important and they had their own flavour. The Primitives tended to be a little more working class and blue collar, perhaps less 'respectable', than the rather more middle class, white collar Wesleyans.

"Primitive worship was simpler, their churches were plainer, and they still tended to be more evangelical and engaged within the community than the Wesleyans."

Donald says the Primitives placed a stronger emphasis on lay leadership. Lay and ordained were equally represented in leadership bodies, and three lay people became president of the Primitive Methodist Church, including the first vice president of the united Methodist Church, Charles Luke.

This emphasis on lay leadership persists in the Methodist Church of NZ today.

In his talk Donald examined three coincidences associated with Methodist Union that illustrate trends in the

direction the Church has taken in the past century.

The first is that 18 months after the proclamation of union was signed, World War I ignited and the Methodist Church generally supported the Imperial cause. It did so again in WWII but out of that experience arose its increasing opposition to militarism.

"Another coincidence is that the Deed of Union was signed on what we would come to know as Waitangi Day, though it would not be observed as such for another 20 years. The bi-cultural journey has been an immensely important part of our history. This is especially true over the past 20 plus years when it has been taken seriously, particularly in the light of the work of the Waitangi Tribunal."

The third coincidence Donald talked about was the 1912 arrival of a Methodist layperson from the Pacific, a Samoan man who would become the first Pasifika leader in the New Zealand Church, as part of the Auckland Central Mission.

"When we embarked on the bi-cultural journey we said it was with the aim of becoming a multi-cultural church. The Pasifika parts of our church have grown and become a vital part of it.

"I am not sure 'multi-cultural' is the best way to describe the Church's move forward. Perhaps it is better to think of the future as being a series of bi-cultural journeys. While never forgetting the priority of the tangata whenua/manuhiri engagement, each journey represents a positive way for the Pasifika members of the church to give expression to their integrity."



President Rev Rex Nathan and vice president Jan Tasker presented Bibles to the Church's newly ordained ministers.



Newly ordained Deacon Megan Alley (left) with Rev Sui Te'o and Paula Taumoepeau.



Wesley Wellington Church's Tongan marching band led the Conference march from the Wellington town hall to Wesley Wellington Taranaki Street.



## Bottom line is love one another

To the editor,

The Bible presents two apparently contradictory ways to salvation and eternal life.

One is predestination to heaven or hell according to Gods' pleasure, the other is a freewill choice according to people's pleasure and God's willing acceptance.

Our attitude toward biblical teaching probably depends on our experiences and the

persuasiveness of people we respect.

We find what we expect to find and dismiss what does not fit into the questions we ask. We tend to condemn people of a different persuasion.

In God's eyes, both sides may be right. The best thing for us to do is to agree to differ and keep loving our brethren.

*Ivan Harper, Tauranga*

## Puzzled by Family First and Methodist Church

To the editor,

My husband and I were deeply offended by the insert provided by Family First in the October 2012 Touchstone.

The leaflet was confusing. For example, it initially states that homosexuals can be good parents and then has a couple of sections saying the opposite. It also points to research without providing references to qualify the claims made by such research.

The best part about it was the political U-Turn section, which just goes to show that people can change their minds without beating themselves up about it.

Mostly we are upset as we are still searching for the Methodist Church's view on all this.

Are we not an affirming church? Can someone please help us out?

We want to be part of a place where it's clear to everyone that God created us and loves us. If a young same-sex attracted person was reading this insert in your church on Sunday morning - what message would they receive?

Rev Trevor Hoggard's article in the same issue provided some Christian views on marriage. However, we don't fit into any of his categories.

We are followers of Christ who believe that God is a relational God, we are relational people and the greatest commandment is to love God, love yourself and one another.

*Emily Worman, Papakura*

## Equality before God and the State

To the editor,

I have made a submission in support of the Definition of Marriage Amendment Bill. These are my reasons:

As a Christian I believe in the inclusive love of God. This calls me to work for the equality and dignity of all people.

I believe it is time to end discrimination on the grounds of sexual orientation and to ensure that all New Zealanders have the right to marry if they choose.

Civil unions were one step on the road to greater equality. They gave gay couples important legal rights and protections. But they do not have the same social status as marriage. They are 'almost the same but not quite' and the force is in the 'not quite'.

Marriage has always been an evolving social and religious institution. Once its purpose was to secure property and make political alliances. Once it was illegal for a black man to marry a white woman. Once Christians believed that

wives should submit to their husbands.

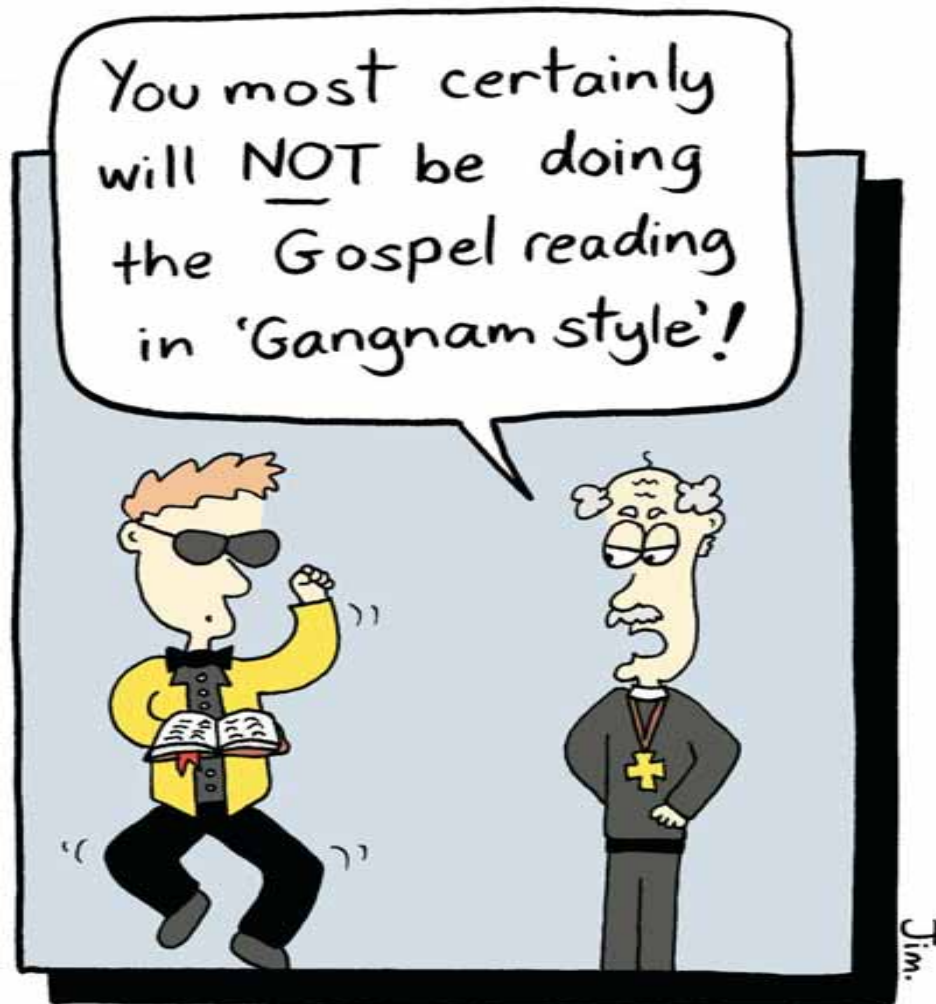
I do not believe those with Christian perspectives on marriage have anything to fear from the Bill. The Bill preserves the right of the churches to discern who is and who is not eligible to marry in their facilities.

As an ordained Methodist minister, I am in touch with the views of many ordinary church-goers. My experience is that many in the Christian community support marriage equality, even if their voices are not as loud as those opposing the Bill.

My partner and I had a civil union in 2007. We did so because the option of marriage was not available to us. We want the same rights that are available to heterosexual New Zealanders.

We are used to being discriminated against by the churches. We do not believe we should be discriminated against by the state to which we belong as free and equal citizens.

*Rev Dr Susan Thompson, Hamilton*



## FROM THE BACKYARD

### Recycling Christmas

*Gillian Watkin*

*Hawkes Bay and the West Coast television transmission went digital on September 30th. In the weeks that followed, a special recycling scheme for old equipment collected 12,000 TVs - including ours - from around the region.*

Obviously the market for second hand sales had completely fallen over. Just imagine what it will be like when the main centres go digital. A scary thought.

We have become used to recycling, and we view it rather virtuously. For millennia there was no waste. Rain came and then returned to the sea via rivers and streams and precipitation began the cycle all over again. Vegetation died, dropped to nourish the soil and new plants emerged. All recycling was a natural event.

When the industrial revolution took people from the land, the invention of synthetic materials changed society's worldview.

Images of life became linear, lines of progress, lines of set goals and development. The human life began to be described as a line from birth to death, the natural cycles of life were set aside as of lesser importance.

I picked up a cheerful Christmas themed magazine recently but as I leafed through it I felt something was not quite right. The whole Christmas edition was devoted to the acquisition of things and to the importance of having new decorations and changes in style each year. It seemed so shallow.

Artificial recycling is seen as a redemptive act for such a lifestyle but often we haven't a clue where our

rubbish is going. We now plant flowers in our garden one year, and they come up again next year in unexpected places. We could not do that in the hard clays of Titirangi and I can't help thinking that the pages of Christmas junk are rather like that hard sterile clay.

The cycle of life strengthened by tradition is the essence of the Christian way. The Christmas story is the most powerful story in the world, a story of connectedness from the stars in the sky to the straw in the stable and the gifts of God in the baby Jesus.

It is often said that Christmas is for the children but it is for the childlike heart in each person. It is time for truth, joy and peace.

With the most beautiful music and images the church has ever had, stewardship spills over into the rest of the world at Christmas time. There are carols in supermarkets getting the message into the marketplace, good people step out of busyness to be of good will to others. There are times for family traditions and memories.

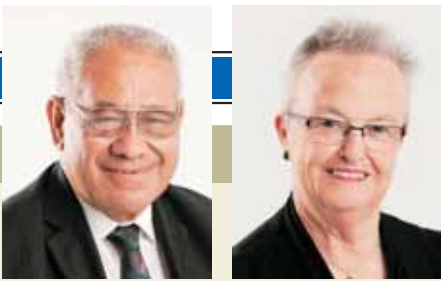
It is not a time to grumble that people don't come to church; it is a time to complete the circle of life and move out into the world, savouring the truth and recognising that the reality of the Christmas season heightens all of life, the joyful and the painful.

Whatever the birth of Christ means to us, it is a story that can never be consigned to the scrapheap. It comes around into our lives again as clearly as the waters return to the sea.

May you experience the peace and joy of this Christmas season.







## Where we've been, where we're going

By President Rex Nathan and Vice President Jan Tasker

*We have celebrated the 100th Conference of the New Zealand Methodist Church with the theme 'God of the Past, Present and Future'.*

The weekend started with the gathering of Wesley Historical Society. It included the launch book of 'A Kind of Opening' a tribute volume for Dame Phyllis Guthardt edited by Rev Lynne Frith and Rev Susan Thompson. This was followed by Donald Phillips scholarly address on the union of the Primitive and Wesleyan Churches in 1913.

The next morning the presidential team attended the Evangelical Network's prayer breakfast.

Then Conference gathered at Pipitea Marae for its powhiri. An important part of the powhiri is tributes to leaders of the Methodist whanau who passed on during the year. This year we farewelled David Alley, Win Christian, Margaret Gordon, Kilifi Heimuli, Paihia Howard, Sister Edith James, Alesana Letoa, Noel Olsson, Judith Parkes, David Pond, Lorraine Reid, Elma

Reynolds, Fletcher Thomas, Pari Waaka, and Kay Wicks.

On Saturday afternoon we moved to the Wellington Anglican Cathedral for our induction. Later that afternoon the Church celebrated the lives of those retiring and thanked them for their work. We also thanked and farewelled legal adviser David Smith and director of English Speaking Ministry Rev Nigel Hanscamp.

Then it was back to the Pipitea Marae for the Centennial Dinner that evening. It was an absolutely scrumptious meal. Governor General Sir Jerry Mateparae was the guest speaker and Patea Maori Club led by the irrepressible Rev Napi Waaka provided entertainment.

Sunday saw Conference on an early morning march from the Wellington Town Hall to Wesley Methodist Church Taranaki Street led by the Wesley Wellington Tongan Band. The march followed in the footsteps of a march by our Methodist forebears when they joined in union 100 years ago.

At Wesley Wellington we launched the Connexion's 10 year 'Let the Children Live' initiative. The service included a very moving dramatic presentation by students from Wesley College and concluded with children and young people letting balloons off to fly into the future.

Our weekend celebrations concluded in the afternoon back at the Anglican Cathedral with the ordination of one deacon and five presbyters. It was a very fitting end to a memorable weekend that set the tone for the Conference business sessions.

The launch of Let the Children Live is a particularly significant step for our church. It was good to have Wellington City Council representative Paul Eagle and Green Party co-leader Metiria Turei speak at the service, and Children's Commissioner Dr Russell Wills address Conference the following evening on the situation facing children in Aotearoa.

As we visit and preach at parishes and other events around the Connexion, Let

the Children Live will be one of our main topics. Now that we have launched the initiative, parishes will want to know what happens next. They will ask: What are some practical things we can do? We will try to carry the message to them.

Another of our themes will be the past, present, future of not only the Methodist Church but also our society. Our society has changed, our church has changed, and the things government does can cause change.

The first thing on our schedule is a service at Kawhia Methodist Church. Early next year there will be induction services for presbyters who have moved to new parishes and for Rev Trevor Hoggard, who takes over as director of English Speaking Ministry. In January we will be at Ratana Pa and over Waitangi Day we will accompany Trinity College students in their course on Tai Tokerau. In May, Rex will attend the Methodist Consultative Council of the Pacific in Papua New Guinea.

## Wairarapa Union Parishes seek path to become Uniting Church

*This is an edited version of a memorial submitted to Methodist Conference by the Wairarapa Union District Council secretary Rod Fleury. It was presented to conference through the Lower North Island Synod by Dr Owen Pryor and UDC chair Dr Jim Veitch. The conference referred the memorial to Council of Conference for further action.*

The people in union churches today are for the most part no longer Presbyterian, nor are they Methodist. They are a great cross section of New Zealanders.

However, because of the structures these local congregations were given, and because of the control exercised by the denominations, Union Churches are unable to realise their full potential.

In this memorial the Union Churches in the Wairarapa call attention to problems this creates and that only the Assembly and Conference working through a joint special committee can resolve.

Union church folk know only too well that church union is dead. But what did not die was the dream of a Uniting Church, a church for New Zealanders, belonging to New Zealanders, created and carved out of the history and culture of New Zealand and deeply rooted in its soil.

Forty four years ago, 14 Methodist and Presbyterian parishes of the Wairarapa joined together. This union was formed out of strength. St Luke's Church in Masterton was a union of Knox and Wesley and had a roll of over 600. Numbers in the other union churches in the Wairarapa were similar. Most of churches that joined had histories reaching back to the pioneer days of the 1850s and 1860s.

These changes were made with enthusiasm and a deep commitment to the gospel imperative that Christians should put historic differences behind them to become one in their witness to the reality of the risen Christ.

In other parts of the country unions

took place. Methodists were keen to join forces with not only Presbyterians but also with Anglicans given their roots in England with the Established church.

Now about 25 percent of all Presbyterian churches and more than 60 percent of 'Palangi' Methodist churches are in Union Parishes or Cooperating Ventures.

While the national churches failed to unite in the last century, this is not a failure that Union Churches should continue to carry.

Therefore the Wairarapa Union Churches seek the agreement of the Methodist and Presbyterian Churches to review the churches they began to create nearly 50 years ago. The can change union church structures, polity, financial arrangements and responsibility for buildings so that the churches can implement new styles of mission and to develop a Christian identity in their communities, more suited to our times in New Zealand.

More importantly we should be given permission to grow into the Uniting Church of Aotearoa New Zealand that was anticipated last century: a broad and inclusive Church with a New Zealand theology, liturgy, forms of ministry and a truly New Zealand identity that will enable them to speak to the people of this country in new and fresh ways.

The Wairarapa Union churches do not wish yet more bureaucracy thrust upon them by the National churches through Uniting Churches of Aotearoa NZ. They wish to find their own, new identity. This would allow them the freedom to become united as one body if they so wish and join forces with other like-minded congregations across the country to create an inclusive, theologically relevant church for all New Zealanders.

To do this, the Methodist and Presbyterian churches to undertake this review and we ask that the review be extended to include all Union Churches across the country.

## RETIREMENT REFLECTION

### The Methodist Church's trailblazing ministry

By Rev Doris Elphick

*I am a product of the Methodist Church - past, present and future. As a child growing up in a Methodist parsonage during the 1940s I have known and experienced the Church of the past.*

I saw my father taking three services on a Sunday and then taking off in his Model A Ford for places unknown to me, across the hills to take home churches, baptisms and Bible studies in isolated places within the circuit.

I have lived in substandard parsonages where the wind whistled through every window, there was no back door, only a gate, and the toilet was down the garden path.

My father retired from ministry as a young man because he couldn't afford to buy uniforms and text books for his daughters to attend secondary school. Home missionaries were paid far less than ordained ministers.

I have been part of a church that had wonderful leadership in Sunday schools, Bible class, Easter camps, Girls and Boys Life Brigades, beach missions, choir and harvest festivals. These committed Christian folk gave young people a good grounding in the faith that has stood by many of them for the rest of their lives.

I have seen good people, including my grandparents in the 1950s, and people of more recent times, leave the Methodist Church because they didn't agree with the direction the Church was going as we strove for justice and stood with people who had been unjustly treated and alienated.

I am glad to belong to a church who has worked hard so that people know they are valued and restored to life and community in this life and that this is as important, if not

more so, than saving a soul for the afterlife.

I am glad to be part of the Methodist church of the present that is struggling to embrace change. We are a church that continues to speak out and act for a just world for all people and all of creation. A church that is relevant for the present and the future.

I am glad the Church had the vision to open doors so that men and women, like me, could train as presbyters and deacons within the home setting programme. What a wonderful opportunity the Methodist Church has given me to struggle with issues of faith and spirit through on-going education and sharing faith journeys with people I care about.

I am glad that the Methodist Church has led the way for women ministers to be accepted into parish ministry.

When I was appointed as the first woman presbyter in Stratford, the congregation had some reservations.

However, within a week of my appointment a well-known and much-loved leader of the Church and community died suddenly. His was one of the largest funerals the district had for quite some time. Afterwards people came up to me saying, we have never seen a woman take a funeral before!

It wasn't long before the funeral director was ringing me, saying that 'Mrs So and so has died, and her family would like the lady minister from the Methodist Church to take the funeral'. Then other leaders in the community would ring and say, 'We have a special occasion coming up, would you come and lead the service, or offer prayers'.

To be a trailblazer for women who would follow was a rewarding and a humbling experience.



## HONEST TO GOD

By Ian Harris

## Christmas angels

*Anyone who hears the Christmas story or sings the season's carols will be struck by all the angels flitting in and out of them. They are everywhere.*

For some people they are real beings essential to the story of Jesus' birth. For others they confirm their suspicion that Christmas and supernatural fantasy go hand in hand.

Both are right but not in the ways they imagine. To regard angels nowadays as real beings is to lose the plot, while to pooh-pooh them out of the story is to miss the valid point they are there to make.

Angels belonged naturally in the pre-modern world. They were essential to the view of the universe that placed God firmly in a real, physical heaven located not too far above this real and physical earth. This is a concept everyone took for granted in biblical times and for centuries thereafter.

This notion made necessary a reliable telecommunications system, and angels provided it. An angel was a messenger (that is what the Greek word 'angelos' means) conveying messages from God to earthlings. People could not help speculating how they got around, and from the earliest times they were imagined with the wings that are now obligatory props in countless Christmas tableaux.

The ancient picture of heaven has long faded out of most people's understanding but the angels it generated linger on.

That is because the human imagination is endlessly inventive. By the Middle Ages there were guardian angels for each person, and others for whole countries. They were organised in a hierarchy of nine classes, from seraphim at the top to angels at the bottom. Good angels fought spiritual battles against bad ones; the devil was an angel who went bad.

As recently as 1951 the pope declared the angel Gabriel to be the guardian angel of radio and telecommunications, including television. If television programming here is anything to go by, he needs a rev-up.

Gabriel did rather better when, according to Muslim tradition, he revealed the Koran to Muhammad. And better still in Christian tradition, when he appeared to Mary and told her she was going to give birth to Jesus, the 'Son of the Most High' who would rule over

Israel.

That was some message but it was not the only one. On the day Jesus was born, says Luke's gospel, some shepherds were

minding their flocks when an angel appeared, scaring the living daylights out of them and announcing the messiah's birth. Immediately a host of angels joined in praising God,

before vanishing back into heaven. Sheer poetry but it is poetry with a purpose.

An angel also weaves in and out of Matthew's Christmas story but here the focus is Mary's fiancé, Joseph, and the communication is by way of dreams.

In one dream the angel tells Joseph not to be upset that Mary is going to have a baby but to marry her regardless. In another the angel warns Joseph that King Herod is up to no good, and he must flee with his family to Egypt. In another he learns that Herod is dead and it is safe to return.

In all these events the angels appear from the outside to deliver messages from another world but they can also be read as projections from the inside of human situations, actions and experiences. To that extent, the angels are earthed. Even the heavenly host appeared to shepherds of all people, in a field of all places, with a message highlighting peace on earth and good will to all people.

For moderns, the Christmas angels offer three broad choices. We can insist that they are real supernatural beings. We can dismiss them as no longer believable. Or we can look past the literalism of both those options and let the poetry shine through.

Angels would then still belong in the Christmas story as a mythical way of conveying that there is more to this Jesus than appears on the surface. They are part of the imaginative glow suggesting that there is something of God (or Godness) about him.

For centuries he has provided the way for millions to fill out their ordinary, transient lives with that dimension of Godness and find a meaning, a dignity and a purpose that would otherwise have eluded them.

Angels as poetry enhance that message in much the same way as strings of lights add sparkle to our Christmas trees. There is value still in allowing the harmonics of the ancient story to echo in our 21st century world.



Ian Harris

## WINDOWS ON ENVIRONMENTAL STEWARDSHIP

## Facing down the ecological Goliath

By Phillip Donnell, A Rocha Aotearoa New Zealand.

***Evidence of major environmental degradation is now hard to refute. It bombards us daily through the media.***

Air, water and soil pollution; over-use of "renewable" resources (water, fisheries, forests); destruction of habitats; global warming and thermal gradients shifting faster than ecosystems can adjust; storms, droughts and other weather aberrations all testify to the fact that the 'groans' of Romans 8:22 are getting louder.

In 2007, 390 international scientists produced the Global Environmental Outlook Report (GEO4) for the UN. It painted a bleak picture of our planet's population living well beyond its means, and some of the Earth's ecosystems in crises.

It warned that our use of natural resources is unsustainable. Humans and other species are endangered. The report stated emphatically that unless concerted efforts were made to address these mounting problems, we would, within 50 years, render the planet unable to repair and heal itself.

In June, 2012, the scientists produced GEO5 to review progress. It concludes that "Efforts to slow the rate or extent of change...have resulted in moderate successes but have not succeeded in reversing adverse environmental changes.

"Neither the scope of these changes nor their speed has abated in the past five years. As human pressures on the Earth System accelerate, several critical global, regional and local thresholds are close or have been exceeded. Once these have been passed, abrupt and possibly irreversible changes to the life-support functions of the planet are likely to occur, with significant adverse implications for human well-being."

How are Christians to respond to this global threat? In the same way that they have always met seemingly insurmountable challenges: by exercising the "faith factor".

God offers his help and resources, lest we overestimate the confronting problem but underestimate a possible solution. For example, in I Samuel 17:1-58, we read about Goliath—a giant soldier who terrorized the Israelites. They lapsed into severe anxiety and desperation.

In stark contrast, David was just a boy but he proved to be a true warrior for God. Choosing five

smooth stones from the wadi, he slew the giant and put the Philistines to flight. He also slew the negative emotional giants in the Israelites' hearts.

Such hope, trust, courage and optimism can empower us to face our giants. Active faith in the God who guides and enables our efforts, multiplies our effectiveness. The big difference faith makes for me is the confidence that God is "reconciling to himself all things" (Col 1:15-20) and that He will in some mysterious way use us in this reconciling process.

God works through the Church - the world's largest social movement. Imagine the potential if every local church was to more effectively pursue its biblical mandate for environmental stewardship and take a lead. Indeed, the church's re-awakening is seen by some as part of God's answer to the looming crisis, an important part of his restoration programme.

Our individual actions and our commitment to be a new community pointing to God's hopeful future, may seem small, but collectively will have a significant impact and make a big difference to our world.

Here are some stones that you

as an individual can select from the wadi to be an enviro-steward:

A small stone: Support an environmental organisation such as A Rocha.

A medium stone: Get involved in a hands-on environmental project, e.g. community garden, habitat restoration, pest eradication.

A big stone: Make earth-keeping part of your lifestyle, reflected in your daily decisions. Simplify. Buy less. Waste less. Save more. Reduce. Reuse. Recycle.

Here are some stones that your local congregation can select from the wadi to be an enviro-church:

A small stone: Focus on creation care in your worship and ministry programmes.

A medium stone: Conduct an audit of your environmental impact and take practical steps to improve it. Shrink your footprint.

A big stone: Plan, initiate and resource a practical environmental project.

*Phillip Donnell is EnviroChurches facilitator for A Rocha Aotearoa NZ. The views expressed in this article do not necessarily reflect those of A Rocha. He is available to share at your church. Email [phillip.donnell@arocha.org](mailto:phillip.donnell@arocha.org)*



Churches and individuals can get involved in environmental projects. The volunteers are installing a path at Poike Wetland, Tauranga.







River of Life volunteers learn how to monitor the health of waterways

## Testing the waters to keep our rivers healthy

*Water quality is a growing concern in New Zealand, and a small group of church people are joining efforts to monitor rivers to help keep them clean.*

River of Life Network is an eco spirituality initiative of the Methodist Church. Over Labour weekend a group from the Network took part in a water-quality testing workshop in Avonside, Christchurch.

The work shop was led by Kelvin Nicole and Errol Wood from WaterWatch / Kaitiaki Wai.

WaterWatch is an extension programme of Lincoln University that teaches schools and community groups how to monitor their local rivers or streams. Those who participate learn how to safely collect and analyse the chemical and biological indicators of water quality.

WaterWatch has been going for 17 years. As it educates and equips people to keep an eye on their waterways, WaterWatch uses the information they gather to assess changes in water quality.

River of Life organiser Rev Mark Gibson says the group gathered at Avonside Girls High School for an introductory session with Kelvin and Errol, and then moved to the Avon River in front of the school for a hands-on lesson in water testing.

"To start with we watched the TV1 Close Up clip on the Ministry of Environment's recently released freshwater quality report. It was a powerful start to the workshop and highlighted our national freshwater crisis," Mark says.

"The health of our waterways has deteriorated over many years, and the recent boost in dairy intensification has probably accelerated what was already a significant problem.

"Only in the future will we know what damage our current practices are causing. For example, whereas Christchurch's sewage is treated and then pumped to sea, this is not possible for the Selwyn District.

"Sewage from the fast-growing towns

of Rolleston, Lincoln and Prebbleton is sprayed directly on to the land after treatment. This cocktail includes chemicals and toxins from cleaning agents. The treated sewage is sprayed onto soils that are permeable gravels above aquifers," Mark says.

The River of Life group learned how to look for the living things and how to test water chemistry and physical features such as water temperature and the turbidity (clarity).

"On either side of our outdoor water quality testing lab were trees with large 'Polluted Water' signs stapled to them. Just beyond the upstream sign was an elaborate white-baiting operation, and on the opposite bank another white-baiter.

"We tested for E. coli, examined content from the riverbed to assess macroinvertebrate life, and assessed the chemical nature of the water. We were going to get into the river in waders to gather specimens but the mud was too deep so we used a net instead.

"The part we enjoyed most was looking for life in the filtered sediment. At first we couldn't see much but with perseverance we identified nine different species of aquatic macroinvertebrates. Each new discovery brought another wave of excitement.

"What were our findings? The E coli count was inconclusive but the range of microbiology we found in the sediment was small and indicated poor river health. The chemical results showed that nitrate and phosphate levels were a long way into the unsatisfactory level," Mark says.

Early in 2013 River of Life plans to hold another workshop to build a trained monitoring team. Anyone interested is welcome to attend.

A version of this article was originally published in the River of Life's newsletter 'Confluence'. To receive Confluence email [nbu.tidemark@xtra.co.nz](mailto:nbu.tidemark@xtra.co.nz).



### WHAT ABOUT CLIMATE CHANGE?

## Loving creation on the carbon highway

By Betsan Martin, Public Question coordinator

*We are at a watershed. Climate change is time to align our faith in God of creation with action on what lies ahead as predicted by climate science.*

Our faith rests on our tradition that 'it was God who opened up the springs and streams'. Care for creation extends to the birds of the air having their nests and knowing us intimately, even to counting the hairs on our heads. How do we develop faith to meet the future our children will inherit?

Landcare Research scientist Kevin Tate says to respond to climate change we should bring our lifestyles within environmental limits. He proposes that the planet is in trouble because of our collective over-use of goods and our addiction to oil.

*What does over consumption mean?*

Kevin Tate says transport is the area that needs most attention. Since 1990 we have increased CO2 emissions from transport by 63 percent. We now have to weigh up how we travel and choose between speed, comfort, cost and convenience.

Massey University engineering professor Ralph Sims says that to transport 240 people in a city it takes 177 cars, or three buses, or one tram.

Transport emissions are not only from car use. They are from extraction, cement and steel industries associated with building roads and road maintenance. The higher cost of petrol will deter car use.

Are church people well positioned to respond? Biking and walking are important where possible, and appealing responses such as hybrid cars and solar power are available for middle to high income people. But we don't have strong policies with incentives to bring these within reach of many of us.

Dairy is another important part of New Zealand's contribution to climate change. Methane and nitrogen make up half of our total greenhouse gas emissions.

*The big picture for our planet*

The next round of climate negotiations will take place in Doha,

Qatar, in December. New Zealand is negotiating to keep within a 2 deg change in temperature. Two degrees was proposed as a change that is within safe limits. But last week at a speech in Wellington Helen Clark said we are heading for a 6+degree rise in global temperature.

Kevin Tate says 6 deg is the difference between life as we know it now and an ice age - the significance of small temperature change is that great. The way these changes will happen is largely unknown and so we have the idea of tipping points.

We know that agriculture and food production will be affected and food could become scarce. Change may not be gradual. Our climate, our soils and our ocean could face change in big jumps.

While we attend to lifestyles we have a corresponding responsibility to consider our political commitments and action. Government regulation is a major driver for climate responsibility. In Denmark nitrogen was reduced by 50 percent and methane by 43 percent when government regulated the management of animal waste.

Many commentators agree that New Zealand's emissions trading scheme is ineffectual because agriculture and major industries are excluded. New Zealand will not sign up to further Kyoto commitments at Doha, though we will stay at the table of negotiations.

*Wesley Broadway Methodist Church has had a series of seminars on Caring for Creation. One of the organisers, John Thornley says the secret of the series' success was the urgency of the issues covered, the ecumenical planning, and the good fortune of the group in securing lively speakers.*

*Questions and supper after the presentations allowed the conversations to continue.*

*John says seminars demonstrate Christian concern for public theology and show that churches do care about issues wider than personal ethics, important as these are.*



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## During recession Vitae's mission to industry more valuable than ever

*As of April 2011, the North Island branches of the Inter-Church Trade and Industry Mission have joined forces to operate as a single, united entity under the new banner Vitae.*

"Getting alongside people to offer hope and support has always been at the core of the mission of the Church. The merger between Workplace Support North Island and Wellington-based Seed creates an even more effective extension of this mission to the workplace," explains Vitae board chair Murray Edridge.

"The work of the mission is as relevant as ever. Our name, Vitae, has life as its core meaning. Our tagline reflects this: when life works better, business works better," Murray says.

"It's not enough just to be doing good things - you have to do good things well. As individual agencies, we were working effectively but it was localised. Joining forces means we can now combine our resources and experience to offer much greater support to clients across the country."

In 1965, during the building of the Manapouri Power Project a member of the clergy provided support to power station workers. It was here that the vision for the workplace mission was born and it's here that Vitae's history began.

With the consensus of a group of denominations, including the Methodist Church, the mission was established in four regions of operation - two in the north and two in the south, and for a period a fifth

region in the Waikato.

The mission today is known as Workplace Support Canterbury/Westland and Workplace Support Southern in the South Island, while the North Island organisations have merged to form Vitae.

Murray notes, "It was the vision of the founding churches that put the mission on the map. Seven of the nine original member churches are currently represented on Vitae's Board. Five decades later, the original Mission is as vital as ever."

"For many people, life is tough, and it's not getting easier. Joining together as Vitae is a fresh commitment to the mission of the churches to the workplaces of Aotearoa New Zealand."

A quick look at Vitae's referral figures indicates the mission is indeed alive and well and continues to find relevance in today's world. Perhaps more frequently than most, Vitae staff are in a position to observe the effects of the economic climate and the ongoing consequences of workplace restructuring.

Relationships continue to be the key problem people seek support to deal with. This makes up almost 20 percent of referrals.

Now this is followed closely by anxiety and depression, and restructuring. In the last 12 months, Vitae has seen an 18 percent increase in the number of people referred to its Careers services, a 6 percent increase in the number of critical incidents responses and an 8 percent increase in the overall number of

counselling referrals they have received.

The Christchurch earthquakes saw out of town and local members of Vitae's trauma support team working together to offer on-the-ground support to those affected by the earthquakes, assisting them to pick up their lives again following the devastation.

Numbers of Vitae clients have branches in the affected areas and the trauma support team was often seen working up to 18 hour days, matching the shifts of drivers and other workers to ensure they had support where and when it was needed. We worked alongside clients, providing a range of early interventions and helped people build on their natural resilience as they began to re-join the fragments of their lives, communities and workplaces.

Vitae offers support to clients wherever they need it. Sometimes this means helping employees who are isolated from their normal support networks. Examples include post trauma support following an accident in Thailand and earthquakes in Japan, and counselling support anywhere in the world - utilising our international partnerships and networks.

Murray says that "The mission has made a huge contribution to the wellbeing of Aotearoa New Zealand over the years but we still have plenty more to do. It's about delivering professional, values-based support in ways that are more real, more relevant and more effective than ever."



Dr Kim Dong-Sung

## Churches target greed in the global economy

By Cory Miller

*The World Council of Churches (WCC) is calling for the religious community to take responsibility and tackle, head on, the challenges of this current era of economic globalisation.*

WCC Asia Secretary Rev Dr Kim Dong-Sung says over the last three decades the global economy has changed considerably. This has created an increasing divide between the rich and the poor.

Kim says it's time for the church to acknowledge its role within the economic crisis and work together with its constituents and wider society to analyse, and develop a new plan of attack against the effects of the crisis.

He illustrates the stark consequences of economic globalisation and says they go beyond just the economy to affect ecology, politics, human rights and justice.

Not one to mince words, Kim aligns the concept of economic globalisation with that of adultery. "It is giving way to the worship of greed and wealth accumulation."

He says privatisation of the public sector has played a significant role in the crisis. In particular the role the International Monetary Fund (IMF) has encouraged countries to undertake austerity measures to 'help' their economies.

"Such measures broke down public support available for society's disadvantaged. When governments take away the economic advantages, the disadvantaged are often the first ones to suffer as a consequence. When these policies were combined with the ever-present challenges of a weak economy, the disadvantaged became two fold victims of the economic globalisation process.

"These trends and how they victimise the marginalised, the oppressed and the weak, are widening the gap between the rich and the poor."

Kim says the church must not think it is above society's misdeeds.

"We mustn't simply address the world but also ourselves," he says. "The church is not free from the

effects of economic globalisation, nor is it free from perpetuating it.

"We need to challenge the economic crisis and call it to account. We also need to take more responsibility ourselves for these issues of wealth and poverty."

He points out the church is certainly in a position to provide perspective and sound analysis of the issues around the current crisis. Especially in light of how world economic leaders have been increasingly partaking in discussions with the church.

The WCC has addressed the issue of economic globalisation for some years now. It has entered into discussions with both the IMF and the World Bank, giving it the opportunity to voice its concerns over the impact of economic policies on people across the globe.

Kim says it's important for the church to continue in such discussions, as education and dialogue, within the appropriate contexts, are key to change.

"For the church, interpretation in context is important, churches can help to ground their constituencies' social actions in faith. This encourages change in the way we live, from faith motivating action into deeper reflection."

Kim says this is a discussion not just for Christians but for people of other faiths and no faith.

One WCC initiative to help people place their actions into a measurable context, is the Greed Line Study, which the WCC will present at its conference next year. From the perspectives of the faith, this study looks at what it means to have enough resources and money, and when it has become greed.

The Greed Line Study can then be taken further and translated into shared norms, beyond faith and into the wider society. He says by acknowledging our sin and greed it will enable us to all live together in one world.

For change to occur he says it is imperative to begin this process of talking about the issue of greed which is impoverishing us as human beings.

## Leave a Lasting Legacy

*"The greatest use of life is to spend it for something that will outlast it."*

William James

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## LOOKING FORWARD, LOOKING BACK

JOY KINGSBURY AITKEN  
REFLECTS ON ADVENT

*Advent is a season of anticipation. Families look forward to gathering for the Christmas festivities, retailers look forward to soaring sales, teachers and students look forward to summer holidays, and children look forward to the gifts they hope to get.*

We Christians look forward to the appearing of the Messiah, for Advent commemorates the past, present and future coming of the Christ. We remember his historical coming as a first century Jewish rabbi and martyr born in a borrowed stable.

We remember that he comes daily as our great shepherd and saviour who feeds "his flock in the strength of the Lord" (Mic. 5:4), whose presence is perceived only through the eyes and ears of faith.

Advent marks the beginning of the church year and the start of a new cycle of lectionary readings. This will be the year of Luke - a gospel that begins with two nativity stories. Luke tells us about Mary's miraculous conception of Jesus and the circumstances of his birth. He tells

of the divine intervention required for God's herald to be conceived.

Echoes from the Hebrew Scriptures reverberate through the story of John the Baptist. Mothers of Biblical heroes tend to have fertility issues. Thus it was with the matriarchs Sarah, Rebekah and Rachael, and with Hannah. So it was with Elizabeth. Both she and her husband Zechariah were getting on in years, as were Abraham and Sarah, when she conceived.

Being chosen to burn incense in the temple sanctuary was an once-in-a-lifetime opportunity for a priest like Zechariah. It was made more astonishing by the appearance of the angel Gabriel who brought Zechariah an unbelievable message. Luke describes Zechariah's status as a part-time temple servant and his place in the priestly order David was said to have organised. These details provide a context for the angel's appearance and locate the story Luke is telling us within God's never-ending covenant with Israel.

Zechariah's prophecy and John's preaching reflect the Old Testament themes of judgment and restoration, destruction and healing. Malachi spoke of God sending a messenger to prepare the way before him, for how else would anyone be able to "endure the day of his coming" (Mal. 3:1-2). Zechariah understood his son to be that messenger, and John warned that the one following him would "burn with unquenchable fire," (Luke. 3:17).

Zechariah's Benedictus (Luke 1:68-79) resonates with scriptural references. It begins in typical Jewish fashion with "blessed be the Lord God of Israel". As promised by the prophets, God has raised up a "horn of salvation for us in the house of David". This recalls the promise of Ps. 132:17 "I will cause a horn to sprout up for David; I have prepared a lamp for my anointed one".

In scripture horns signify power, both positive and negative. With power, God is delivering his people to serve him, and not only the Jews. The promise to Abraham

was that "by your offspring shall all the nations of the earth gain blessing for themselves," (Gen. 22:18). In evoking the scriptural imagery of light to speak of the salvation and peace that is coming for Israel and the nations, Zechariah acknowledges the tender mercy of God.

The linked stories of John and Jesus are embedded in the overarching story of Israel, and we the largely Gentile church are included in that on-going narrative through the life, death and resurrection of a Jewish saviour.

This Advent we once more celebrate the coming of our Lord. Let us look back with appreciation to the patriarchs, prophets, priests and poets who, for centuries prior to the Baptist, prepared the way for his coming by giving "knowledge of salvation to his people by the forgiveness of their sins," (Luke 1:77).

***This responsibility is now ours. May we be just as faithful!***



## Poverty is not an accident

CONNECTIONS

By Jim Stuart

*I believe the genius of John Wesley was neither his theology nor his preaching. Rather it was his recognition that the gospel was a message to and for the poor, that it was addressed first and foremost to the poor.*

Sometimes against his privileged upbringing and his Oxford education, Wesley sought earnestly to understand the social, political and economic forces that produced poverty. His 1773 treatise on 'The Present Scarcity of Provisions' is a good example.

According to Latin American theologian Jose Miguez Bonino, the treatise makes constant reference to the economic dimensions of moral and political issues. "Wesley", writes Bonino, "was original and challenging in his courage to step beyond the boundaries of religion and take the risk to give to Christian mercy and justice a specific and operative project."

Last month the New Zealand Methodist

Conference gathered in Wellington to consider issues facing the church and receive reports from the various committees of the church. One of the highlights of Conference was the address by the Children's Commissioner, Dr Russell Wills.

Russell spoke about child poverty in New Zealand. He pointed out that in 1980 about 11 percent of children lived in poverty. In 2012 it had risen to 25 percent, approximately 270,000 children. He remarked: "this is not the country I want to live in and I do not believe this is what my uncles fought for".

Let the Children Live is the new initiative of the Methodist Church. It is a challenge to us all to take responsibility for making our families and communities safer for children.

Today we are also being challenged to address another kind of poverty that is sweeping over the world. I call it a poverty of spirit and one of its faces is greed.

For example, the business section of Christchurch newspaper The Press recently led with the headline 'Land cover favours the rich'. It reported that, according to Earthquake Commission chair Michael Wintringham, "Rich people with expensive properties were not paying their fair share for EQC land cover."

The next page of The Press reported on the 'golden handshakes' retiring CEOs receive. For example, former Telecom CEO Paul Reynolds received \$13 million and former Westpac CEO George Frazis \$5.4 million. Pike River Coal was obviously more interested in profit than the safety of the mine.

Wesley understood that poverty was not an accident. It was a deeply embedded structural reality of his society. Poverty was created through government policies such as enclosure acts, which moved thousands of tenant farmers off the land; the poor laws, which reinforced the class boundaries of British society; and the

industrial revolution, which was built on the backs of the dislocated poor and the slave trade.

All these social agreements, Wesley saw, conspired to ensure that wealth never trickled down, only up.

It is my hope that the working group established by Conference to address child poverty in New Zealand will examine not only the reality of child poverty but also critically evaluate the structural factors that make families poor and perpetuate child poverty. We should use the resources of the Church to alleviate child poverty and redistribute wealth.

As Wesley once observed, "So wickedly, devilishly false is that common objection: 'they are poor only because they are idle'. If you saw these things with your own eyes, should you lay out money in ornaments and superfluities?"

The challenge facing the church over the next 10 years is to make this change happen by putting our Methodist heritage into practice.

## Safe driving this Christmas and beyond

*Wellington has had a recent spate of pedestrian accidents recently. In each case, people have walked onto the road without seeing the traffic.*

The city council invited an overseas expert to come and consult. In the meantime they erected barriers, put up signs and added extra road markings to try and improve safety.

The expert duly arrived, looked at the situation, and suggested that the council actually remove all barriers, signs and road markings to slow traffic by 50 percent.

"The reason for that is drivers, in particular, are forced to have eye contact with the other users, the rules of engagement are negotiated on the spot. It looks like a beautiful ballet, everything just flows and interweaves," said Australian public spaces psychologist David Engwicht. (You can read about his suggestions on [stuff.co.nz](http://stuff.co.nz)).

The council preferred to look for other options.

The five Partner Churches have now approved the Procedures for Cooperative Ventures 2012. This document has a lot less rules in it than the previous common provisions, and I guess, like the traffic flow expert, the hope is that giving less guidance will encourage people to talk more to each other.

That is the nature of partnership - working together on the issues and finding solutions that suit everybody. It is likely that such a situation might make people feel uneasy.

We know that when people become stressed, for whatever reason, they tend to make decisions which reflect a narrowing of their potential options. The great sportspeople are those who seem to have all the time in the world to decide what is best to do next. They have an inbuilt coping

strategy for stressors.

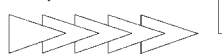
Most of us are not so lucky. When we get stressed we make decisions that limit our options and keep us on the perceived right track. When we get lost while driving our eyes tend to only see the signs that we want to see, and often that gets us even more lost.

The biggest problem is that we think the signs are helping, when in fact they may be leading us further astray. I've sat through far too many church meetings where people are pointing to the signs (citing the law book and rules) and totally missing the point of the journey.

So with the new Procedures comes a new freedom to find a way through the wilderness of church life in 21st Century New Zealand. It is not an easy task. The hope is that local churches will not tackle the problem on their own.

Working  
Together

Cooperative Ventures



Instead, they can call in the resources of the wider church, look at the lay of the land rather than at the ancient signs, and be willing to explore new options. There is never any guarantee of success but we have to potential to see something new arise if we all acknowledge that we are sharing the road and we try to avoid running over and into each other.

Blessings to all for Christmas - may your journeys take you to unexpected places with joy and love.





*Christmas*

WITH CWS



# Land grabs inspire CWS Christmas Appeal...



This Malawian trader has land to work with hence her happy smile and produce to sell at market. Photo Paul Jeffrey ACT/Alliance.



This farming family like most small farmers in the world are totally dependent on their land. Photo Paul Jeffrey ACT/Alliance.

*Land grabs inspired the theme of this year's CWS Christmas Appeal of "My Place/ To Till and Keep."*

Land rights had been the original idea but once Christian World Service found how much land had been stolen in the last decade the theme became inevitable.

The startling reality of just over eight Aotearoa /New Zealand's worth of land or 200 million hectares of stolen land in 10 years called for exposure.

The villains vary from

(Action by Churches Together) general secretary, John Nduna said that land grabbing was "an affront to natural justice."

"Land grabbing is a scandal that undermines the rights of poor people to food, water, and self-determination," said Nduna.

The international alarm bells about land grabbing have been getting louder in recent years as the scale and severity of the problem becomes apparent.

In May this year it led to the United Nations formally asking Governments, worldwide, to respect the rights of indigenous people to their land. Along with this went a request to businesses and multinationals to respect human rights where they operate in other lands.

Land grabs are driven by economic imperatives to maximise profits while keeping costs minimal.

As food has become "commodified" and food futures are traded in the futures market food prices have become more volatile, spurring results like a 77 per cent spike in wheat prices in 2007, or a 141 per cent increase in rice prices in 2008.

The cheapest land to produce these speculative crops is in "developing"

nations where lax laws and corruption makes it easy to "buy" what have often been shared lands for centuries.

There is also what is called "disaster capitalism".

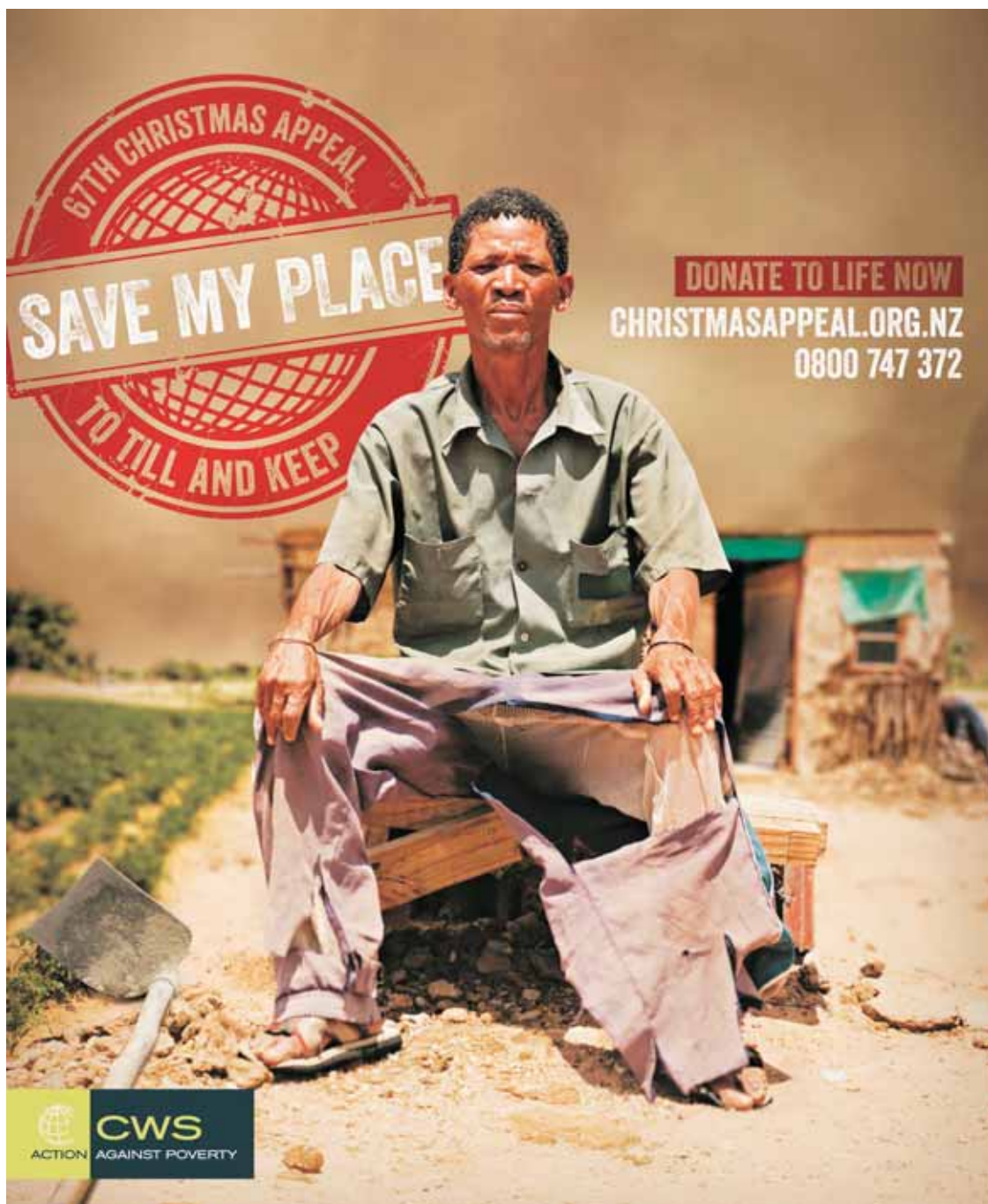
For example after the 2004 tsunami in Tamil Nadu, India coastal lands stripped by disaster were then sold out from under traditional owners for ventures like tourism and fish farming.

Many land grabbed lands do not even produce food crops.

Instead they are farmed for ecologically destructive biofuels. The 2012 International Land Coalition report shows that 40 per cent of land grabbed land is used for biofuels worldwide, rising to 60 per cent in Africa.

"It's when you hear our own partners like Neythal in Tamil Nadu talk about the attempts to chase them off their coast in favour of huge shrimp farms that you realise the awful impact of land grabs on the lives of the poor," said Pauline McKay.

"This year's Christmas Appeal is morally driven and highlights a problem where we really can make a difference," she said.



How do they balance those tomatoes? A seasonal market photo from Malawi. Photo by Paul Jeffrey ACT/Alliance



# Methodist founders would have recognised land grabs as bad for the poor...

By Pauline McKay, national director of Christian World Service

*In the centenary year for New Zealand Methodism the CWS Christmas Appeal theme of land grabs fits like a historic glove.*

The Appeal has been given the theme of "My Place, A Place to Till and Keep" to bring home to people how they would feel if it was their place that was stolen.

"A Place to Till and Keep" is of course a quote from Genesis 2.15.

At the recent Methodist Conference where I reported to Conference I talked about how well the Christmas Appeal theme fits with the lives of John and Charles Wesley.

The Wesley brothers were both tireless activists for the poorest of the poor and against injustices like slavery and dreadful working conditions for workers.

They began their work in a Britain torn apart by the start of the Industrial Revolution and the enclosures of the commons that went with it.

It is fair to say that the extreme poverty of the landless was one of the catalysts for the powerful reforming forces of early Methodism.

John Wesley was acutely aware of the impact of land monopolies on prices and standards of living.

Local CWS supporter and Touchstones stalwart, the Rev Jim Stuart found this quote from Wesley for us that sum up much of Wesley's ideas on the topic.

The quotes are from Wesley's "Thoughts on the Scarcity of provisions" "given originally on January 20, 1773.

"But why are pork, poultry and eggs so

dear? Because of the monopolising of farms; perhaps as mischievous a monopoly as was ever introduced into these kingdoms.

"The land which was some years ago divided between 10 or 20 little farmers, and enabled them comfortably to provide for their families, is now generally engrossed by one great farmer.

"One farms an estate of a thousand a year, which formerly maintained ten or twenty. Every one of these little farmers, kept a few swine, with some quantity of poultry; and having little money, was glad to send his bacon, or pork, or fowls and eggs to market continually.

"But at present, the great, the gentlemen farmers are above attending to these little things. They breed no poultry or swine, unless for their own use; consequently they send none to market."

He went on to sound oddly contemporary when he concludes:

"Hence in the same town wherein, within my memory, eggs were sold six or eight to a penny, they are now sold six or eight a groat." (A groat was worth four pence).

Wesley knew the links between land, food and self-sufficiency.

Globalisation, the second Industrial Revolution, (this time computer driven) have combined centuries later to produce a picture of land grabs the original Methodists would easily recognise and condemn.

This year's Christmas Appeal provides examples of how CWS and its supporters are helping partners create solutions to this problem.

You can find it online at [christmasappeal.co.nz](http://christmasappeal.co.nz)



Miliza Gondwe, aged 10 helps his family with their goat herd in Chigumba, a Malawi village where CWS global partner ACTAlliance is helping farmers improve drought crops and management.



Malawian women take plants to market that help increase soil fertility. Photo Paul Jeffrey ACTAlliance

# Coal versus Fish

## One CWS partners' story

*For Indira it is not a choice. Like many of her friends and neighbours she depends on fish for a living. At 47 years old and with an alcoholic husband, two daughters and a son, fishing is now how she makes her living. It is more profitable than knitting, a skill she also has.*

She buys fish from the fisherfolk on the coast, dries it and takes it further inland, selling it for a profit that is enough to keep her family. Dependent on the local fishing industry she knows what will happen if Patel Power Plant Limited is allowed to set up a coal fired thermal plant in the region. More of the fish will go and increased pollution is likely.

Indira is determined to stand up for her community. She is the president of the sangam or association in Vanagiri and is not content to let the village land be sold from under their feet. Already Patel Power Plant Limited has purchased land but the sangam's efforts have yet to be successful. They met with the traditional panchayat (council) who agreed that the power plant was not in the community's best interest. They have now filed petitions with the District Administration and appropriate government departments in an effort to stop the new construction.

The coalition has organised public protests, hunger strikes and rallies. They have mounted challenges before and won some of the time. But the threat to their traditional livelihoods is continual and it comes at a cost.

Indira tells the story of one protest when she and her colleagues gathered near the bus stop:

"One of the youngsters from the opponent group made derogatory remarks against me and used filthy language in public. I got provoked and slapped him with my slippers.

In the evening, we were asked to report to the police station at the instruction of Superintendent of police. After much deliberation with the village leaders, we went to police station. There, they told us that a criminal case has been registered against 22 persons that they indulged in violence with lethal weapons and caused damage to public property. I was also included in this list and kept under judicial custody for 28 days in prison at Trichy.

My husband after hearing the news did not bother to visit me. He did not provide support to my children. The sangam women provided food for some days. My children had to eat rice porridge twice a day and had no access to good food. They were anxious and insecure. A woman being arrested for a public cause was not recognized by the family and community. My father died and I was not allowed to attend his funeral. After much fright I got permission to pay my condolences which was not accepted by my brother who performed the last rituals.

I was released on conditional bail. The harmony and peace enjoyed by me for all these years has been disrupted. I got public comments from neighbors and relatives that



Like many of her friends and neighbours, Indira depends on fish for a living.

"it is unexpected of women to involve in political activities; the sin and karma of my past life has brought these hardships. I made arrangements to commit suicide along with my children. My son disapproved of the idea and encouraged me to give up the thoughts.

He challenged me to live and lead my life for the 'cause' for which I faced hardships during my judicial custody; I was asked to remove my earrings and lost the same. I was emotionally upset when they asked me to remove the mangalasutra (the necklace symbolizing marriage) as it was made of gold. I was the only woman from my village. I was put up to stay with the convicted women prisoners. I had a good exposure to the lives of women."

"My ambition is to involve more women in political struggles and decision making processes. We will continue to fight to protect my homeland, the precious habitats and resources of my community. [Neythal has] strengthened my understanding. This experience has enriched my outlook. I feel courageous and not to get disheartened by anything in future."

NEYTHAL is part of a network that works to protect the rights and livelihoods of fisherfolk living on Tamil Nadu's coast. They train and encourage women to participate in local political life. After the South Asia tsunami they played a major role in making sure some of the most marginal fisherfolk had access to the support they needed.



# Heartfelt service for the heartland

*Matamata Union Parish recently tried something new and held an Agricultural Sunday Service to celebrate farmers and the contribution they make to our communities and churches.*

Rev Metui Tafuna says Matamata is a rural area so it made sense to focus on the contributions farming families have made to the life of the parish and community over many years.

A 1942 Allis Chalmers tractor graced the front of the church during the service. This tractor had been restored by a member of the congregation and was driven up the aisle to take its pride of place.

To complement the tractor, on display were a variety of mainly vintage artefacts associated both sheep and dairy farming. There was even a life sized reproduction of a calf, along with three pairs of Red Band gumboots reminiscent of Baby Bear, Mother Bear, and Father Bear.

In a rural heartland, gumboots are essential equipment. Metui also wore gumboots for the duration of

the service! These all helped to set the rural scene.

The service had many highlights. The signal to start the call to worship was the tractor being started up and left running for a few moments. The readings and hymns for the day reflected the rural heartland including 'We Plough the Fields with Tractors' and 'God whose Farm is all Creation'.

Junior Church children carried forward the symbols of agriculture - soil, water and seeds - for a blessing. During the service a selection of old local farming photos were shown via data projector.

The photographs progressed through to current farming practices and served to remind us just how dramatic the changes in farming have been.

A cross-section of people shared their memories of farming. Two speakers who have been farming for many years and who are still involved on the land, shared their stories.

A farmer's wife explained what

an essential and unique career she has, with many varied tasks requiring her attention on a regular basis. Two adult sisters, who had been raised on a farm as children, shared their thoughts and memories. A pet lamb sat quietly through the whole service with its owner, which added to the theme

Numerous people in the congregation, who are not involved in farming, commented that they had learnt a lot from the service and had enjoyed it tremendously. A reading 'So God made a Farmer' was shared, which helped explain the essence of a farmer.

The service concluded with the hymn 'To God be the Glory', a fitting conclusion to a service of celebration, thanksgiving and recognition for those who work the land in Waikato, which is well known for its farming, agriculture and cropping.

*God whose farm is all creation,  
take the gratitude we give;  
take the finest of our harvest,  
crops we grow that all might live.*  
(WOV 94)



'Minty' the lamb with (from left to right) Ellen Blyde, Molly Edwards and Gabriella Tafuna.



Rev Metuisela Tafuna at the wheel of the 1942 Allis Chalmers tractor, with Elaine and George Diprose.

## Law court for homeless turns lives around

By Hilaire Campbell

*Thanks to a special criminal court set up in Auckland in November, 2010, homeless people convicted of petty crimes now have a better chance at life.*

Instead of being locked up for minor offending, people are placed on supervision and supported to manage the difficulties that are getting them into strife.

Problems like addiction, mental health issues, unemployment and lack of accommodation beset those who come before the court but a different way of dealing with them is producing positive results.

Based on a successful Australian model, the court was initiated by Methodist social services agency, Lifewise. The court is presided over by Judge Tony Fitzgerald.

Those appearing before the court are supervised by a court coordinator/social worker who works with them to develop a plan which addresses their needs and assists them to find a way forward.

Lifewise manager John McCarthy says the programme is a good example of collaboration between local government and community agencies. Its success is a fantastic story, he says.

The cost is shared between the Auckland City Council and several community agencies which each contributed \$10,000 towards the coordinator's salary for the two-year pilot phase. There are no additional costs because the court is already operating, and police, lawyers and others involved have always worked with the homeless.

"It's just a case of doing the same job a little differently," says John.

Staff from various agencies attend the court hearings so they can act immediately on any agreements reached as part of a homeless person's plan. The staff

report to Judge Fitzgerald on progress people make with their plans. He decides when someone is ready to 'graduate' from the scheme.

An evaluation of the court's impact, completed as part of the pilot phase, considered four areas - arrest rate, nights in custody, hospital visits, and housing status. The evaluation found that rates of arrest, number of nights spent in prison, and visits to hospital emergency departments all decreased dramatically.

The arrests of homeless people participating in the court programme were down from 162 before entering the programme to 55 in the first six months after 'graduating'. In the six months prior to entering court, they spent had 457 nights in prison; in the six months after graduating this figure was reduced to 184. Emergency hospital visits were down 60 percent.

The most dramatic figures are seen in accommodation, where the number of nights spent in Housing New Zealand accommodation soared from zero to 1200.

"From a cost perspective it's a no brainer," says John. "The reduction of 629 nights in prison at \$250 a night has saved over \$157,000, nearly twice the cost of the coordinator. The evaluation shows is that, given the right opportunities and conditions, people can change."

"It also shows that they don't enjoy being homeless. Our usual practice is based on beliefs and assumptions that are sometimes wrong. When we change our beliefs and assumptions, we change the way we practise."

Now John just hopes the government agencies involved will commit to another round of funding in December.

## Quirky take on Christchurch cathedrals

*Artist and Touchstone writer Hilaire Campbell has produced offbeat greeting cards that recall Christchurch's two cathedrals before the earthquakes.*

Hilaire says she prepared the cards from sketches she made of the buildings some years ago.

"Buildings are our anchors. They give us a sense of identity and they influence the way we think and feel about the place in which we live

"From state houses to basilicas, they all have their place in my drawings. One of my earlier exhibitions, called Spot the Difference, was about council housing, and my most recent, Sparking Your Interest, drew attention to the city's often overlooked but sometimes quite ornate electricity substations.

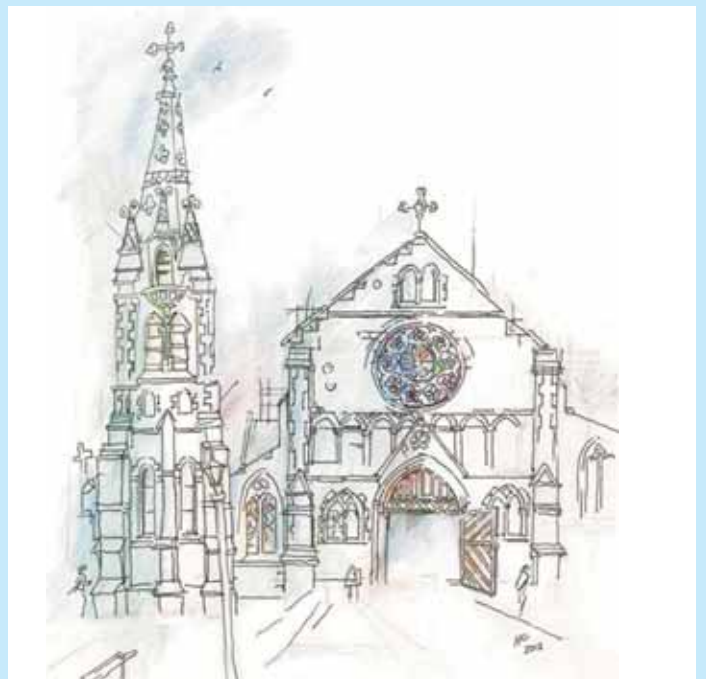
"My style is quirky and often jests with the original. The cherubs on top of my basilica drawing are frowning, perhaps because of the earthquakes, and the cathedral spire is decidedly wobbly."

Hilaire is selling her cards of Christchurch Cathedral and Cathedral of Blessed Sacrament (with envelopes) for \$4 each. Postage is free for six or more cards.

A4 sized prints of the same image are \$7 each, with postage free for three or more prints.

\$1 from every card or print sold will be donated to the Christchurch Methodist Mission.

Hilaire Campbell  
110 Geraldine St  
Christchurch 8013  
03 366 8246  
hilaire.campbell@gmail.com





# Young People

## Wesley College students say 'I am'

By Joshua Robertson

*The people who attended the Sunday morning service at Methodist Conference in Wellington were treated to an amazing production by students of Wesley College.*

The production entitled 'I Am' was performed at the church service at the Wesley Methodist Church on Taranaki Street that launched the Church's 'Let the Children Live' campaign.

'I Am' combined drama, poetry, song and dance to reinforce the message that we need to be aware of the issues faced by our children and young people.

The 'I Am' actors performed a series of different scenes, many influenced by some of their real-life experiences. They reminded the audience just how easy it can be for young people to suffer from bullying, isolation and rejection which in turn can have harmful consequences such as youth suicide. The drama was complemented by some powerful performance poetry as well as beautiful singing.

The theme song for the production aptly entitled 'Let the Children Live' was written

especially for the event by Wesley College drama teacher Michelle Johansson with the music composed and arranged by Black Friars musician Saia Folau.

Wesley College is familiar with high quality drama performances. They have continually won South Auckland regional drama competitions, and as a result regularly qualify for the prestigious University of Otago Sheilah Winn Shakespeare Festival. This festival brings the best secondary schools from around the country together to perform scenes from Shakespeare's plays, set in any time, place, dress - though definitely in Shakespeare's words.

Wesley College has actually managed the incredible feat of winning awards at Sheilah Winn Shakespeare Festival, every year since they first entered in 2005!

Michelle Johansson is herself a former student at Wesley College. Michelle has been instrumental in developing and nurturing drama at Wesley College for several years.

Outside of Wesley College, Michelle attends the Crossroads Methodist Church



Wesley College drama students highlighted the issues facing young people.

in Papakura and she is one of the founders/directors/playwrights for The Black Friars Theatre Company.

Michelle will travel to Samoa in late November with The Black Friars to perform a play called 'Six Lessons and A Wedding' at the National University of Samoa. In

2013, Michelle will be studying at the University of Auckland with her eye on a PhD in Pasifika Theatre.

We wish the Wesley College Drama students and Michelle all the very best for their upcoming endeavours. May God bless you all.

# Kidz Korna!

## Welcome to Kidz Korna for December!

This is the last Kidz Korna for 2012 and everyone is looking forward to Christmas, a very special time of the year. There are other times of the year that are also special for Christians: Lent, Easter, Pentecost, Mother's Day, Father's Day, Children's Day, and you can most probably think of more. This month we hear of a special celebration for the Samoan Children in our church - White Sunday.

Thank you Hastings Methodist Church for sharing this with us.

## White Sunday in Hastings

By Rosa Faafuata

Lotu Tamaiti literally means 'children's service' but it's commonly known as White Sunday.

Every year Lotu Tamaiti is held on the second Sunday of October. It is the one Sunday when the youngsters host the church service. This includes singing, biblical drama, reciting verses, action songs and even

rapping which they had been rehearsing about two weeks before the White Sunday. All children and most participants wear white to signify purity.

In Hastings White Sunday is a combined service in which Palagi and Samoan people come together to celebrate this special day. The children love it because it shows them the church has a place for them.

This year about 180 people packed the Hastings Church. Instead of the usual sermon, the

children presented short dramatizations of Bible stories, action songs and verses (tauloto).

The White Sunday celebration is usually a joyous occasion but this year Hastings' Methodist children had mixed emotions because they knew that that would be the last Sunday service they would have in the church. Its doors are now closed because it is an earthquake-prone building.

Presbyters Rev Iakopo Faafuata and Rev Margaret Hall planned to conclude the White Sunday Service in the hall, which will be our new place of worship. Vice

president Olive Tanielu shared her memories of the church building, and the presbyters then followed by a prayer of Thanksgiving in English and Samoan.

The children then sang the first verse of "O Keriso na o la" (Christ is the Source of Peace) while they led our procession from the church to the hall

carrying the Christ candle, English and Samoan Bibles and hymn books, the cross, chalice and other sacramental objects.

In the lounge the presbyters blessed the lounge with prayers in both languages. Then we moved to the hall, where we had more prayers and sang together 'The Church's one foundation'.

It was very moving, especially when the children were involved and the talk of what the church building had meant - some tears were shed. After all, we all enjoyed the big feast afterwards. The children enjoyed



Celebrating White Sunday at Hastings Methodist Church.

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

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

Send stories and photos of your activities to Doreen Lennox at [dlennox@extra.co.nz](mailto:dlennox@extra.co.nz) or to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz)



Can you find the names of six festivals and words that go with them? Can you match up the words with the festivals?  
ADVENT, ANGEL, BREAD, CELEBRATE, CHRISTMAS, CROSS, EASTER, FLAMES, GOOD FRIDAY, KINGS, LENT, MANGER, PENTECOST, SHEPHERDS, STAR, WINE



## ON SCREEN

A film review by Steve Taylor

# Intouchables

*"That's what I want. No pity." - Philippe from his wheel chair*

It is Christmas. In the next weeks many of us will find ourselves contemplating an image of the Nativity, the crib surrounded by adoring angels, bewildered shepherds and a prayerful Mary.

The Adoration of the Christ Child by Jan Joest (1515) is one such depiction. While not seen on contemporary Christmas cards, it has caught the eye of scientists, who have identified one angel and one shepherd as displaying the typical features of Down Syndrome.

It raises an important theological question. When the Word became flesh, one with all humanity, how might this be good news for the differently abled? What does disability mean to a Christian understanding of being human?

French movie 'The Intouchables', written and directed by Olivier Nakache and Eric Toledano, provides a delightfully comic, yet theological thoughtful response.

Philippe (Francois Cluzet) is a tetraplegic, sentenced to life in a wheel chair as a result of a hang glider accident. Needing care, he hires Driss (Omar Sy), a Senegalese migrant, from a long list of

applicants. They share little in common, separated by age, ethnicity, upbringing, social context.

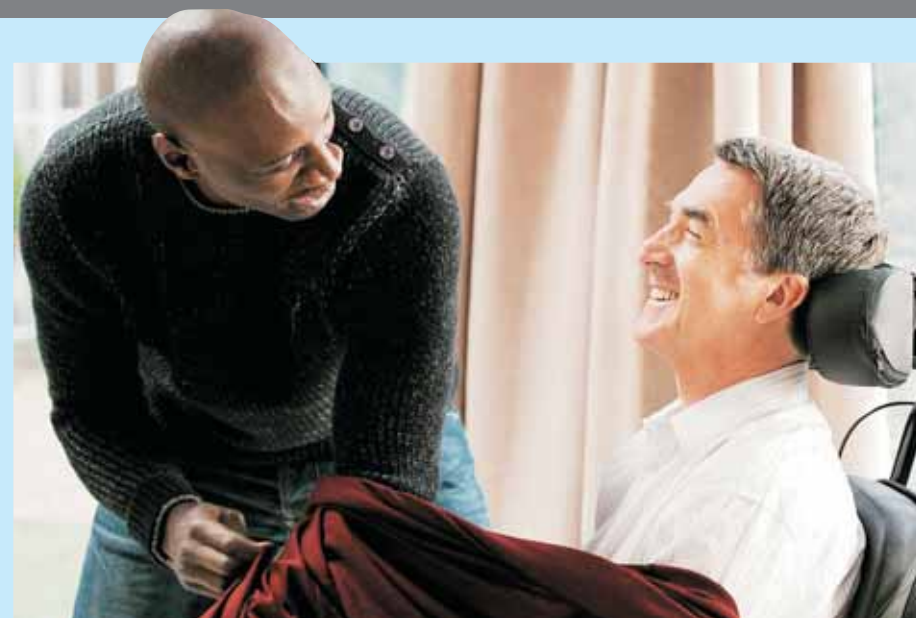
Yet together this unlikely pairing help each become more fully human. Their journey is a delight. Those around me in the packed cinema, found a shared laughter, an enjoyment with, never at, the differently abled.

The film was voted the cultural event of 2011 in France. It enjoyed the top spot at the box office for 10 consecutive weeks, becoming the highest-grossing movie in a language other than English. It is easy to see why. The dialogue is deft. The acting is superb.

Some critics suggest easy stereotypes in the contrast between rich white man and poor black man. Yet the movie uncovers the brokenness in both their worlds. For one, the relational sterility of wealth, for the other, the drug addicted violence of high-rise migrant housing.

Both Philippe and Driss must eventually find healing for disabilities not just physical, but relational.

Suggesting easy stereotypes also overlooks reality. The Intouchables is based on truth, the relationship of Philippe Pozzo di Borgo and Algerian Abdel Sellou, spread over 10 years. Their story



is told in the book A Second Wind and they remain friends. Together their relationship offers a depth of insight into the task of being human.

"Pity is the last thing you need. Pity is hopeless. Pity is what someone gives you because he is afraid to take care of you. I didn't need that. But compassion I don't need also. It comes from Latin and means 'suffering with'.

I don't want you to be suffering with me. I need consolation, which in Latin means keeping me as a whole person, respecting me as I am." (Philippe in Daily

Telegraph, 5/9/2012)

Christians can be good at pity. At Christmas we can face many calls for compassion. Might it be that Christ, surrounded by disabled angels and shepherds, calls us to neither pity nor compassion?

Rather he invites consolation, the God who in Christ so loved the intouchables, all 'the least of these'.

Rev Dr Steve Taylor is principal of Uniting College for Leadership and Theology, Adelaide. He writes widely in areas of theology and popular culture,

## Christmas carol quizz

Advent has arrived and we are again tumbling into that end of year crazy mix of religion and relations. Colin Gibson describes the summer season evocatively in his indigenous phrases, as 'the folly of love' (C. 45).

With this in mind I have compiled a fun puzzle based on Christmas carols, both traditional and new. The answers can be found in the quoted carol and in the Bible reference. Most of the missing carol words appear in context in the Bible verse, though occasionally it is merely implied, and two references supply the missing word out of context.

'W' stands for With One Voice, and 'C' for Carol Our Christmas. The number after the slash relates to the verse. 'R' indicates refrain (or chorus). This would be a good puzzle to use at a Christmas café service or a social event.

Bible Challenge

O ___ all ye faithful	C ___	W. 228/1	Lk 2:15
Away in a ___ no crib for a bed	A ___	W. 242/1	Lk 2:16
All is bright round yon ___ mother	R ___	W. 236/1	Lk 2:27
bring to you this day, glad tidings of great	O ___	C. 31/R	Lk 2:10
all meanly wrapped in ___ cloths	L ___	W. 223/4	Lk 2:7
come and ___ Christ, the new born	S ___	W. 235/R	Mt 2:2
trotting to Bethlehem, on whose orders?	Q ___	C. 12	Lk 2:2, RSV
with man to dwell, Jesus our	U ___	W. 227/2	Mt 1:23
no ___ you can't stay here	O ___	C. 46	Lk 2:4
as they offered ___ most rare	T ___	W. 239/3	Mt 2:11
Once in royal ___ city	I ___	W. 237/1	Lk 2:4
___ the stable door	N ___	C. 34/R	Rev 3:8
risen with healing in his	G ___	W. 227/3	Mal 4:2
Christ, by ___ heaven adored	S ___	W. 227/2	Lk 2:14
Born in the night Mary's ___	C ___	W. 642/1	Mt 2:11
did the guiding ___ behold	R ___	W. 239/1	Mt 2:2
___ ones make journeys whatever the	I ___	C. 7	Mt 2:16
While ___ watched their flocks by night	P ___	W. 223/1	Lk 2:8
O little town of ___, how still we see	T ___	W. 240	Lk 2:15
___ us a boy is born! King of all creation	U ___	W. 218	Lk 2:11, AV
their gold and ___ and frankincense	R ___	W. 221/5	Mt 2:11
sing about hope and ___	E ___	C. 30/R	Lk 2:13

Answers: come, manger, virgin, joy, swaddling, worship, Quirinius, Emmanuel, room, gifts, David's, open, healing, highest, child, star, wise, shepherds, Bethlehem, unto, myrrh, peace. © RMS

## Parishes - send in your annual returns

*The Charities Commission has sent the Methodist Church a number of reminders that annual returns for the 12 months ended 30 June 2012 are now due.*

Parishes have six months from June 30th, 2012 to lodge their annual return. That is to say, the annual return has to be lodged before 31 December 2012. If it is not lodged you will risk being deregistered as a charity and potentially place the Church at risk.

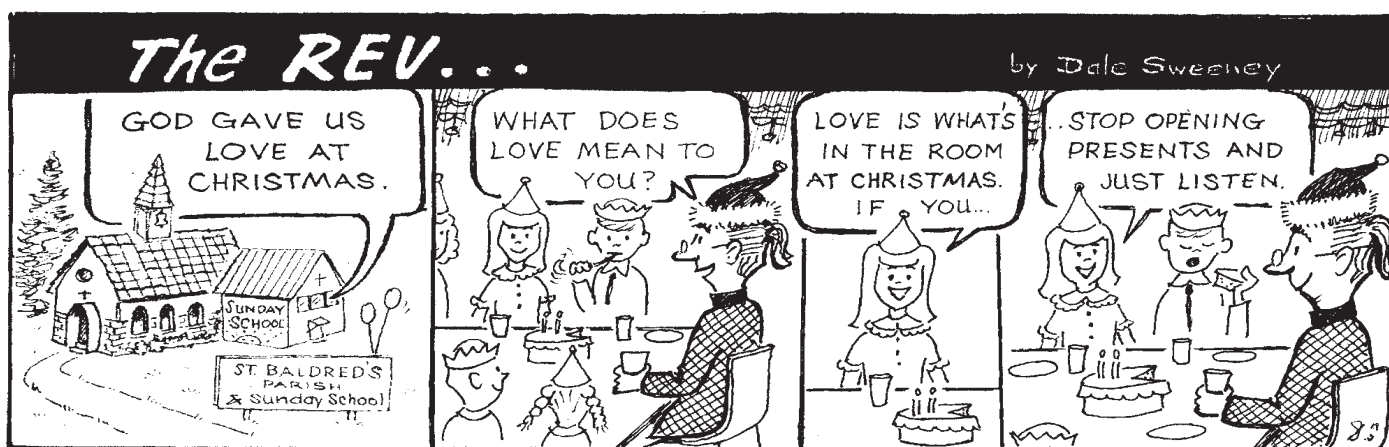
Methodist financial services manager Peter van Hout says if you have not done so by now, you will need to go online to lodge your annual return. Or you can go online or to print out a copy of the annual return (Form 4) and post the completed return to them. You can request a copy of Form 4 from the Connexional Office if necessary.

Peter says when you complete the annual return online you will need the following:

- Your log on ID;
- Your log on password;
- An electronic copy of your annual accounts which will need to be attached.

At the same time, check to see that the 'officers' of the charity are correct. For a parish the officers are the parish stewards, the chairperson, the secretary and the treasurer.

"The online version of the annual return will take about 10 minutes to complete. If you cannot remember your log on ID or password, let Peter Dent know and he will send it to you. If you require assistance in completing the form, let Peter Dent know.





## Everyday Church: Mission by Being Good Neighbours

By Tim Chester and Steve Timmis  
2011, Inter-Varsity Press, 197 pages.  
Reviewer: David Poultney

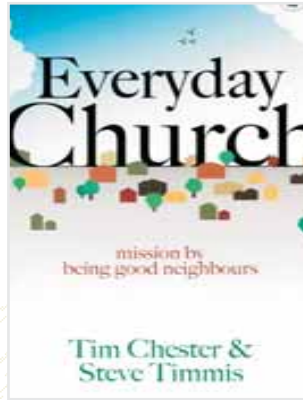
This book is a follow-on from Total Church, an earlier work by Tim Chester. Tim is a British Pastor associated with a church planting network called The Crowded House. He is a writer and blogger on church planting and Reformed spirituality.

Steve Timmis is co-founder of The Crowded House and a writer on church planting.

This book is based on an assumption that we live in a post-Christian and post-Christendom culture. We are post-Christian in that Church, Christian worship and what we imagine to be familiar Bible stories are alien and unfamiliar.

We are in Post-Christendom in that the churches have been effectively displaced from positions of influence in western secular societies. It follows that, in changing circumstances, what used to work doesn't work anymore.

As one who has trod the streets of south Hamilton delivering fliers for Christmas services and for my parish's Messy Church programme with absolutely no result, I must



concur. This book is a challenge to the churches. "It is a call to be an everyday church with an everyday mission," and to shift our focus "from putting on attractional events to creating attractional communities," (p.10.)

Church and mission are to be in the context of everyday life and mission is primarily enacted in everyday living when we do so with intentionality. This means to nurture the faith of our fellow Christians and to offer the possibilities of that faith to others.

The core of this book is a reflection on 1 Peter that acknowledges how the epistle is structured to offer instruction to a faith community on the margins of society and on how to enact mission in the face of hostility.

It is a call for the lives of Christians to be "evangelistic events" which by their integrity and loving care offer a good account of the faith.

As Tim and Steve write: "The book has an Evangelical

concern with witness, with commending Christ in a context where he is increasingly unknown and identifies the practice of being a good neighbour, of being one who builds up community, as part of this missional strategy. This is a book of practical wisdom and with a clear desire to communicate the Gospel. It also emerges out of a commitment to sustain a church presence - if in new forms - in a context where churches seem to be increasingly alien and marginal."

There is a growing body of work on the post-Christian context and its challenge to the churches life and witness. This is a welcome distinctively Evangelical contribution to the literature and it deserves attentive reading.

It is also a welcome contribution from British writers, who write out of a church context perhaps more recognizable to New Zealand readers than the American one, where attendance at Christian Worship is more common and culturally mainstream.

It is a commendably thoughtful reflection on our present context and one motivated by a deep desire to nurture and share the faith. I willingly commend it to you.

Review copy supplied by Epworth Books.

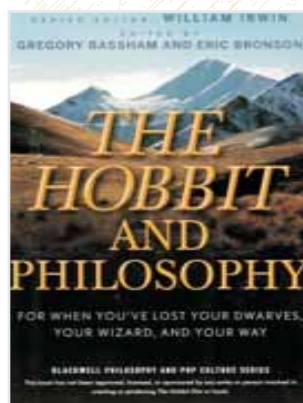
## The Hobbit and Philosophy: For When You've Lost Your Dwarves, Your Wizard, and Your Way

Editors: Gregory Bassham, Eric Bronson and, Irwin  
2012, Wiley-Blackwell, 262 pages  
Reviewer: Peter Taylor

Do you like walking for its own sake and not just as a means to a destination? Do you like to play but maybe feel a little guilty about it? Do you think of yourself as lucky or unlucky? Then this book, which deals with such themes amongst others, will give you something to think about.

The title of the book tells you most of what you need to know before you begin. It is about The Hobbit and philosophy and if, like me, you enjoy both then this is a good book to read.

If philosophy sounds difficult and academic to you, do not be put off, for the 17 short chapters are fairly easy to read. They are around 12 pages long with plenty of footnotes, and each one written by a different author. The occasional repetition of quotes and ideas are inevitable in a book written by so many people but they do not irritate.



Each chapter takes a theme drawn from The Hobbit, such as generosity, personal growth, humility and Taoism. The chapters develop an argument that is worth thinking over. It would be best to read the book slowly, perhaps a chapter a day, with time to meditate upon and savour. So it might prove to be a personal Advent or Lenten study.

It is not a specifically religious book, except in the broadest sense but there are some chapters that have an impact on theology or life in church. For instance, there is a discussion about how to interpret

texts noting that the author's meaning and the significance for the reader are not necessarily identical. This is very relevant when studying the Bible.

Elsewhere we are confronted with the difference between our freewill and God's traditional foreknowledge. Church

life is challenged in chapters on risk and decision making, the tension between pacifism and the just war theory, and discussion about how to live with other cultures. The book could provide material for sermons and house groups if you have a church keen to explore The Hobbit.

Reference is made to other works by Tolkien, in particular The Lord of The Rings and The Silmarillion. This is enough to encourage you to read them if you have not already done so.

Recently I reread The Hobbit in preparation to watch the first instalment of the Peter Jackson films, and this book has further whetted my appetite and given me some tools to see depth in the narrative.

This book is one of a larger series of works that reflect on modern films, books and TV series. After reading this I might read some of the others - no better recommendation!

Review copy supplied by Epworth Books.

## Make a U Turn as Soon as Possible: Reflecting on Directions for Unity and Mission in the 21st Century

By Lyndsay Jacobs  
2012, Broad View Publishers, 64 pages  
Reviewer: David Hill

*Unity is something that has eluded the church for centuries and some would question if unity is even possible in today's world.*

However, Lyndsay Jacobs argues it is not only possible, but "Christian unity is a central (and not optional) dimension to both our Christian faith and the mission of the church".

As Lyndsay points out, "in practice, Christian unity is often something we attend to when we have dealt with everything else".

He writes that unity is at the heart of the gospel. Love God; love others as yourself.

We belong together. We are one community, and we all need and share God's grace.

Lyndsay's own background suggests unity can work. He has served as chair of the National Council of Churches youth committee, he was global president and later general secretary of the World Convention of Churches of Christ.



More recently he has been an active member of the Linwood Avenue Union Church (Methodist, Presbyterian and Christian Churches) and a member of the Uniting Congregations of Aotearoa New Zealand standing committee.

Lyndsay's book invites us into a conversation of how we can make Christian unity become reality.

The book is easy to read and is divided into 28 two-page chapters, each including a carefully selected passage from the Bible, a short reflection from his own life

experience or his reading of church history and a discussion starter. At the end of the book he poses some questions for further thought and discussion.

In one chapter, Lyndsay uses the 'lost' stories in Luke chapter 15 to make a point. He says the lost sheep parable took on new meaning for him after reading about research

at Lincoln University that shows each sheep in a mob of up to 1000 could recognise the other sheep individually.

"Sheep are not just 'a mob'. They are individual sheep who form a flock... [The lost stories] are about community. While they tell stories of the lost they focus on the purpose of being found: being brought back into the community of God. These are unity stories."

The Church faces difficult times with broken buildings and dislocation in Canterbury, the earthquake prone buildings, rising insurance premiums and dwindling congregations throughout the country. Perhaps now is the time to at least consider Lyndsay's book - to at least engage in the conversation. You never know where it could lead.

After all, the earthquake experience has taught us we are not separate, we are all interconnected. If one part of the Christian or human family is hurting, we feel it too and we want to reach out and help. Do we really need a crisis before we reach out to each other?

<p><b>On Holiday with God: Making Your Own Retreat</b> Sue Pickering (NZ) shows us how to make a personal retreat in the Christian tradition, either at home or away, alone or with others. <b>\$40.00*</b></p>	<p><b>Words for Today 2013</b> Popular IBRA daily Bible reading notes. <b>\$25.00*</b></p>	<p><b>If Persistence was a Person</b> Young NZ author Hana Olds' inspiring story of Professor Swee Tan and his transition from growing up in a poor Malaysian village to becoming one of New Zealand's leading surgeons. <b>\$20.00*</b></p>	<p><b>PEACE</b> A second book of devotions, meditations &amp; reflections from Vivienne Ball. Colourful &amp; gently moving. <b>\$20.00*</b></p>	<p>Order now from</p> <p><b>Epworth BOOKS</b></p> <p><a href="http://www.epworthbooks.org.nz">www.epworthbooks.org.nz</a> <a href="mailto:sales@epworthbooks.org.nz">sales@epworthbooks.org.nz</a></p> <p>PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012.</p> <p>Toll free: 0800 755 355 Ph: 04 476 3330</p> <p>*Plus p&amp;p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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# On centenary Woodlands Rd Church asks, 'From there to where?'

*Two years of hard work came to fruition at Labour weekend when Woodlands Road Church celebrated 100 years of witness in Timaru.*

Approximately 140 people gathered for a weekend of meeting, greeting, feasting and worship. Highlights were the centennial dinner on Saturday night and the worship service on Sunday morning. Parish steward Margaret Ramsay said people came from Auckland in the north to Gore in the south. Greetings from those who couldn't attend were displayed for all to read.

The event was organized by a committee of five - Margaret, Ada Jaquiere, Noeline Withell, Noel Burns, and Alan Williams. The Committee was excited about the number of people who expressed appreciation that the weekend programme allowed plenty of time for participants to talk together.

A large collection of memorabilia assembled by Alan Williams - photos, old pulpit Bibles and hymn books - was examined closely as people took many trips down 'memory lane'.



Woodlands Road Methodist Church centennial celebrants.

The worship service on Sunday was led by current minister Rev Bob Sidal. Immediate past minister Rev Bruce Anderson and Rev Graham Kane led the prayers. Central South Island Synod co-superintendent Rev Andrew Donaldson preached the message.

Andrew reminded the Woodlands Road congregation that their roots are in Primitive

Methodism, and the centenary of the unification of Methodists would be celebrated at the forthcoming Conference.

Andrew commended the congregation for their generosity in sharing their buildings with St David's Union Church and Tongan and Samoan congregations.

The Woodlands Road church shares ministry

with St Davids through Bob and Morven Sidal. Andrew challenged the congregation to keep before them always God's 'option for the poor', and the growing gap between the powerful and the powerless.

The theme for the celebrations, 'From there, to here, to where?' leaves a challenge for the church to pick up in the years ahead.

## Methodist archives up and running

*After nearly two years, the Christchurch national repository for the Methodist Church of New Zealand's records is to re-open on Wednesday 9 January 2013.*

Archivist Jo Smith, says it has been a difficult time since the Christchurch earthquakes in February 2011.

"The Archives was cordoned off within the Red Zone of the central business district of Christchurch until May this year. Although we knew the collection was safe, it was virtually impossible to get to it."

Once the cordon was lifted, the Archives collection was moved to a storage facility in Wairakei Road. The Archives team consisting of Jo and volunteers Enid Ellis, Joyce Challies, Marlene Borgfeldt and until recently Frank Paine, have spent numerous hours putting the collection back to rights.

After the earthquakes had tipped boxes on the floor and the hurried move to the new storage facility, most of the boxes weren't put on their correct shelves.

"It's been a bit of a nightmare to say the least. There are more than 6000 boxes, and I can say I have lifted each box at least twice!" Jo laughs.

Because the temporary storage facility's main purpose is to store the records, there is only a small space available for researchers. Jo has introduced a system of reserving a table during opening hours so she does not have to turn people away because there is no space.

The Christchurch Methodist Archives will be open weekly, Wednesdays 1:00pm to 4:00 pm from January 9th. Please contact Jo to reserve a table on 03 366 6049 ext 831 or by email: archives@methodist.org.nz.

Auckland Methodist Archives

After Jill Weeks retired from the Auckland Methodist Archives last February, Jo has travelled to Auckland once a month to open the Archives for researchers.

Part-time staff member Cynthia McKenzie will now open the Auckland Archives weekly. Cynthia comes to the job with extensive library experience and qualifications.

Cynthia will open Auckland Archives for researchers Tuesday afternoons from 1:00 pm to 4:00 pm. The Archives are at 409 Great South Road, Penrose. Email auckarchives@methodist.org.nz or phone 09 525 4179.

## Pilgrim Productions stages a glorious folly

By David Hines

*Auckland's Pitt Street Methodist Church theatre troupe Pilgrim Productions recently staged the play 'Glorious!' by Peter Quilter.*

Glorious! tells the true story of Florence Foster Jenkins, a 1940s New York socialite who couldn't sing two notes in tune but fulfilled her dream of singing at Carnegie Hall.

Director Gwyneth Glover says today there would be a name for the 'disorder' Florence suffered from and she would be filled up with pills. But the world would be a duller place without such a colourful and energetic person.

"In 1944 people laughed at her and some reviled her, but she was true to her dream and gradually people came to admire her for her tenacity, her generosity and her determination to be a singer."

Pilgrim Productions won a number of drama awards in 2008 when Gwyneth directed the comedy classic Charley's Aunt. But she says Glorious! is different because it deals with a real person and so care had to be taken to be true to the spirit of Florence.

"Our goal is to treat her with respect, but at the same time enjoy the humour of the situations she is involved in. We had a very strong cast with award winning performer Lynn Webster playing Florence. Her greatest challenge is to fight her every instinct as a musician and sing



Comedic misunderstandings: Paul Norell and Lynn Webster with Spanish maid Bibiana Ogando.

off key!"

The most difficult part to cast was her accompanist Cosme McMoon, who had to be an actor and pianist. He was played by Anthony Schneider.

Gwyneth says the play covers the development of their relationship. At their first meeting he is appalled at her singing voice. He comes to celebrate her spirit while still knowing her limitations as a singer.

## Wesleyan missionaries and early Petone

METHODIST ARCHIVES

By Jo Smith



Wesley Multicultural Methodist Church in Nelson Street, Petone

*On a recent trip to Wellington I visited a part of New Zealand I had never been to before - Petone. First stop was the Petone Settlers Museum Te Whare Whakaaro o Pito-One.*

It is housed in the Wellington Provincial Centennial Memorial building, designed by Horace Massey and opened on 22 January 1940. Once this building was the bathing pavilion for the beach. It was converted into a museum in

1977. The gorgeous mosaic floor is still in place, and acts as the foyer for the museum. As a museum, the building now commemorates the arrival of the first New Zealand Company immigrants.

The Museum's exhibition, Tatau Tatau, looks in part at that first contact time between the immigrants and Maori around Petone. This was where Te Atiawa lived, and the Maori

chiefs Te Wharepouri and Te Puni met Pakeha settlers when they arrived in New Zealand. Plaques in the foyer list the names of both Maori and Pakeha who met in 1840.

On the first New Zealand Company ship, the Aurora, were a number of passengers of the Methodist faith. Wesleyan missionary Rev J Buller was in the vicinity, and preached a sermon on board on 26 January 1840. The township where they had landed (modern day Petone) had been surveyed by the New Zealand Company, and was then named Britannia.

These Methodist settlers built their houses side by side, and it became known as 'Cornish Row' as a number of them were from Cornwall. There is a beautiful model of the 1840 Petone area in the museum, which shows where this was located.

Unfortunately there were bad floods soon after the 1840 settlers' arrival when it rained heavily from 23 February - 1 March 1840. Then late in May, Cornish Row burnt to the ground, and around the same time there was also an earthquake. The New Zealand Company agent, William Wakefield decided the settlement should be moved and most of the settlers relocated to Thorndon by September 1840.

Wesleyan missionaries had been in the Petone area before the New Zealand Company settlement. Rev John Bumby and Rev John

Hobbs visited on the way to Port Nicholson (Wellington) on 13 June 1839.

Rev Hobbs wrote in his journal "Went to the Pa called Pitoni, the residence of Raua-ki-tua, the father of Te Ware-Pouri. Spoke to the natives there and Te Ware-Pouri said 'Worship! Worship! Worship!' upon which we sung and prayed, and took our leave."

Although the main European settlement was in the Wellington area, Wesleyan missionaries still visited Petone. Rev John Aldred was stationed in Wellington and he wrote in his diary for 1841 "February 14th: Sunday at Petoni. Preached twice in native and twice in English. Baptized four English infants."

Rev Aldred continued to regularly visit Petone while stationed in Wellington. He mostly walked there and the path was a rough track which could only be used at low tide. The quarterly returns for March 1844 recorded a church membership of 11 for Petone, which was recorded as a preaching place.

The Petone Methodist Church in Nelson Street was opened in 1883 and is in use today as part of the Hutt City Uniting Congregation as the Wesley Multicultural Methodist Church Petone.



## JISU NA LUVEI TEVITA

Vakarautaka ko Rev Dr IS Tuwere

*Eda sa cabeta bula tale mai na vula o Tiseba, se vula o Nuqa Lailai ena nodra ivola ni vula na noda qase mai Vanua mai Viti. Vula ni marau kei na vakavinavinaka. Vula ni rai lesu meda raica lesu kina na nona veimaroroi kei na nona qaravi keda mai kina na noda Kalou ena loma ni dua na yabaki. Au sa nanuma kina ena ivaqa vakayalo lekaleka ogo meu cavuta e vica na vosa ena ulutaga ka koto oqoori e cake: Jisu na Luvei Tevita.*

Eratou cavuta vinaka na kosipeli taucoko ena iVola Tabu Vou, vakabibi ko Maciu na nona sema o Jisu na Turaga vei Tevita na Tui. Ka ratou tukuna tiko ni Turaga sa sega walega ni Luve ni Kalou. Sa tamata dina sara talega me vakataki keda, ka sema vinaka tu ki na dua na vuvale, koro, mataqali, yavusa, kei na dua na vanua.

Sa Kalou, ka Tamata dina sara talega me vakataki keda. Ogo e vakadeitaka na Lotu Vakarisito taumada, ka maroroi koto vakavinaka ena noda Vakabauta (Creed) ka da dau cavuta vata ena so na gauna ni lotu.

Sa ka bibi na noda sema vua na noda Kalou. Qaravi Koya

vinaka. Vakararavi vinaka Vua. Cakacaka vata kei Koya ka marautaki Koya ni sa bula ka sega ni cegu ni veiqaravi tikoga ena nona vuravura. Sa ka bibi talega na keda isema vakaveiwekani eke e vuravura. NA QARAVI KALOU KA YALI KINA NA I S E M A O Q O VAKAVEIWEKANI E VURAVURA E SEGA NI VAKARISITO. Me vakaraitaki na noda qarava na noda Kalou, ka tamai Jisu Karisito ena noda bula ena veisiga kei na itavi eda vakaitavi kina.

O Tevita na Tui-Qaqa duadua ena itukutuku kei Isireli. Nona gauna ni veiliutaki e gauna divi. Sautu na vanua ena ka kecega. Qaqa ena ivalu. Levu na iyau kei na kena magiti. Tiko vinaka ka marau o ira na lewe ni vanua.

Sega ni wawa na Tui o Tevita ni tusanaka na nona malumalumu vua na Kalou, ni lutu, ka bale me vaka eda sotava taucoko na tamata. E vakarautaka na iyaya ni Valenisoro me tara ka me qaravi kina na Kalou. Sa qai tara na valenisoro ogo ko Solomononi na luvena ni sa mai takali yani. Sa bulia e lomana me tara na Valenisoro ko Tevita me maroroi kina na 'kato ni Kalou' se 'kato ni

veiyalayalati'.

Sa tiko ko koya na Tui ena dua na vale vinaka, vale sitari'...(2 Sam. 7:2) ia na kato ogo ni Kalou sa tiko ga ena dua 'na vale laca'. Kaya na Kalou: "Na nomu mataqali kei na nomu matanitu ena vakataudeitaki e matamu...ena vakataudeitaki ka tawa mudu na nomu itikitiko vakaturaga" (2 Samuela 7:16). Same 89 - "Au sa ia oti na veiyalayalati kei koya au sa digitaka. Au sa bubului vei Tevita na noqu tamata. Au na vakataudeitaka me sega ni mudu rawa na nomu kawa. Au na tara cake na nomu itikitiko me yacova na itaba tamata kecega".

Talai na agilosili-liu ko Kepereli me lako ki na dua na koro mai Kaleli, na yacana ko Nasareci, vua edua na goneyalewa sa musu vua edua na tagane na yacana ko Josefa, ena mataqali i Tevita...na yacana ko Meri - "A sa lako mai na agilosili ka kaya, Sa loloma! (Greetings! You who are highly favoured) O iko sa daulomani. Ko sa kalougata vakalevu vei ira na yalewa tani...Kakua ni rere Meri, ni ko sa kune loloma vua na Kalou, ko

na kunekune, ko na vakasucuma talega edua na gonetaganane, ia mo vakayacani koya ko JISU.

Ena levu ko koya, ka na vakatokai na Luvei Koya sa cecere sara. Ia na Turaga na Kalou ena solia vua na itikitiko vakaturaga nei tamana ko Tevita...ena sega ni oti na Nona matanitu".

Sa yavu levu ni bula na Kalou kei na nona loloma. Eda raica ogo ena bula kei na cakacaka i Tevita na Tui. Mai vakacavara ko Solomononi na luvena. Sa kune kina na nona nanumi ka lomani vinaka sara na Kalou. Na loloma oqori ena sega vakadua ni vakadrukai. Ena "yali" na veika kecega e vuravura; na iyau ena kena veimataqali sa tu ogo; ka vaka kina na rogo.

Ia ko ira era lomana vinaka na Kalou ogo, ena sega ni dua na ka me yali vei ira. Same 23 na

Same i Tevita - "A noqu iVakatawa ko Jiova. Ena sega na ka me yali vei au. Sa ka bibi na noda bula ena veisiga. Noda bula vakaveiwekani. Na itikitiko vakaturaga se veiliutaki kecega ka maroroi vinaka kina na "lomana na Kalou" ka "lomani kina na tamata kecega" ena tudei ka sega ni yavalati rawa. Ia, ena itikitiko vakaturaga se veiliutaki ka sega kina na ka ruarua ogo - "ena yali".

O Jisu na luvei Tevita sa iKoya "na SALA, kei na VUNI DINA, kei na VUNIBULA". Meda ciqoma ena yalo vakabauta kei na vakavinavinaka ena Siga ni Sucu ogo na isolisoli levu ogo. O ira era muri ena sala ogo - "rogoca ka cakava na nona vosa kei na nona ivalavala era na bula". Nona vosa: "Au sa lako mai me rawa vei kemudou na bula, io me rawa vakalevu sara".

### Vakatikori nai Talatala Qase ni Tabacakacaka o Waikato/Waiariki o Talatala Akuila Bale

*E na i ka 7 ni Okotova, 2012, e mai vakatikori kina ena Tabacakacaka o Waikato/Waiariki, o Nai Talatala Akuila Bale ka a vakayacori e na valenilotu na St Johns e Hamilton East.*

Era gole yani kina o ira na mata mai na Tabacakacaka e tolu mai Okaladi, Waikato/Waiariki kei na Tabacakacaka ni Ceva ka vaka talega kina o Khyber Pass. E ra tiko talega kina na mata ni vavakoso vakavavalagi ka ra tiko kina na Viti.

E ra qarava na lotu ni veivakatikori ogo o nai Talatala Qase ni Wasewase e Viti kei Rotuma e Niusiladi, o Nai Talatala Peni Tikoinaka kei nai Talatala Qase ni Lotu Waikato/Waiariki Synod, o Nai Talatala Susan Thompson. Ena nodra soli vunau nai Talatala Qase Levu Vakacegu, o Nai Talatala Ilaitia Sevati Tuwere, ka ulutaga tiko "Ko kacivi mo vuku me vaka na gata, ka yalo vinaka me vaka na ruve" ka yavutaki mai ena i vola i

Maciu 10:6 "Raica, au sa talai kemudou yani me vaka na sipi ena kedra maliwa na wolifa: o koya mo dou qai vuku me vaka na gata, ka yalo vinaka me vaka na ruve"



Rev. Rex Nathan, President of the NZ Methodist Church, receiving Rev. Akuila Bale into Full Connexion.

E Sigatabu nai ka 4 ni Noveba, ena na macawa ni Koniferedi, e mai ciqomi talega kina o Nai Talatala Akuila kina Lotu Wesele e Niusiladi ka vakatokai tiko na "Received into Full Connexion", ka vakayacori ena St Pauls Cathedral, e Wellington. E oso drigi na valenilotu levu ogo ena nodra mai tabaki talega kina ko ira nai Talatala Yaco kei na Dikonesi ni Lotu Wesele e Niusiladi.

### Koniferedi ni Lotu Wesele e Niusiladi: 2-7 Noveba, 2012 - Nai tukutuku marautaki ena loma ni Wasewase Ko Viti kei Rotuma e Niusiladi

Ena i ka dua na drau ni Koniferedi ni Lotu Wesele E Niusiladi ka a vakayacori mai Wellington, era a gole yani kina e vica na mata mai na Wasewase o Viti kei Rotuma ka wili kina ko ira Nai Talatala Qase ni tolu na Tabacakacaka ena loma ni Wasewase, o Nai Talatala Peni Tikoinaka, Talatala Ilaitia Tuwere kei Talatala Akuila Bale. E ra tiko talega ena bosa ogo na Qase mai Khyber Pass o Maikeli Danilau, Talatala e Khyber Pass o Rupeni Balawa, Tuirara mai Rotorua o Alivereti Jona, Sireli Kini (Liuliu ni Strategy ni Wasewase), Niko Bower (Vakatawa - Wellington) kei Radini Talatala Qase Una Tikoinaka (Liuliu ni Marama), George Bower (Mataveitokani).

E vica na i tukutuku rogorogo vinaka e basika mai ena Koniferedi ogo me baleta nai Wasewase - nai matai na kena sa ciqomi na Wasewase Ko Viti kei Rotuma e Niusiladi me sa "Synod" se Wasewase.

Nai karua na kena sa mai ciqomi na Qase Vakacegu mai Khyber Pass o Rupeni Balawa me sa i Talatala ena loma ni vavakoso mai Khyber

Pass, kei na kena i ka tolu na nona sa mai ciqomi talega o Nai Talatala Akuila Bale kina Lotu Wesele e Niusiladi. E Sigatabu, e qaravi talega kina e dua lotu kei na vakayacavi mai vei ira na lewe ni Lotu mai Wellington ena nodra kidavaki ko ira na mata ni Wasewase kina Koniferedi, ka a vakayacori na kena lotu mai na Trinity Church, e Newtown.

E mai vulagi dokai talega kina na marama Vukevuke ni Peresitadi ni Lotu Wesele e Niusiladi o Ms Jan Tasker, ka a mai vakasavua nai tukutuku ni kena sa "Synod" na Wasewase Ko Viti. E ra a soli vunau ena Lotu ogo o Nai Talatala Akuila Bale.

E sa bau dua na gauna marautaki talega vei ira na lewe ni vavakoso mai Wellington ni rawa ni ra veiqaravi ena koniferedi ogo ena veivakani, na tuva senikau, na lagasere kei na veiqaravi tale eso ka vakauasivi ena nodra mai tiko ena kedra maliwa ko ira na noda i Talatala ena loma ni Wasewase ka wili talega kina o Talatala Bob Sidal kei Talatala Suresh Chand kei rau na nodrau lewe ni vale.



Qase mai Khyber Pass o Maikeli Danilau, Talatala Akuila Bale, Talatala Rupeni Balawa, Talatala Tuwere, Radini Talatala Sidal, Radini Talatala Una Tikoinaka, Sireli Kini, Tuirara Rotorua Alivereti Jona (duri tiko mai muri), Talatala Bob Sidal, Talatala Peni Tikoinaka, Niko Bower.



Marama Revell, Kula Bower, Litia Denicaucau, Anaseini Denicaucau kei Waqa Green.

*Vakanuinui  
Vinaka ni Siga ni  
sucu ni noda  
Turaga o Jisu  
Karisito*

Sa vakavinavinakataki na veiqaravi kece sa vakayacori rawa ena yabaki ogo 2012. Sa vakanuinui tu ni na dua na gauna vinaka ni vakacagicagi sa tu e matada. Me noda vata na marau ni Siga ni sucu ni noda turaga o Jisu Karisito kei na tawase ni yabaki.





## Malaga Faifaipaea a le Sinoti Samoa

*Ua tatou tuvae mai nei i le masina fa'ai'u o le malaga fa'ale tausaga o lenei fo'i tausaga a tali mavae i le 2012. Ua toe o ni nai vaiaso ma nai aso ona sui fo'i lea o le fuainumera ma le igoa o le tausaga o muamua mai e fa'aopoopo ua le gata i le soifuaga fa'ale tagata, ae fa'apea fo'i le malaga faifaipaea a lo tatou Sinoti Samoa i lenei atunuu, atoa ai fo'i ma le Ekalesia Metotisi o tatou galulue ma tapua'i atu ai i le Atua.*

E talitonu fo'i le manatu, e le mafaitaulia le tele o fuafuaga ma lavasiga ua le gata i aulotu ma matagaluega, ae fa'apea fo'i Itumalo i nisi o fa'amoemoega ua ausia, a'o nisi fo'i o lo'o galulue pea aga'i iai, fa'apea fo'i nisi ua le mafai ona tau lau ona o le tele o tuatuaia le ma'alofia.

Ua le gata fo'i i ia tulaga, a'o se faigamalaga e le'i asa ma ni lu'itau o le soifuaga ma le galuega fa'apea fo'i le auunaga fa'ale - tagata tapua'i i le Atua i lea falesale ma lea falesale. Ua fa'apea fo'i ona lu'itauina lo tatou ola fa'ale-fa'atuatua e ala lea i le malaga le utuva a le maliu ma le oti, ua t\_l ai mafutaga vavalalata ma nisi o e pele ia i tatou. Ae ui i lea, e le se mea e toe tau fa'aioa pe toe tau fa'apupulaina le anoanoa'i ma le\_l masino o le tele o a'oa'oga ma fa'ata'ita'iga ua aumaia e Iesu e ala i ana afioga tusitusia ma tu'utu'ufogaina i lea augatupulaga ma lea augatupulaga, e fai lea ma fa'amalosia'u ma o tatou to'omaga i taimi tatou te fetaia'i ai ma lu'itau o le soifua ma lo matou ola galulue ai ia te ia ma lana Tala Lelei. E fa'aleo ai se fa'amalo le galulue! Fa'amalo fo'i le onosa'i i le fa'atinoina o tiute ma faivaalofilima i le fe'au ma le galuega a le Atua o tatou galulue ai!

I tulaga lava tau i galuega fai ma galuega fa'agasolo a lo tatou Sinoti, o lo'o feagai pea le Komiti Fa'afae atoa ai fo'i ma le pa'ia i Ta'ita'i ma sui o Komiti eseese fa'apea fo'i le aufaigaluega galulue ma le fa'atinoina o le tele o galuega fai pei ona

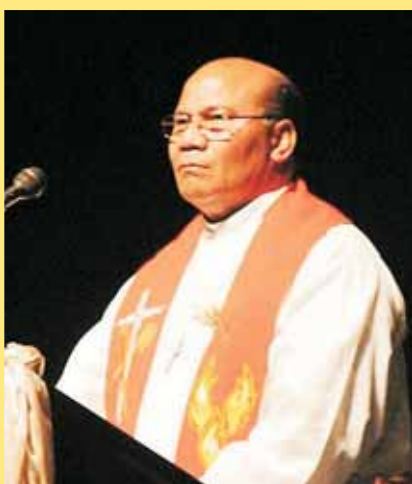
ta'atia mai i la tatou fonotaga fa'ale-tausaga ia lulai.

Ua le po fo'i se lilo ona o lea ua mavae atu fo'i le masina sa usuia ai le fonotaga fa'ale-tausaga a lo tatou Ekalesia Metotisi i Niu Sila nei. Ma e le masino fo'i le tele ma le anoanoa'i o le tele o mataupu taua na fa'atalanoaina ai i lenei fonotaga. O nisi o mataupu mo la tatou lava Sinoti ia,

e iai le toe fa'amautuina o le lagolago a le ekalesia i le visiona ma le misiona pei ona tauata'i mai e le Mafutaga a Tama'ita'i o la tatou Sinoti i tausaga ua mavae. O le nofo silafia o le Koneferenisi i le fa'agasologa o a'oa'oga pei ona feagai ai ma le Komiti o Social Issues ae maise ai le mataupu i sauaga i totonu o aiga, ae fa'apea fo'i le fa'afolaga o le pule i le ola pei ona tula'i mai i lenei lava vaitaimi. Fa'afetai ai i le faletua ia Mataiva ma lana Komiti e tusa ai ma le ripoti matagofie pei ona tuuina atu i lenei fo'i Koneferenisi o lenei fo'i tausaga.

O lenei fo'i fonotaga, na fa'afofoga ai fo'i le Koneferenisi i molimau ua le gata i le susuga ia Filo Tu e ala i lana faigamalaga pei ona filifilia ai e fai ma sui o le Ekalesia Metotisi i Niu Sila, i le Stewards Programme sa fa'atinoina lea i le motu o Crete i Eleni, ae fa'apea fo'i se ripoti ma se molimau a le tama'ita'i ia Janice Auvaa, o se alo mai la tatou aulotu i Oratia i Aukilani, ona o ana mataupu o lo'o a'oa'oina ai o ia i le Kolisi a lo tatou Ekalesia i Trinity.

O ni ripoti ma ni molimau na molimauina ai le fa'aga'etia o lagona o le to'atele o sui usufono o le fonotaga pei ona



Tovia Aumua

fa'asoa mai, ona o le manatu i le iai o se lumana'i manuia o aga'i atu iai le Ekalesia Metotisi i Niu Sila nei i tausaga o i luma e ala lea i le tula'i mai ua le gata ia Filo ma Janice, ae fa'apea fo'i tupulaga uma sa auai i le Koneferenisi.

E pei lava ona mua'i ta'ua, e le masino le tele o mataupu taua na fa'atalanoaina ma fa'ai'ugafonoina i le fonotaga ua mavae

atu. A'o se tasi o mataupu sili atu lona taua ma le tumu i lu'itau aoga ua le gata i le Ekalesia aoao a'o la tatou lava Sinoti Samoa ia, o le Visiona lea na fa'amautuina i lenei Koneferenisi e taula'i iai le va'ai mo le isi sefulu tausaga, o le "Let the Children live" (Ia fa'asaina Fanau, po'o le, la ola Fanau).

O se mataupu o lo'o afifi ai ni fe'au taua ma le ogaoga, a'o se fa'amanatu ua le gata mo tagata ta'ito'atasi, o aiga, o aulotu/matagaluega, Itumalo ma la tatou Sinoti lautele, e ala lea i le Fa'asaina ma Fa'aola i le soifua o alo ma fanau. E iai taimi tatou te fa'apea ane ai, e le mo a'u lenei mataupu. E le mo lo matou aiga po'o le aulotu lenei mataupu. I lo'u lava talitonuga, o se fe'au lea o lo'o fetalai mai ai le Agaga o le Atua i lana Ekalesia Metotisi i Niu Sila nei. O lona uiga, o oe ma a'u, ma i tatou uma o tagata o le Ekalesia. E ao ona tatou savavali ai ma mata'ituina ae maise o le va'ai o ni auala e fa'atino ai ni polokalame aua le fa'atauaia o lenei lava fe'au ma lenei visiona mo i tatou uma lava i totonu o le Sinoti Samoa msa le Ekalesia Metotisi i Niu Sila nei.

E manatu fo'i, pei lava ona lau silafia

o le Koneferenisi fo'i lenei ua se'e'ese mai ai le faletua ia Olive Tanielu ae maise le susuga ia John Roberts, ma le ta'ita'ina o la tatou ekalesia i le tausaga a tali mavae. E avea ai le leo e momoli ai le fa'afetai ma le fa'amalo i le faletua ia Olive fa'apea le susuga ia John, ona o le lava papale ma le onosa'ia o le manafa o le avega ma tofiga pei ona ofoina ai le soifua aua le ta'ita'ina o le Ekalesia Metotisi i Niu Sila nei i lenei fo'i tausaga.

O lenei lava fo'i Koneferenisi, na fa'au'uina ai aloa'ia nisi o auuina ia Alofaifo Asiata ma Alisa Lasi e avea ma faife'au fa'amaoni i le ekalesia. Ua mae'a ona fa'aleo ni lagona fa'amanuia ma mo'omo'oga alofa o le Sinoti i ana auuina, aua le ofoina o le soifua mo le galuega fa'a leoleo mamoe i lenei lalolagi. Ia manuia lava le aga'i i luma o fe'au ma galuega!

Ona tau fa'ai'u ai lea o se lagona ma fa'apea ane, tau ia ina ia manuia le alo atu mo galuega fa'ai'ui'u o le tausaga. O fuafuaga uma ma lavasiga o totoo o fe'au ma galuega, ia 'au e man\_ mea uma lava i le fa'atasi mai o lo tatou fesoasoani sili, o le Agaga o le Atua lava lea. O fa'amoemoega ua ausia ma fa'ataunuina ma le manuia, ia vi'ia ai lo tatou Atua. O nisi fo'i o fa'amoemoega ma ni fuafuaga o lo'o tauasaina pea, tatou galulue ma le onosa'i o lo'o soifua le e ou le fe'au na te fa'amalosia'u mai ia i tatou.

Ia man\_ teleina le fa'afofoga'aga ma le faitau a lo tatou Ekalesia ae maise la tatou Sinoti Samoa. Ia manuia fo'i le alo atu mo le fa'amanatuina o le Kerisimasi i lenei fo'i tausaga. Ia alofagia fo'i le aga atu mo le fa'afeiloa'i atu i lenei tausaga fou o muamua, i le alofa ma le fa'atasi mai o lo tatou Atua Soifua e to'atasi.

*Soifua  
Tovia Aumua*

## Manurewa Youth Rally 2012 - Call of Duty to God

By LYNLEY TAI

*On the 28th October, 5.30pm (Island time 6pm) at Manurewa Methodist Church young people held a youth rally with the theme "Call of Duty to God" based on Colossians 3:17:*

"And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him."

"O mea uma fo'i tou te faia, i le tautalatala po'o le amio, ia faia uma lava ia mea i le suafa o le Ali'i o Iesu, ma le fa'afetai i le Atua le Tama e ala ia te ia."

Our purpose and focus on the day was to share the message that faith is a gift from God, instilled in us by exercise of the Holy Spirit. Where there's faith and repentance a man is in a right relationship with his Maker. He will realise that his duty is to do everything in the name of the Lord Jesus Christ.

Manurewa Youth is made up of 29 young people aged from 14-29 years. We have four leaders - Pesi Malaemi, Kirisimasi Faasavalu, Mele Vatau and Lynley Tai with parental overseers Semau Aaron and Fa'amanu Palelei.

We kindly invited our Manukau Itumalo as well as our Tongan brothers and sisters from our very own Parish, to share and celebrate this event with us. It was a fun filled evening full of laughter, giving back in the best way, shape and form that we do best!

Our band led us in praise and worship songs, there were items prepared by each youth group, and we had guest performers Grace Ikenasio gracing us with her beautiful vocals and our very own talented GiantKilla (Si'aua Nili) featuring Rolex and Monster.

Dancing and singing was more than an expectation, little skits (or our four-part trilogy as one of our MC's Tavai Fa'asavalu would say) was all part of the entertainment. The ice-breakers was our own Faletua Suresa Tufuga on stage almost making the finals with the head and hips game. To top it all off, our guest speaker Apineru Malu gave an encouraging speech, making it an even more memorable event and an inspirational one at best!

Watching our Tupulaga blossom into confident young adults physically and spiritually, from our past leaders till now has truly been a blessing; those who were shy and not so forthcoming are now putting themselves forward for roles and responsibilities towards leadership.

And so we acknowledge and thank our



Youth rally at Manurewa Methodist Church.



## GIANTKILLA THE ALBUM

*Siauala Nili aka 'GiantKilla's' long awaited self-titled album was released on Friday 16 November 2012. Siauala is a member of St Pauls Methodist Church, Otara and was featured in an earlier edition of Touchstone when he won the coveted Philip Fuemana 'Most Promising Artist' award at this year's Pacific Music Awards.*

GiantKilla's album is available in all good music stores (JB HiFi, Marbecks) as well as on iTunes so it can be downloaded worldwide. Alternatively, orders can be made by emailing giantkilla274@gmail.com (please note that postage and handling fees will be incurred).

For those who want to show their support, there are also hoodies and t-shirts available for purchase and your support is greatly appreciated.

Congratulations 'GIANTKILLA'. We wish you every success in your music career!



## FAKALOTOFALE 'IA

### Lesoni: Luke 1:39-45

## “'E hiva kau fefine....na'a fili ha mou taha ke fa'e ki he Hau.”

*“Pea lea 'a Mele 'o pehe, 'Oku fakahikihiki 'i 'e hoku loto 'a e 'Eiki. Pea neka hoku laumalie 'i he 'Otua ko hoku Fakamo'ui. He kuo ne afeitaualo mai kia kita me'avale ko 'ene kaunanga. He faka'uta mai, ko e 'aho ni 'e kamata ke lau au ko e monu'ia 'e he ngaahi to'utangata. He kuo fai ma'aku 'e he Mafimafi ha ngaahi me'a lalahi. Pea 'oku ma'oni'oni hono huafa.” (Luke 1:46-49)*

Ko e tumutumu 'o e hala fononga'anga 'o e kau Kalisitiane ko e kaunga-fiefia pea mo e kaunga-lotu, he 'ausia 'a e me'a na'e ta'e'amanekina, ka ko hono katoanga 'i 'a e hoko mai ko ia 'a Folofola 'o 'ai kakano, 'o fokotu'u hono tapanekale 'i hotau lotolotonga. Ko 'etau kau 'i he ma'alali ko ia, ko e fokotu'utu'u ia 'a Langi, ka 'oku fakahoko 'i mamani, pea fakaafea kitautolu 'o tau lau monu mo tapuaki 'i he mana ko

ia ne fai 'i Petelihema.

Ko e Kilisimasi, ko e taimi mahu'inga. Ko e lava ke tau toe fanongo ki he le'o 'o e 'Otua, pea mo hono fanguna kitautolu 'i he afo 'o e 'ofa pea mo e mahu'inga 'o e tauhi 'Otua pea mo e tauhi va he ko e tala'ofa ia na'e fai mei he kamata'anga, talu hono tanu pou 'o mamani.

Talaloto malie 'a Mele 'i he'ene fevahevahe'aki mo 'Ilisapesi 'i hono hiki tohi 'e Luke. Ko e polo'i ia 'o 'Atonai, ke fakahoko pea ke langa 'a e hala fakakavakava ki 'itaniti, mei he manava 'o e fa'e ko 'eni ke lava ke fehokotaki 'a e fa'ahinga 'o e tangata pea mo hono 'Otua 'o hange koia na'e 'i he kamata'anga.

Ko e monu'ia mo e tapuaki ia 'o e Kilisimasi, ko e afea 'e he mafimafi mo e ma'oni'oni 'o loto langi 'a e fa'e ko 'eni, ke hoko ia ko e matapa, pea 'omi mo ha faingamalie ke toe ava mai 'a palataisi ki

he lotu ko ia 'oku tau fai. Monu'ia 'a e manava 'o Mele, he 'oku tupu mei ai 'a Sisu, 'a e Lami 'a e 'Otua 'a ia 'oku ne 'ave 'a e angahala 'a mamani, ka tau mo'ui ai.

Ngaahi fa'e, mou hiva, monu'ia ka ko kimoutolu! Ko e pulopula mo'ui 'o loto langi na'e tata'o ia 'i he tanunga pulopula mo'ui ho mou ngaahi manava. Ko kimoutolu 'oku tupu mei ai 'a e tokotaha 'e ui ko e Fakamo'ui, ko ia 'a e 'Eiki 'o e ngaahi 'Eiki, Tu'i 'o e ngaahi Tu'i, ka ko 'ene ngaue ko ia 'a e Tauhi Sipi Lelei. Kuo ha pea fotu 'a e mafimafi mo e langilangi 'o e 'Otua 'i he fili ko ia 'o kimoutolu ngaahi fa'e ke fa'e ki ai 'a e Hau Ta'elua.

Fakatauange ke pehee 'a e hoko mai 'a e tapuaki ko ia 'a e melino pea ke tau fiefia kotoa pe ai koe'uhi pe “He na'e 'ofa pehe 'a e 'Otua ki mamani, ko ia na'a ne foaki hono 'Alo tofua-pe-taha-ne-fakatupu, koe'uhi koia kotoa pe 'oku tui pikitai kiate

ia ke 'oua na'a 'auha, kae ma'u 'a e mo'ui ta'engata.” Ko 'eni 'a e tala'ofa 'a e 'Otua 'o fakafou mai ke tau ma'u 'a e fakamolemole pea mo e mo'ui fo'ou, he 'oku mei heni 'a e 'amanaki'anga 'o e mo'ui. Ko 'eni 'a e 'uhinga 'o 'etau mo'ui he 'aho ni pea mo e toka'anga 'o 'etau 'amanaki lelei ki he kaha'u. Ko ia 'a e Kilisimasi lelei, ko e me'a'ofa 'a e 'Otua kiate koe pea mo au, 'a ia ne fakafou mai he manava 'o e fa'e.

'Ofa pe ke mou ma'u ha Kilisimasi Fiefia pea mo ha fononga mo'ui ki he Ta'u fo'ou 'i he hala 'oku toka ai 'a e tapuaki na'e mofisi mei he maama 'o Petelihema. Pea mo e vanavanaiki mai 'a e hiva 'a e kau 'angelo 'o loto langi, ke ne 'omi 'a e afo 'o e fiefia he; “Ko e melino kuo 'i mamani ki he kakai 'oku hoifua ki ai.”

*'Ofa Lotu Atu  
Faifekau 'Epeli Taungapeau*

# Okooko 'a Siopau

*Pekia 'a e Paionia 'o e Siasi, Lotu, Famili mo e Fonua, Faifekau Tevita Kilifi Heimui*

'Oku ikai foki ke fo'ou ha talanoa pe ongoongo 'i he ngalu ope; ha hiki fonua mei mamani ki hotau 'api fakalangi, he ko e hala ia Kuo Papa talu mei he polopolo mo'ui 'a e Tamaha 'o Loto 'Itaniti, 'Io, ta tetau fou katoa pe ai 'i hono taimi kuo tohi mo kotofa ki ai 'e he 'Eiki.

Na'e 'ikai ke fu'u fuoloa 'a e tokoto mo ongo'i faingata'a'ia 'a e helo ni, he na'e puli ko hono loto mo e fakakakato 'a hono ngaahi fatongia. Tuku mu'a keu fakanounou atu koe'uhi 'e 'ikai hao kakato atu ha fakamatala

ia he 'oku hope 'a hono 'aonga mo hono mahu'inga ki he mo'ui Lotolu 'a hotau Siasi mo hotau kakai Tonga.

Na'e pavake mai he 'aho 26 'o 'Okatopa 2012, kuo pekia 'a e si'i Faifekau ni, Tevita Kilifi Heimuli, 'i falemahaki 'i he fiemalie mo e nonga' a e 'Eiki. Kamata ai pe 'aa e failotu ne fakahoko 'e he Palesiteni 'o e Siasi Metotisi, Faifekau John Roberts, mo e failotu 'a e famili he efiafi pe ko ia, 'o a'u ki hono fakaha'ele ki Vaine Mo'onia he Sapate 'o fai ai si'ono 'apo mo e fe'iloaki 'a e Siasi, kau Taki Lotu, kau taki ngaue, ngaahi kaungame'a mo e kainga 'ofa tokolahi mo'oni. Na'e lava mai mo e ngaahi kolisi

tutuku he ko e tangata foki 'o Fale Maama, pea na'e kau he fuofua 'Uluaki Kalasi hono fokotu'u 'a e Tupou High School.

Na'e lauta 'a e kakai kae fefe he ko e tangata 'o e feohi. Tokolahi mo hono kau tukituki 'o pukepuke 'a e fonua kae fefe he ko e tangata Tauhi 'Eiki. Toe 'anoa 'a hono me'atokoni na'e teu 'e he uitou, Lolofi mo e fanau, kae fefe he koe tangata 'o e faifatongia ke a'u mo kakato.

Si'i keu fakamatala'i 'a hono toka'i mo faka'apa'apa'ia 'e he kakai kotoa pe.

'Aho Monite 29 'o 'Okatopa 2012, na'e malanga'i ai 'a e me'a-faka'eiki 'o e Faifekau Tevita Kilifi Heimuli 'e he Palesiteni 'o e

Siasi Metotisi 'o Nu'u Sila, Faifekau John Roberts pea tokoni mo e kau faifekau Tonga 'e toko 7, 'o kau ai 'a e Faifekau Sea 'o e VTOA, Faifekau Setaita Kinahoi Veikune. Na'e tefua pea me'a 'i Sai'one 'a e Fuifuilupe 'o Loto Palasi, kau taki lotu mo ha kau faifekau 'e toko nimangofulu tupu. Fonu pea tokolahi aupito 'a e me'a-faka'eiki ni. Na'e tataki 'a e 'u ouau 'e he kaingalotu Vaine mo'onia pea toki fakaha'ele 'o telio ki he mala'e Waikumete.

Toka a faifekau 'i he nonga 'a hotau 'Eiki ko Sisu.



Rev Kilifi Heimuli was made a Commander of the Order Queen Salote Tupou III in 2008. Then Governor General Rt Hon Anand Satyanand awarded him the medal in New Zealand.



Palesiteni 'o e Siasi Metotisi 'o Nu'usila, Faifekau John Roberts mo e kau faifekau Tonga.



Ko Rodney Heimuli 'i hono lau 'a e piokalafi 'o e Pekia.



# Senituli Konifelenisi Siasi Metotisi 'o Nu'u Sila 2012

*The 100th Conference of the Methodist Church of New Zealand 2012*

**“Ko e ‘Otua ‘o e kuohili, lolotonga mo e kaha’u” “God of the past, present and future”**

Ko e Konifelenisi fakata'u 'a e Siasi Metotisi Nu'u Sila na'e fai ki Uelingatoni kamata he 'aho 3 Novema ki he 'aho 7 'o Novema 2012. Ko e Konifelenisi 'eni ko hono fakamanatu ai pe 'a e Ta'u 100 'o e Konifelenisi talu mei he Fakatahataha 'a e Siasi Uesiliana pea mo e Primitive Methodists na'e fuofua fakahoko 'i Uelingatoni he 1913.

Ko e konga 'uluaki 'o e konifelenisi he Tokonaki mo e Sapate ko ha taimi fakalotolahi 'o kau ai mo e talitali 'o e kau konifelenisi, fakafiefia, hilifaki nima, fakanofu ongo Palesiteni, Fakamalo 'o e ikuna kuo lava'i he kau faifekau kuo nau ma'u honau ta'u malolo, mo e ngaahi Fakamanatu 'o e kau Pekia 'o e ta'u.

## Tokonaki

Na'e kamata 'a e Konifelenisi 'aki e Powhiri pea hoko ki ai 'a e Malanga fakanofu 'o e Palesiteni fo'ou, Faifekau Rex Nathan mo e Tokoni Palesiteni fo'ou, Jan Tasker. 'Oku fakahisitolia 'eni he ko e fuofua taimi 'eni ke faka-ta'u 2 'a e Palesiteni pea mo hono tokoni. Na'e fakahoko mo e Fakamalo 'a e Konifelenisi ki he kau faifekau kuo nau hoko ko e kau faifekau malolo. Na'e kau heni 'a e Faifekau Langi'ila Uasi hili 'ene ngaue ta'u e 42.

## Sapate

Ko e 'aho Sapate na'e kamata 'aki e laka, ko e fakamanatu 'o e laka tatau na'e fai 'i he ta'u 1913 'i he 'uluaki Konifelenisi 'a e Siasi Metotisi Nu'u Sila. Na'e tataki e laka 'e he kau ifi Taulanga U 'a e Siasi Wesley/Taranaki mei he Holo Fakakolo Uelingatoni ki he falelotu Wesley ; pea hoko atu ki he fakahoko 'e he fanau ako mei he 'apiako Wesley College ha lesone fakataataa 'e he fanau mei he 'enau ngaahi a'usia

takitaha ke tokoni ki he visone 'a e siasi lahi, **‘Let the Children Live’** 'i he kamata 'o e ngaue ki he kaha'u. *Ko e ho'ata Sapate na'e toe foki ai e konifelenisi ki he Wellington Anglican Cathedral ke fakahoko ai 'a e Malanga Hilifakinima 'oe kau faifekau Ian Boddy, Alofaifo Asiata, Alisa Lasi, Ian Falkner pea mo Mary Nicholas, pea mo Megan Alley ki he deacon.*

## Monite

Ne fakahoko ai he houa pongipongi 'a e vahevahe ki he fakataha Tauwi mo e Te Taha Maori pea 'I he houa efiaki leva ne tokanga ai ki he ngaahi komiti fakaikiiki.

Ko e me'a mahu'inga na'e fai 'a e tokanga ko e hoko pe fili ha taha 'oku 'ikai ko ha Faifekau ko e Sea toko taha pe 'I ha Sinoti pe Vahefonua. Na'e mahino 'a e 'ikai ke lototaha 'a e Tauwi ki he me'a ko eni pea na'e iku ai pe 'o 'ikai tali 'e he Konifelenisi Kakato kae toe 'ave ki he ngaahi Sinoti ke toe alea'i pea toki fakafoki mai he ta'u kaha'u. Toki hokohoko atu ki he ngaahi lipooti mei he ngaahi Komiti Fakaikiiki mo e mo e ngaahi Poate.

## TUSITE

Hoko atu ai pe 'a e ngaahi Lipooti: **Trinity College, Wesley College, lipooti 'a e Youth** [To'utupu] mo hono alea'I 'a e **Connexional Mission Priorities**, ne kau ki ai 'a e (i) Poloseki Matanikolo 'a Lotofale'ia, mo e (ii) Poloseki Langa falelotu, holo pea mo e ka paaka 'a Dominion, **Public Questions, Bio-ethics, Board of Administration mo e Faith & Order, PULELULU**

Ko e kaha'u 'o e siasi 'etau to'utupu, 'i he tataki lelei kuo fai he kau taki youth, na'a nau fakahoko ai ha drama ki he tokotaha to ngoue mo e tenga ke fakatupu. Fai ai mo e lotu hufia kotoa 'a e Konifelenisi ki he kaha'u. Toki faka'osi 'a e ngaahi lipooti; **Methodist Mission Aotearoa, mo e Law Revisions**

## Council of Elders.

Ko e toko fa kuo fili ki he Kosilio ko 'eni, Toko 2 meihe Te Taha Maori

pea 2 mei he Tauwi. Na'a nau lea tu'o tolu mai ki he konifelenisi pea mo fakamahino honau fatongia ko e siofi mo tokangaekina 'a e anga 'o e ngaahi talanoa lolotonga 'a e konifelenisi. 'I he fuofua lea 'a e komiti na'a nau fakamahino ai e too nounou 'a e Konifelenisi he talanoa ki he Lay Superintendency 'a e meimei ta'etokanga ki he me'a ni mo hono 'omi ki he Konifelenisi Kakato te'eki maau lelei hono talanoa'i.

**Stationing - Ko e fehikitaki 'eni 'a e kau Faifekau Tonga 'i he Vahefonua Tonga O Aotearoa:**

Kolisi Trinity – Rev Dr Nasili Vaka'uta

7520 Otara mo Papakua – Vaikoloa Kilikiti

7630 Papatoetoe Tongan Parish – Parish Superintendent: Setaita Kinahoi Veikune

7750 Gisborne Tongan Parish – Simote Taunga

7900 Christchurch Tongan Parish – Kepu Moa

7800 Wesley Wellington Tongan Parish – Viliami Finau

7810 Petone Tongan VTOA Parish – Lay Ministry (Superintendent: Setaita Kinahoi Veikune)

7760 Palmerston North Tongan Parish – *Ke toki fakamahino*

7510 Auckland-Manukau Tongan – Faifekau Pule: Setaita Kinahoi Veikune

- Faifekau 'Ahi'ah – Kalolo Fihaki
- Ponsonby/Dominion/Ellerslie – Setaita K Veikune
- Northcote – Tevita Finau (Faifekau 'Ahi'ahi)

- Henderson – 'Alipate 'Uhila
- New Lynn – Moses Manukia
- Onehunga – Molia Tu'itupou
- Epsom – Nehilofi 'E-Moala 'Aholelei (Faifekau 'Ahi'ahi)

- Pukekohe/Waiuku – Sunia Ha'unga (Faifekau 'Ahi'ahi)
- Panmure – Makeleta Lute Pole Tu'uhoko (Faifekau 'Ahi'ahi)
- Glen Innes – Sione Lea'aetoe (Faifekau 'Ahi'ahi)
- Mangere – Goll Fan Manukia/Moi

Kaufononga (Lay Pastor)

- Manurewa – *Ke toki fakamahino*
- Otahuhu – *Ke toki fakamahino*
- Papatoetoe – Holakitu'akolo Paea/Moi Kaufononga (Lay Pastor)

- Lotu Hufia – Mele Foeata Tu'ipulotu (Faifekau 'Ahi'ahi)
- Tawa Union Parish – Hiueni Nuku
- Oamaru – 'Inoke Siulangapo

**Kau Faifekau Malolo:**

Taniela Moala, Lisiata Manu'atu, Samiuela Taufu, Langi'ila Uasi

**Ako Fakafaifekau (kei hoko atu 'ene ako)**

Finau Halaleva – Faifekau Akoako (ta'u2)

**Fakamafai ke fai Sakalameniti**

Kau fakamafai ke nau fakahoko 'a e Sakalameniti 'ihe 2013:

**Auckland/Manukau**

Moi Kaufononga

'Uha'one Metuisela

Mafua Lolohea

Mele Foeata Tu'ipulotu (Probationer)

Makeleta Lute Tu'uhoko (Probationer)

Sione Lea'aetoe (Probationer)

Sunia Ha'unga (Probationer)

Nehilofi 'E-Moala 'Aholelei (Probationer)

Tevita Finau (Probationer)

Kalolo Fihaki (Probationer)

**Mt Maunganui Tongan**

Siale Fotu

**St Paul's Tongan Hamilton**

Sekope Moli

**St John's Tongan Hamilton**

Sione Molitika Napier Tongan

Fatongia 'Ofa

**Levin Tongan**

Siela Fakavale Nau

**Palmerston North**

Saia Fia

**Upper Hutt Tongan**

Sione Na'a Sina

**Blenheim Tongan**

Piutau Moli

**Dunedin Tongan**

Palanite Taungapeau

Na'e tapuaki'i 'ehe Palesiteni 'aki 'ene fai e lotu ki he ngaahi hinga kuo ha he pepa fehikitaki mo e ngaahi ngaue kuo ui kinautolu kiai.



Ko e kau Fakaafonga Youth na'e kau ki he Konifelenisi.



Ko e Kau Ifi Taulanga U.