

TOUCHSTONE

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

Occupations new wave of protest against inequality

When Wesley scholar and Touchstone columnist Rev Dr Jim Stuart spent some time in Christchurch Hospital last month, his room overlooked the corner of Hagley Park where 'Occupy Christchurch' has set up a tent encampment.

Occupy Christchurch is one of hundreds of occupations that have sprung up in cities around the world inspired by the Occupy Wall Street movement. Occupy Wall Street is an on-going series of demonstrations against social and economic inequality and the greed and excessive political power of corporations.

A high-profile slogan of the Occupy movements is 'We are the 99 percent' referring to the huge differences in wealth between the richest one percent and the rest of the citizens in many countries.

"I am impressed with the occupiers," Jim says. "They are part of a global movement of people who are tired of the disparities in wealth in societies like the United States and New Zealand and are asking that some of that wealth be shared.

"This is a gospel issue as well as a justice issue. It is about sharing the wealth of the world with one another. I think if John Wesley was here he would be joining them or bringing them food and supporting them."

In its on-line postings, Occupy Christchurch says it stands for a democratic society of freedom, equality, and justice.

"Our nation faces many issues. One in five children currently lives in poverty. Our government undermines democracy by passing legislation under urgency to fast track public consultation. Our country is open to overseas companies eager to plunder our natural resources and scoop up most of the profits. Our gap between rich and poor continues to widen.

"The world economy is in a state of collapse and yet the wealthy elite still profit whilst passing the strain down to us. The richest one percent of the world controls 40 percent of its wealth, whilst people still die every day from lack of basic needs. Corporatism is exhausting the supply of our planet's resources and stealing the prospects of our future generations," they write.

The Occupy movement says it is inclusive of all people, irrespective of race, gender, sexuality, religion or political orientation. It encourages people of different views to join them or join in discussions

One Christchurch occupier says the group set up its camp on October 15th following a peaceful march down Riccarton Road. It began with a dozen



Occupiers want to see a smaller gap between rich and poor and the political influence of corporations cut.

tents and a week later the number had grown to more than 30. On Labour Day Occupy Christchurch held a walk around the cordon isolating the quake damaged CBD and then held a rally in front of Christchurch Art Gallery.

The Occupy movement has developed a type of consensus decision making that uses raised or lowered hands in much the same way Methodist Conference uses blue and orange cards.

The Occupy Christchurch group has established a number of working groups to carry out its aims. These include a logistics

group, a media working group to communicate its message to the public and a creative working group whose task is to help make the occupation fun and active.

Each of the working groups reports to a nightly general assembly where decisions are made for the full occupation.

There are now occupations in Dunedin, Wellington and Auckland as well as Sydney, Melbourne and Brisbane. Occupiers in Melbourne and Sydney have persisted despite being moved out of some public spaces by police.

CHURCH LEADERS' VISION FOR FAIR SOCIETY

Last month an ecumenical group of church leaders met with Deputy Prime Minister Bill English to share their views on the state of New Zealand society.

In advance of that meeting the leaders' support staff and members of the NZ Council of Christian Social Services prepared an agreed statement of principles that served as a basis for their presentation to Deputy PM.

The statement calls for fairness for all people in New Zealand in regards to housing, employment, and taxation, as well as development in harmony with creation.

The church leaders offer their statement as one people can consider as they approach the general election.

It is entitled 'The love of God is revealed in responsibility for others'. It has six points.

1) Basis of Church action

The Christian Church grew out of God's activity throughout history, realised in the coming of Jesus Christ. We celebrate the life, death and resurrection of Jesus. We also celebrate seeing new life growing out of situations of marginalisation, brokenness, and death.

We seek the kind of world Jesus Christ announced and which he leads us towards. He announced justice and a world where people respond to the needs of their neighbours and the stranger, and where resources are shared.

2) Example of Christ:

Jesus carried out his ministry when many were sick and sought healing, when people were losing their land and property through debt, and labourers were dependent on precarious daily employment. Jesus brought healing and hope. He denounced those who kept people oppressed and set examples of compassion.

3) On-going role of the Church:

The Churches seek to continue the work of Jesus Christ. This is a responsibility to which Jesus invited us and which we take up willingly. Responsibilities arise out of a sense that we are members of a single human family. Those in need are not burdens to be borne grudgingly but brothers and sisters to be welcomed and accompanied.

4) Role of the state:

While Christians are called to be responsive to social needs and to environmental guardianship, the Churches also see government as vital. The state has a responsibility for all its citizens and can coordinate action and direct resources beyond the range of individuals and small groups.

The state's responsibility is to share of society's wealth and resources fairly. This includes: adequate income for everyone, fair taxation policies, and access to good health care and affordable housing. These are part of the common heritage of humanity.

Social welfare is a vital part of this because it involves the most vulnerable where Christ is especially to be found.

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Food for thought in Communion review

Rev Tony Stroobant says the Faith and Order Committee has taken to heart the old saying that God gave us two ears and one mouth so that we might listen twice as much as we speak.

Tasked by Conference 2010 to prepare a revision of the 1992 Order of Service for Holy Communion, with alternatives, the Methodist Faith and Order Committee Liturgy Commission began its work with a listening workshop.

The Commission wanted to know what the different parts of the Church are saying about the place of Holy Communion in their worship life, now and in the future.

"This year marks the 20th anniversary of the current order of service of Holy Communion. In response to last year's resolution, Faith and Order established a Liturgy Commission and hopes to have a new liturgy (or, more likely, liturgies) ready for Conference 2012 to consider."

Tony says even as it first met, the Commission was well aware that, while many congregations regularly use most, or all, of the 1992 Liturgy, some have never used it.

"Holy Communion, our remembrance of the Last Supper and looking forward to all humanity around a common table, is arguably the one great act of worship unifying the church. A common liturgy is a way of putting that communion into words."

So why have some

congregations chosen seldom, or never, to use the Church's 1992 liturgy? The Commission decided to begin its revising work by listening to what the Church had to say.

The Commission sent an invitation out to all the parts of the church to attend a workshop, at St Marys Co-Operating Parish, Glen Innes, Auckland, on October 1.

It was more than just a 'talkfest'. Each participating group set up a communion table in its own way. Then they spoke about what was special for them, and answered questions from workshop participants.

"Over the course of the day, the Commission had a lot to listen to and to try to understand. One common theme that came through was that many congregations like to be able to do their own thing. This reflects the diversity of the Church and people's wish to root worship in the local context.

"Yet there is an equally strong desire to understand and honour the Church's tradition. There was a strong call for the Commission to produce, in addition to any new complete liturgies, a template or framework for Holy Communion into which parishes can insert a variety of resources according to local need."

Tony says the workshop concluded with a shared meal. The Commission continues its work, and is happy to keep on listening.

Send submissions c/o the Commission secretary, tonystroobant@orcon.net.nz.



Anne Kay looks out over Lyttelton Harbour during a contemplative morning at the Evangelical Network retreat.

Evangelicals retreat, regroup, renew

Refreshment of head and heart was the aim of a five day retreat the Methodist Church's Evangelical Network held last month.

The retreat was held in the idyllic setting of Living Springs at the head of Lyttelton Harbour.

Evangelical Network superintendent Rev Alan Webster says because of earthquakes, proximity to Conference, and the overwhelmed feeling we all get as the end of the year rushes at us, numbers were down from those who had initially shown interest.

"Still 22 people managed to find their way from all corners of New Zealand to attend.

"We structured the week around personal refreshment, led by Stephen Head, which were held in and around a period of reflection and silence in the

mornings. In the afternoons and evenings we had presentations from members and associates."

Alan says questions of the identity and distinctiveness of Evangelicals came up for vigorous discussion.

"How the church's mission fits in with new models of church, with the expectations of the Pacific Island community and youth, and the degree to which personal holiness affects ministry also proved hugely valuable and interesting topics for us to wrestle with. We all came away with a renewed sense of commitment to the wider vision of our Church and each other."

Alan offers his thanks for the PAC Fund for the generous grant that made the retreat possible.

Review urged as funding cut hits youth ministry

Methodist Mission Resourcing has announced that it has disestablished the position of Taiwi youth ministries facilitator because of a lack of funds. Mission Resourcing will now consult with the Church to determine what the priorities and focus for youth ministry should be how they can be funded.

National youth facilitator Te Rito Peyroux will finish her employment on December 2nd. The Church has expressed its gratitude for the work she has done for youth ministries over the past seven years, and will do so formally at Conference.

Te Rito is concerned that the Church carry out its review of youth ministry in a way that considers the aspirations of Methodist young people and makes use of the relationships and knowledge she and her team have built up.

Methodist general secretary Rev David Bush says it was necessary to end the youth facilitator position because the Robert Gibson Trust, which has provided 50 percent

of the funds that support it, has told the Church that it will be redirecting that money next year.

"This is a funding and not a performance issue. A large percentage of the funds for the position are no longer available, and the Connexional budget that supports Mission Resourcing has already been cut by 10 percent so no other funds are immediately available."

The part time children's ministries convenor, who is also employed by Mission Resourcing, is not affected by this decision because it is funded by three-year grant from the Prince Albert College Trust.

Mission Resourcing director Rev Nigel Hanscamp says he will be taking a resolution to Conference to carry out a substantial review of youth ministry.

"It has been a difficult three months as we have examined and worked through the funding and employment of the youth ministries facilitator," Nigel says.

"We have a strong commitment to ministry with young people, and urge the Church to join us in this review to determine the directions that the church wants for youth ministries and how it will provide long term and sustainable funding for them.

"We do not want to pre-judge the outcome of the review. Ideally we would consult with youth leaders, congregations, parishes, synods, and other sections of the church in the first part of next year so that we can bring a report to Conference 2012."

Te Rito says she would have preferred to see a more wide ranging examination of youth ministry.

She is concerned that no members of the Taiwi Youth Ministry Reference and Resource Group that works with her to support youth ministry around the country have been consulted.

"Many dedicated people have put in a lot of time and energy on a voluntary basis to the various initiatives of Taiwi Youth Ministry yet there has been no formal communication with them. It would be a shame if their experience and institutional knowledge is lost in this process.

"Taiwi Youth Ministry's biggest asset lies in the trust and working relationships that it has built up over the years both within the Methodist Church and ecumenically. It does not seem that this has been considered in the review of youth ministry thus far.

"I would hope that youth ministry is a priority for the Church. If it is, then supplementary funding as well as an evaluation of possible alternative funding sources should be in place so that the work of the office can continue."

Te Rito says she hopes the management and governance for any future youth ministry office is clear.

Uniting Church in Australia Synod of Western Australia Minister of the Word

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The vacancy is open until filled and applications will be considered from 14 November 2011

See more at: www.wa.uca.org.au/victoriapark/about/

For a full profile and enquiries contact:

Rev Dr Ian Tozer,
Joint Associate General
Secretary (Pastoral)
Uniting Church in Western Australia

Email: ian.tozer@wa.uca.org.au
Phone: 08 9260 9800
Mail: GPO Box M952, Perth WA 6843



Parish Vacancies

Methodist Church of NZ



DUNEDIN

Dunedin Methodist Parish is seeking an ordained minister (1/4 time) to become part of the ministry leadership team in this energetic and forward looking parish.

The parish is looking for someone who is passionate about preaching and pastoral care in a team ministry, and is able to assist in the growth of lay ministry.

The successful applicant would work under Methodist oversight alongside the full time parish superintendent.

A profile of the parish is available on request.

APPLICATIONS CLOSE 22 NOVEMBER 2011

Inquiries should be directed to:
Rev Nigel Hanscamp, Director Mission Resourcing
Methodist Church of New Zealand
nigel@missionresourcing.org.nz • ph 09 525 4179 or 021 570 385

ELECTIONS 2011

What are the issues?

In the lead up to the general elections, Touchstone has done its own informal survey. We asked a cross section of church leaders around the country what they see as the key issues facing the country.

Betsan Martin, co-ordinator, Methodist Public Questions

Some of the principles to guide thinking start with fairness and social inclusion and the ability to participate. Any policy to reduce inequality is important because it takes into account the whole spectrum of society.

If you cut taxes for the wealthy there's not the pool of funds to provide low income support.

Always important are The Treaty of Waitangi's covenant principles of social equality for Maori, and rangatiratanga or tribal self governance. Whanau ora is an important initiative for social policy because it's Maori led.

There's a national over representation of Maori among unemployed and poor, and that's the flesh on the issues of inequality. It gets down to the different policies of the different parties.

Many see the National coalition with Maori as a huge recognition of a governance treaty relationship, so that could be affirmed. We haven't seen Labour making any commitment in that direction but we don't know what lies ahead.

Pasifika communities have issues too.

As part of the Methodist Church's mission of care for the integrity of creation, we want policies which enhance nature's eco systems and take account of intergenerational responsibilities.

When it comes to the referendum on MMP, a wider representation across points of view is richer and more sustainable. That approach needs more collaboration, which is more beneficial and enables less dominant voices to have a say in government.

Rev Desmond Cooper, Methodist Church president

The assets sales that the National Party

has said it will implement are a bigger issue than many people think. John Key has said shares in the assets will be sold to Kiwi mums and dads but many New Zealanders won't or can't afford to buy shares.

Ultimately the shares will go to the highest bidder and that is likely to mean they will go off-shore. Our railways suffered when this happened and it would be very bad if it happened to our water, electricity or other resources.

We are likely to end up as a weak subsidiary of Australia. All our banks and supermarkets are already owned by off-shore companies and there is not a lot of wisdom in selling other assets.

A consequence would be more pressure to increase revenues by allowing off-shore drilling or mining on conservation land. We might have to allow this in order to maintain our international credit rating.

Other important issues we should be thinking about are the role of government in preventing child poverty and protecting the most vulnerable people in our society. We are world beaters in child abuse and teen suicides and that is nothing to be proud of.

Mary Stanton, president, NZ Lay Preacher Association

NZ needs to refocus from the rugby and the euphoria of recent months and think about the major issues - the earthquakes, Pike River, the oil spill - that cause us to live in a very reactive time.

We need to focus on the issues in our society at the moment - the rising cost of living, and the spinoffs it has into poverty and health. I think the media has some responsibility for this reactive attitude.

People aren't coping with food prices, and all the fuss about GST is masking the real issues of health and education. We're going from one crisis point to the next, and it's easy to slip into a reactive mode rather than proactive action towards a better government and society. The election has been hijacked by the sensational stuff, and as Christians we need to look at the

structure that underpins our society and heed the gospel message to take care of each other.

In regards to MMP, it is no good going back to the past. The referendum is going to happen but there hasn't been enough clarification of the different options we're voting on. With the focus on rugby, it has slipped under the radar.

Rev Rex Nathan, Te Taha Maori

In Northland where I live unemployment and a lack of jobs is a big issue. It is a long-standing problem. Forestry is one of the big sources of employment but the number of people employed there goes up and down. Related to this is the high cost of living household face and how expensive things are.

At a national level, National is embarking on a proposal to sell assets. I look back on other asset sales and see how things have been sold and then bought back by the government and now they are talking about selling them again. This is related to the overseas sale of New Zealand farmland.

Education is a particular issue that affects Maori. We need to lift the standards of our students. Labour MP Kelvin Davis implemented some good programmes when he was an assistant principal in Kaitiaki. They involved the whole family and were very successful. Government should look at implementing them.

I certainly don't want to return to the First Past the Post voting system. I am not sure if MMP is the best proportional representation system so I will have a look at the others.

Paula Taumoepeau, financial secretary, Vahefonua Tonga

The election is a very topical issue with our Tongan community. Eighty percent of Tongans in NZ are on average or below average wages and they are barely surviving.

When the government cuts benefit supplements they are badly affected. And when the government withholds funds to pre schools, some families can't pay the

extra \$20 a week.

The other issue is how we maintain our identity as Tongans here. The current government withdrew the subsidy to the Ministry of Education for the translation of resource material into Pacific languages. This affects our homework centres and early childhood education because the material we need to teach Tongan simply isn't being translated any more.

Most Tongans belong to some church and that's how we mobilise ourselves, through the church. When non-church politicians come here to talk to us it doesn't really wash. New Zealand is the most secular country in the world, and we do things because of human rights, nothing to do with theology.

Ninety percent of Tongans support MMP because it seems like everyone is having a say in government. It's an attractive concept that there's more than one party running the government. For me the pitfall is that voters are being manipulated by the party so they can get their cronies into parliament. In the last election national didn't contest Epsom, they wanted Act to win.

I'll vote MMP because anything's better than first past the post.

Doreen Lennox, children's ministry, Waikato-Waiariki District

Youth unemployment is a big issue in Waikato. It is a real worry as is the growing gap between the rich and those who have very little. It creates the problems of child poverty that we are seeing.

Part of the problem is that past governments have done away with the apprenticeship training programmes. Years ago, kids who didn't want to stay in school past the age of 15 or 16 could learn a trade. Without the training programmes they just drop out and many get into drugs.

I am also concerned about the social problems created by the deregulation of the banks. I lost some money to Bridgecorp and I know of people who have lost everything to Bridgecorp and Hannover Finance.

NZ church leaders condemn priest's murder in Philippines

Past, present and incoming Methodist presidents were among the New Zealand and Australian church leaders who signed a statement of solidarity that condemns the murder of Italian missionary Fr Fausto Tentorio in the Philippines last month.

Their statement calls for a fast, full and fair investigation of the crime.

Fausto was shot dead on 17th October in Arakan Valley. According to his co-workers, his killing could have been related to his staunch opposition to large-scale mining in the province.

He was gunned down a week after Philippine president Benigno Aquino approved a military proposal to allow mining firms to organise and fund militias to beef up their security.

The church leaders' statement also decries the murders of anti-mining indigenous community leaders and church workers. They include Rabenio Sungit, indigenous leader of the Pelaw'an tribe and active lay leader in the United Church of Christ in the Philippines (UCCP) who was gunned down on 5th September.

"We therefore support the Filipino people's appeals for President Aquino to:

"1. Dismantle the militias that have threatened the life of Fr Tenorio since 2003 and claimed lives of several anti-mining indigenous peoples and human rights advocates since the

Marcos dictatorship.

"2. Scrap the Mining Act of 1995 and immediately cancel mining permits for big foreign mining firms that have been encroaching on indigenous people's ancestral domain, destroying the environment and livelihood sources, displacing hundreds of families and disregarding their basic human rights."

The statement says in his 30 years of mission among indigenous people, poor peasants and other disadvantaged sectors in Mindanao, Fausto lived out true Christian discipleship. He witnessed injustice, poverty and rampant government neglect.

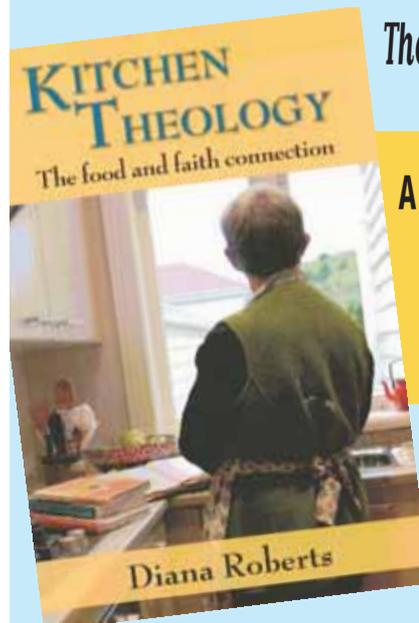
He joined the local people in their efforts to defend ancestral domain while setting up day care centres, and literacy and health programmes for the poor.

"We fervently pray for courage and blessings for our sisters and brothers in the Philippine churches who commit to carry on Fr. Tentorio's advocacy against destructive mining and his various ministries for the poor despite the threats of persecution."

Methodist presidents Revs Desmond Cooper, Brian Turner and John Roberts signed the statement. Others who signed were Catholics bishops Rev Peter J Cullinane (Palmerston North) and Rev Patrick Dunn (Auckland), Rev Stuart Vogel from the Asian Ministries Committee of

Kitchen Theology

The Food and Faith Connection



A collection of columns originally published in Touchstone, newspaper of the Methodist Church of NZ.

Cost: \$20.00 plus \$4.50 postage.
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Available from: Diana Roberts,
22a Penney Avenue, Mt Roskill, Auckland 1041.

Asset sales lamb to the slaughter

To the editor,
TV ads often carry unintended messages. That ASB one with the young boy and his pet lamb is a classic. To start he sends his full grown pet lamb off to the 'works'. But on second thoughts, rescues it from the truck and then sells the wool clip instead. And we can imagine that he keeps on selling wool clips.

Now that is a good keen metaphor for the state asset sales in the 1980s and what is now proposed as an option for the next term of a National-led

government. We would be selling the few state assets that are left, to pay for our growth lifestyle now.

What we risk is that the future 'wool clip' will surely go to the overseas shareholders. The weasel words 'mixed-ownership' 'Kiwi mums and dads' etc are pure window dressing and spin. Selling our state assets would be a further one off fire sale, and once gone...

Let's remember that pet lamb and the young aspiring entrepreneur come November 26th.

Michael Dymond, Snells Beach

God is in the doing

To the editor.

Interesting how discussion around the nature of God gets people motivated to express their opinions. Me included.

It does seem that our use and understanding of the words we use has a big part to play in the way arguments unfold. For example, if we use the word 'being' in our description of God, it could be understood by some as 'a being' and as such can have a gender implied and perhaps a place of residence - God, as it were, created in our likeness.

Whatever attempts we make at description, these will be open to argument, often heated and a long way from godliness. Self righteousness often seems

to prevail in such arguments.

Perhaps in the end, what is most important is the way that our awareness of God affects the way we live. Surely this gives more meaning to our God than what we say about what we believe.

Perhaps if we look at the lives of those with whom we disagree on theological grounds, we will have cause to widen our own perspectives. We could include the richness of God's expression in other faith traditions if only we could free ourselves of the constraints of self righteousness.

Perhaps God is expressed in being and doing.

Brian Kendrick, Nelson

Ethical investment questions

To the editor

Brian Turner's assertion in his letter to the editor in the September issue of Touchstone is deeply disturbing that despite repeated resolutions and advocacy for ethical investment by our Church over many years, the Methodist Trust Association continues to invest in Rio Tinto, Rakon NZ and Pike River Coal.

Perhaps others like me who have been away from the Conference scene have naively believed that our Church would not opine to the wider community about the ethics of investing but then pursue the dirty buck for a better return for ourselves.

Brian's allegation should not be left hanging in midair without a response.

Will the General Secretary use the columns of Touchstone to clarify 1) Is Brian Turner correct in his letter? 2) If so, why has the MTA continued to invest in businesses that profit from the growth of the armaments industry, and from the abuse of human rights in low-wage third world economies?

Ken Russell, Dunedin

Response: The Methodist Trust Association welcomes Rev Brian Turner's support for the new Green Fund and looks forward to further Church groups joining with Methodist Mission and Ecumenical in transferring some of their funds into the Green Fund.

Brian's and Rev Ken Russell's letters suggest that there have been resolutions of Conference

requiring the Church to divest its investments in Rio Tinto, Rakon and Pike River.

This is not correct. On the occasions that these matters have been discussed at Conference over the past several years there has been no such direction. Indeed the question of investment in Rakon and Pike have been the impetus for lengthy discussion on the balancing of good and bad factors in many decisions we all have to make.

Rakon produces crystals and chips used in GPS applications in a wide range of instruments including emergency locator beacons and similar life saving devices. Pike River was (now tragically) an investment to stimulate employment on the West Coast and to provide a low emission ash coal for use in the steel industry.

Rio Tinto is an investment under careful review. While it remains in many investment portfolios that promote themselves as socially responsible, it has recently been divested from the Norwegian State Pension Fund. The Board of the Methodist Trust Association will reconsider it when it next meets in December 2011.

Within the practicalities of what can be known, the Methodist Trust Association does consider its investments meet the Church's requirements for Socially Responsible Investment based upon the responses to the issues by Conference over the past few years.

*Greg Wright, Executive Officer
Methodist Trust Association*

Boys Brigade tent big enough for all

To the editor,

John Mitchell is to be congratulated for the excellent work that he is doing with the 4th Westland Independent Boys' Brigade Company. He is clearly a very talented and committed youth leader.

It is unfortunate, however, that by being independent of Boys' Brigade New Zealand, his boys do not enjoy the fellowship that is to be found within the national movement. Conversely, other Companies miss out on the encouragement and inspiration that such a gifted leader could provide.

To remain relevant all organisations must do some soul searching, and through 2000 years the Christian church has done this many times. As part of the church, Boys' Brigade is no exception.

Many of us find change uncomfortable and do not like it to be imposed on us. Boys' Brigade New Zealand has not imposed change on the movement, it has allowed Companies to adapt (or not) as suits their own situation and leadership. If a Company wishes to retain a traditional programme and uniform, that is fine. A more relaxed format is also acceptable or, if a church wishes to drop the military

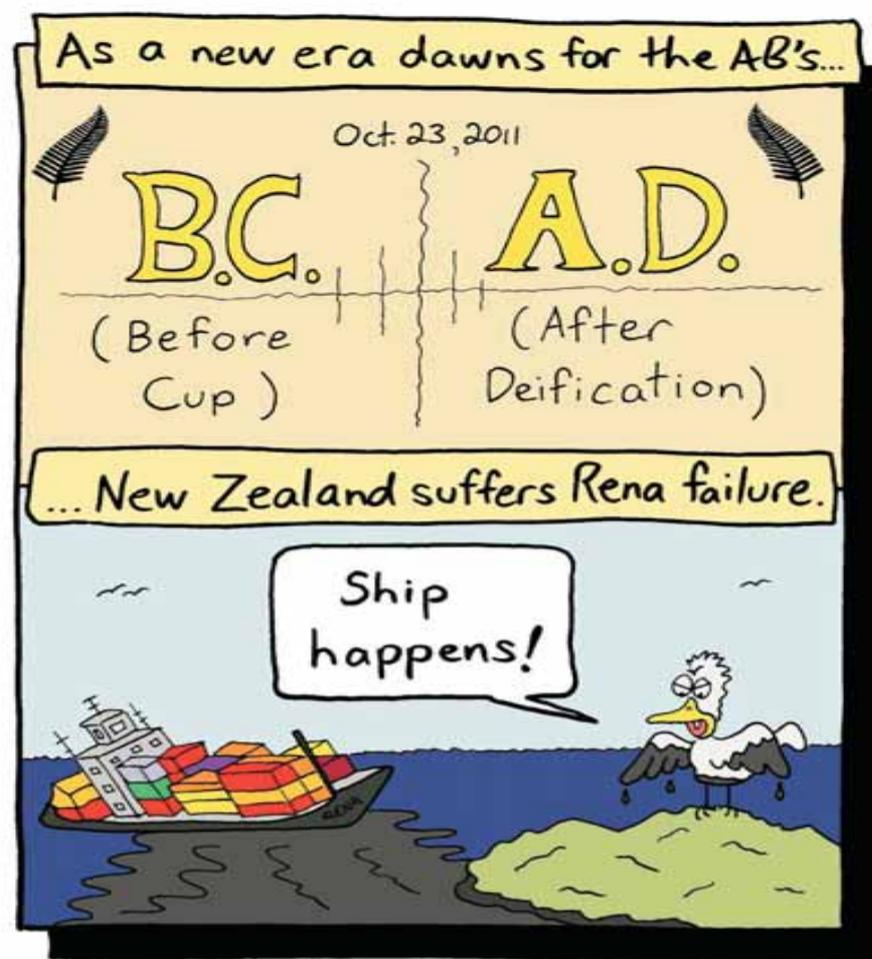
nomenclature, it can adopt the new ICONZ programme.

The object of the Boys' Brigade remains the same - the advancement of Christ's kingdom among boys and the promotion of habits of obedience, reverence, discipline and self respect and all that tends towards a true Christian manliness. How that is worked out in individual Companies or ICONZ units is up to the leaders and sponsoring church.

I am not sure what John means by political correctness. We have to operate in today's world with health and safety regulations, police checks for leaders and even women in leadership roles! But there is still plenty of opportunity for boys to be boys.

The 1st Waitakere Boys' Brigade Company wishes you and your boys well, John. Long may you continue to advance Christ's kingdom among the Hokitika young men. Please remember that you are still part of the Boys' Brigade family, not just in New Zealand but throughout the world.

*Doreen Sunman,
Captain, 1st Waitakere Boys' Brigade*



FROM THE BACKYARD

We are all connected

Gillian Watkin

We had a celebration at our place. The family was all together in one place for the first time in quite a while.

After three years of living in this place we were having a party, offering hospitality to family and friends. Ages ranged from two to 80.

The garden had been weeded and planted, and looked great. The children had hung flags and Chinese lanterns and balloons. The day dawned cloudless and the lunch was set outside. The food kept coming, the conversation ranged far and wide. Suddenly out of that cloudless sky the rain dumped down.

Everyone bolted in an ordered way. It was amazing to see how people, furniture and food was rushed into a much smaller space as the less agile were helped along by the strong. Everything was rearranged, and different groups of people were talking with different people in different spaces.

The wreck of the Rena was a hot topic of conversation. Yet another tragedy in our land. Earthquakes and floods and sudden rain are accepted as inevitable but this seems to be criminal negligence, man's carelessness destroying not only the wildlife, the landscape the kaimoana but the economy, the livelihoods, the safety and the peace of mind of many communities.

Somehow we come to terms with natural disasters but never with carelessness.

How would we manage if our own places were threatened? Who is minding our shores?

It may seem a long point to compare our simple act of hospitality with this tragedy but I got to thinking

about how the early religious leaders all would use simple domestic stories to illustrate big truths. The stories of Jesus are the recorded parables.

Poet Rainer Maria Rilke invites us to love the questions. Jesus told the story of the need for preparation and commitment. We need to turn up to life with the right clothes. No use going to an oil spillage in an evening gown, and most importantly we are called to commit to being involved (Matt 22:1-14).

Our own lives and times of celebration and hospitality provide a platform. Like those salvage experts built on the sides of the Rena, we build platforms of life experience to hold us through times of difficulty.

I cannot imagine how it is to be so daring and able to climb onto damaged ships, or to be winched out of helicopters. I know that those who do have a sense of a higher calling to rescue people and prevent further disaster, and usually they love what they do.

And I do know how to 'turn up' for the life I have, waking to the possibilities and connections that each new day will bring.

In his excellent book, A Conservationist Manifesto Scott Russell Sanders writes "Good citizenship begins with the right conduct of one's own life and one's household, then stretches to embrace one's community and the surrounding watershed. Only by taking on responsibility for your own place can you become a good citizen in a place, a state, a nation or the planet."

We are all connected, all events are connected. Remember this as you turn up and cast your vote this election day.



A reflection by President Desmond Cooper and Vice President Sue Spindler

We are family

The sense of being part of a large extended family is one of the much appreciated aspects of being Methodist.

John Wesley coined the word 'Connexion' to describe this special family connectedness. This is why connexionalism is not an optional extra for us Methodists.

As far as Wesley was concerned, it was a serious commitment to a Biblical principle. In short Wesley saw connexionalism as the bonding together of people by the Holy Spirit.

This Holy bonding is a bonding of mutual respect and pastoral care for each other. How can we possibly proclaim the love of God with integrity, the Good News of the Gospel, if we do not love and care for each other?

John Wesley sought conversation and consensus among Methodists. There is nothing worse, he believed than Methodists being divided among themselves, especially for the wrong reasons. No matter how difficult that might be it is still our calling as Methodists. Connexionalism is then the hallmark of Methodism.

This sense of connectedness makes a difference to how the Methodist Church as a whole is structured. At its heart is an

understanding of the Christian community as the 'body of Christ'. Just as a human body contains different limbs and organs that depend on each other, so we should be close and caring enough to feel each other's pain and delight.

We, as individuals and as congregations, should put the good of the whole body before our own needs. We should make sure that everyone's views are heard and taken seriously, especially where there is disagreement.

Threatening to leave the church if one doesn't get one's own way is not a very Methodist thing to do. John Wesley underscored this point when he said, 'Do not allow yourself one thought of separating from your brothers and sisters, whether their opinions agree with yours or not.'

Living with differences and diversity is not easy, but it is part of what being a Methodist in Connexion is all about.

The promise of mutual support is the strength of Methodism. If one part of the Connexion is struggling, another part should offer support.

We have seen this after the Pike River Mine disaster and the Christchurch earthquake as offers of help and support

flooded in. The President's Earthquake Fund built up very quickly, enabling significant support to be given to parishes and people most affected by the earthquakes.

It was hoped that the Connexional Mission Priorities would have received a similar level of support but the reality has been otherwise. It is sad that it has taken something like a devastating natural disaster to bring Connexionalism alive.

In theory, if a new mission initiative needs a building to work from, and if there are parishes or church boards with surplus properties, or investments from the sale of surplus properties, then the Connexional nature of our church would imply that such properties or investments be released to support the new initiative.

In reality our parishes and church boards are very attached to what they regard as 'their' properties or funds, and are not easily persuaded to part with them.

During our term as the Presidential Team, our experience of some of the diversity that exists in our Methodist Connexion has highlighted just how separate we seem to be. The only time that all the various groupings come together is at Conference, and to a lesser

extent at some Synods.

The rest of the time we seem to be in our separate silos. This is rather sad. While it is important for each ethnic and theological grouping to sustain its own life and to struggle with what it means for them to be Methodist in this land, it is also important that we gather, share and worship together so that we can learn from each other and build a stronger Connexion.

One of the recommendations of the Governance and Management Task Group that gained almost universal support in principle was the regional grouping that would bring all ethnic groups together.

There are encouraging moves in some areas to do this. We believe this principle is something that we cannot lose sight of and we hope it will be picked up more widely in the future.

This is our final contribution to Touchstone as a Presidential Team. We have enjoyed the challenge of finding something worthwhile to contribute each month, and we hope that our contributions have stimulated thinking and conversations. It has been a real privilege for us to serve the Connexion as president and vice president, and we thank you for giving us this opportunity.

New beginnings require new thinking

By Rev Andrew Doubleday

The church in Christchurch faces crucial choices relating to its future. Realistically, we are only the first cab off the rank and the rest of the country will inevitably follow.

The 'v' word (viability) has become central to the discussion. It is used discretely, as congregations considered non-viable inevitably feel considerable threat. For some, the way we need to respond to the 'v' word is by considering 'new' models of ministry that will likely involve amalgamating congregations and/or providing ministry through hubs or circuits.

Maybe. Any remodelling that only changes the mechanics of how ministry is provided and amalgamates small aging congregations to make them into 'viable' units is simply to put off the inevitable.

A new model of ministry provision in itself is not enough. It is simply rearranging the deck chairs. Although it may have the appearance of vitality and success, without a commitment to more fundamental change it is doomed to being short-lived.

The Natural Church Development (NCD) approach can help us here. NCD is concerned with church health. Extensive worldwide research has demonstrated that there are eight quality characteristics that promote church health.

These are:

1. Empowering Leadership - Are our leaders focussed on equipping believers for ministry?

2. Gift-Based Ministry - Are tasks distributed according to the criterion of gifting?

3. Passionate Spirituality - Is the spiritual life of our church members characterised by passion?

4. Effective Structures - Do the structures of our church contribute to growth?

5. Inspiring Worship Services - Are our worship services an inspiring experience for our members?

6. Holistic Small Groups - Do our small groups address the life issues of their members?

7. Need Oriented Evangelism - Are the evangelistic activities related to the needs of those we are trying to win?

8. Loving Relationships - Are the relationships of our members characterised by love?

NCD is a tool being used around the world by congregations of all theological persuasions. Where followed through, it is found effective in returning congregations from debilitating dysfunction to health.

As a church, particularly the white Pakeha part, we are clearly in serious trouble, and we seem to have no strategy for turning things around.

I'm not suggesting that NCD is the only option. I am suggesting that we need to be looking at what it is we are doing or not doing that has much of the Pakeha church in free-fall. Unless we ask the right questions and are willing to change what and how we do things our future looks bleak indeed.

Let the world transform the Church

By Rev Anne Stephenson

During my career I was the director of Waikato Industrial Chaplaincy. In this role I witnessed a huge shift in industry. Little desks with piles of paper were swept clear, along with staff, as a computer-dependent industry came into being.

Alongside this great shift was a change in work philosophy. There were great work reform conferences, in which management and workers took part as equals. Systems and processes were put place that were respectful to all. Some saw it as a flattening of the management structure but the changes were deeper than that.

This new work era, now taken for granted, has systems of feedback. These come from the receivers of service and from one's peers. Haven't we all been asked for customer feedback?

There is goal setting by groups and individuals and then a work performance review to see how the goal setting is going. This is done not so much as a tool for punishment, as to encourage and possibly further educate, so that people's skill fits the needs of the job.

Why is our church so different? Somewhere in our thinking we see to it those with power have the right to name reality and have dominion over others. This is surely first testament thinking.

Those with power are also active, while others are the passive receivers of that action. Think of worship - 'stand, sit, pray, listen, sing etc'.

I don't know how it could be done differently but I believe we will do things differently in future if we are to survive to become a congregation empowered church, where everyone is seen to be the 'minister'.

In that case, we would not face the high costs and privileges that go along with the

current ordained role although empowering leadership may still be in place. Surely our present understanding of 'Church' is better suited to a feudal or a colonial system of governance?

My suspicion is that the world has reformed itself away and ahead of the Church, and, unless the Church now allows itself to be reformed by the world, we shall see a greater and greater discrepancy and we will be more and more redundant to the world we live in.

There are systems of justice and peace in the world that can lead us. There are systems of governance that would empower us. For a start the power could be returned to Conference, and Conference could stop being the passive receivers of the power from above.

The models of loving service could be more empathetic to the 'other'.

The Church structure is fed by the people. What would the Church be like if the structure feeds the people? There are changes afoot, it is happening but unless there is a change in underlying philosophy we are playing with semantics.

Real changes would see action and thought from all parties come together to make the whole. The power belongs to all, not to a few, and all have the right to name reality as they see it.

There are systems of feedback at all levels, so that job descriptions and goal setting is maintained to a high standard, for the benefit of all. The aim is excellence of performance at all levels so people really wish to do the best job possible and have good outcomes.

A thriving community I believe is possible if we seek reform from the standards of the world which has gone ahead of us in so many ways.

HONEST TO GOD

Politics, covenants and the 2011 elections

It's a good idea, especially in an election year, to take time out from the argy-bargy of politics and the country's economic ups-and-downs to get a fix on how we are faring as a people.

Britain's chief rabbi, Sir Jonathan Sacks, gave a worthwhile steer in an address to the Lambeth Conference of the world's Anglican bishops in London three years ago.

Anglicans were then - and still are - grappling with tensions between open and closed attitudes to the Bible and the place of homosexuals in the church.

Sacks pointed beyond this to the wider role of religion in the secular societies of the West.

He began by picturing himself walking about central London with his granddaughter. "We'd begin outside Parliament, and I imagine her asking 'What happens there?', and I'd say 'Politics.' She'd ask, 'What's politics about?', and I'd say 'It's about the creation and distribution of power.'

"Then we'd go and see the Bank of England, and she'd ask 'What happens there?', and I'd say 'Economics.' She'd say 'What's economics about?', and I'd say 'It's



Ian Harris

about the creation and distribution of wealth.'

"On our way back we'd pass St Paul's Cathedral, and she'd ask 'What happens there?', and I'd say 'Worship.' And she'd say 'What's worship about? What does it create and distribute?'"

That was a good question, Sacks said, because for the past 50 years people's lives have been dominated by the other two institutions: politics and economics, the state and the market. The state is about power, the market about wealth: two ways of getting people to act in the ways we want. Either we force them to, or we pay them to.

There is a third way, however. Sharing power or giving away wealth inevitably leaves the giver with less of either. But when love or friendship, influence or knowledge are shared, the giver ended up with more than he or she started with, because these are covenantal goods - 'the goods that the more I share, the more I have'.

Love, friendship, influence and trust are born not in the state, nor in the market, but in marriages, families, congregations, fellowships and communities.

Sacks elaborated on this by distinguishing between a contract and a covenant. In a contract, two or more individuals come together to make an exchange for mutual benefit. It's a transaction. In a covenant, they come together in a bond of love and trust to share their interests, and maybe their lives.

"A covenant is a relationship that forms an 'us'," he said. "That's why contracts benefit but covenants transform."

Traditionally, building those bonds of reciprocity and trust was the work of religion. In answer to his grand-daughter's question, it was in worship, characteristically, that the covenantal goods of love, friendship, influence and trust were created and distributed.

"What then happens to a society where religion wanes and there is nothing covenantal to take its place?" Sacks asked. "Relationships break down. Marriage grows weak. Families become fragile. Communities atrophy. People feel vulnerable and alone.

"If they turn those feelings outward, the result is often anger turning to violence. If they turn them inward, the result is depression, stress-related syndromes, eating disorders, drug and alcohol abuse. Either way, there is spiritual hunger in the midst of material affluence.

"Societies without covenants and the institutions needed to inspire and sustain them slowly disintegrate. Initially, the result is a loss of graciousness in our shared and collective lives. Ultimately it's a loss of freedom itself."

Sacks contrasted a covenant of fate that binds people together for protection against disaster or a common enemy, with a covenant of faith, made by a people who share dreams and aspirations.

"They don't need a common enemy, because they have a common hope. They come together to create something new. They are defined not by what happens to them but by what they commit themselves to do."

For me, that speaks directly to politics in Godzone and the up-coming election. Will politicians pitch their bid for office on the basis of using the power of the state to forge a new national future? Or would they rather entrust the future to the magic of the market?

What about that other element - working towards some sort of covenant based on how people relate to one another? The politicians can't create that, but they can certainly foster it. What they say - or fail to say - about it will speak volumes about the way they view New Zealand's future.

VISION FOR A FAIR SOCIETY

From Page 1

5) Present situation:

The economic recession and earthquakes in Christchurch are challenges to government. We bring ethical questions to these matters.

How are the most vulnerable faring? How will particular policies affect them? What decisions will be made about land? How efficient is our economy in producing wealth and ensuring its benefits are shared with all citizens?

6) Basic principles:

- Fair treatment for all members of

society with particular care for the most vulnerable.

- Practical recognition of tangata whenua/Maori and the Treaty of Waitangi.
- Strong, safe communities and well-protected children.
- Fair access to good housing and health care.
- Spreading the taxation load fairly and proportionately across all sectors of society.
- Employment opportunities springing from appropriate training

opportunities.

- Local and national development that harmonises with the environment.

The best development happens when people face their issues and find solutions. Churches can provide some assistance. In churches people can meet across social divides and practice mutual care and responsibilities.

Churches are called to bring leadership for a strong ethic underpinning fairness and responsibility, but the role of government remains essential for a fair society.

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NASILI VAKA'UTA REFLECTS ON THE PROPHECIES OF AMOS AND ZEPHANIAH

TEU LE VAA - RELATIONSHIP MATTERS

Students of philosophy are familiar with the celebrated Cartesian axiom cogito, ergo sum, 'I think, therefore I am'. In other words, one's existence is strongly linked with one's intellectual faculty. Here lies Rene Descartes' answer to the question of being.

Other thinkers pondered on the same question and offered their own answers. Schopenhauer stresses the importance of one's will; that is 'To be is to will'. His argument was based on the idea that all kinds of being have a will-to-live.

Ernst Bloch emphasizes hope. The basis of one's being is to be found in the hope one holds for the future. To be is to hope.

The Old Testament readings for November offer an interesting perspective on being. Being is not all about one's ability

to think, one's will-to-live or the hope one holds. Being is fundamentally relational. To be is to relate!

It is a person's fundamental duty to relate to others aright. The prophecies of Amos and Zephaniah were given to people that lacked any concern for their fellows.

Israel's duty was to revere God and respect others but the elites of the society sacrificed the well-being of the less fortunate upon the altar of self-indulgence and greed. Such a practice, according to the prophets, duly deserved divine judgment.

To heal such a context, a Samoan phrase comes to mind, teu le vaa. Teu le vaa is about keeping and beautifying the tapu (sacredness) of relation/space (vaa). Respecting the sacredness of vaa is vital to maintaining social cohesion.

It encompasses the way we relate to the divine and others. It demands commitment and devotion to one another. In Polynesian cultures, vaa is all that matters. Vaa is defined in relation to one's 'aiga or family. It is within the 'aiga that one finds meaning.

As we journey through this month, let us remind ourselves that we belong to one 'aiga, the Te Haahi Weteriana o Aotearoa. Within that 'aiga, we have a fundamental responsibility to respect, serve, and care for each other.

We need to beautify our vaa with each other. A first step towards achieving that is a sincere attempt to get rid of our cultural biases and prejudices. In doing so, there is hope for "justice to roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

Last month's Reflection 'Render to God the things that are God's' by Kathleen Loncar was sadly her last. Kathleen passed away in Wellington on September 25th at the age of 82.

Kathleen contributed her reflections on Lectionary readings to Touchstone since this column began in December 2005.

Born in England in 1929, Kathleen emigrated to New Zealand in 1962. She married Vladimir Loncar in 1971.

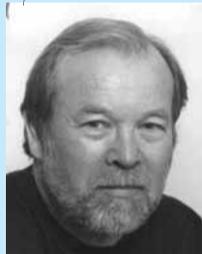
She worked as a teacher and later as an administrator at Victoria University. She completed two BA degrees, in classics and history, and an MA in history.

Kathleen was active in the Methodist Church for many years as a lay preacher and a choir member. She was also active in peace and disarmament movements.

We are the 99 percent

CONNECTIONS

By Jim Stuart



Recently I read a news report on the retirement of a board member of New York finance firm Merrill Lynch. In recognition of his time on the board, the firm honoured him with

a gift of US \$16 million!

I couldn't believe it. At a time when unemployment in the US is over nine percent and after the recession and the exposure of corrupt and exploitative financial schemes by individuals such as Bernie Madoff, I had to catch my breath. Canadian writer and journalist Naomi Klein observed: 'Everyone can see that the system is deeply unjust and careening out of control.'

Thus I was encouraged to read about the Occupy Wall Street movement. Quite unexpected and almost out of the blue young people and protestors, clutching

mops and brooms arrived outside of the Wall Street Stock Exchange early one Friday. They were standing against a pro-corporate system that is looting the public wealth and exhausting natural resources throughout the world.

The movement continues to spread from New York to Europe. There is a small group of campers in Hagley Park here in Christchurch as I write this. Also known as the 99 percent movement, the protestors are arguing that the current financial system is generously rewarding one percent of the population at the expense of the 99 percent.

What disturbs me, however, is the silence of the church. Isn't it about time that we found our voice? The moral imperatives of the gospel demand something of us.

From my involvement in the US civil rights movement I remember Martin Luther King saying shortly before his assassination that for years he laboured with the idea of reforming the existing

institutions in the South, with a little change there, a little change there. He concluded: "Now I feel quite differently. I now think you've got to have a reconstruction of the entire system, a revolution of values."

The next day he was busy organising a poor people's march on Washington, DC seeking greater economic equality. The following day he was dead. King's vision was shaped by the claims of the Christian gospel - in particular, the demand 'to do justice and love kindness' (Amos 5).

I believe the church faces a kairos moment in its history. It can remain silent and passive or it can pick up the challenge and address the pervasive economic and social inequities. It can articulate the moral imperatives of gospel justice, acts of kindness and care for poor people and the degraded environment. It can speak out against unconstrained corporate policies, growing poverty, the destruction of the environment.

In doing so, the church can once again

live out the vision found in Acts 2 - a community of justice, reconciliation and a shared hope for a better world.

Building communities of justice is part and parcel of the Methodist tradition. Wesley wasn't interested in building churches, he was interested in building loving communities of people who cared for each other and together challenged the forces in society that impoverish and destroy life.

The early Methodist bands and societies were communities of resistance, of compassion and hope. As Wesley once observed: "Is it not right that all our life should be one continued labour of love?... Should we shut up our compassion toward those who are of all men most miserable?... If we have found a medicine to heal should we not, as we freely received, freely give? This is the sum of our preaching and our lives, our enemies being the judges."

The Unity of Christians

By Rev Alan Judge

The language of Christian unity is something that touches my heart deeply. Perhaps it is the same for you. People who worship and follow Jesus are described in the Bible as 'all one in Jesus Christ'.

That is not always how it feels but it is deeply enshrined in our scriptures. We, together with all Christians on the planet, are the one body of Christ.

The apostle Paul wrote powerfully of the Church: "Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free but Christ is all, and is in all" (Colossians 3:11). I imagine him writing to churches in our day that among us Christians there is no Pentecostal or Catholic, no Anglican

or Baptist, no Methodist or Presbyterian, no Orthodox or independents but Christ is all, and is in all.

The reality is that the list of things that Christians hold in common is extensive and the issues that divide is pretty short. Yet we often think it is the other way around.

The global family of Jesus people is incredibly diverse, culturally, theologically, in terms of worship style and attitude to others. In some ways we are a mirror image of the nations of the earth. There are rich and poor, apathetic and energetic, scholarly and uneducated, free spirited and rule book people, ordinary disciples and a few high flyers. But together we are the Church of Jesus

Christ and none of us are the Church without the rest of us.

Our Cooperating Churches are a sign of a new way of being the church, where denominations are less important and our commitment to living out our faith as genuine disciples of Jesus is more important.

We are people of the road to greater unity.

We are churches that demonstrate in action that we are one in Jesus Christ.

We are a sign that Jesus' prayer of John 17 is not forgotten: 'Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.'

Unity does not mean uniformity.

It does not imply conformity to one model of being a Christian. Nor does it require the merging of smaller denominations into larger ones.

Christian unity is about growing into maturity as we recognise that our differences need not divide us and that the love of Christ invites us to join hands across the cultures, theologies and personalities that express the many faces of our church.

So please pray for growing unity among Jesus followers everywhere and ask for a special blessing on the Uniting Congregations of your community.

Rev Alan Judge is a minister of St David's Union Church, Ashburton and Presbyterian representative on UCANZ Standing Committee.



Coast to coasters Thelma, Joan and Trevor at Hokitika Gorge.

Faith 'Coast to Coast'

The Pike River mine disaster and Canterbury earthquakes brought two faith communities together in the 'Faith Coast to Coast' in September. Ten members of the New Brighton Union Parish travelled over the Southern Alps in a mini-van to spend a weekend with the Uniting Parish of Greymouth.

New Brighton Union minister Rev Mark Gibson says, "The epic Coast to Coast multi-sport event is a famous journey that requires supreme physical endurance. Our Coast to Coast was more of an inner, spiritual nature and in its own way no less of a challenge.

"Above all it was an adventure of the Spirit. It was about two faith communities who have been in the front-lines of human tragedy supporting one another, sharing insight from their experiences and celebrating faith and hope together."

The New Brighton folk with ages ranging from 12 to 80+ were wonderfully accommodated in a house in Blaketown especially rented for them by the Greymouth parish. The housewarming and welcome was a fish n chip party courtesy of their hosts. With enough fish left over to feed a hungry 12 year old for the next two breakfasts!

The weekend was a wonderful mix of shared meals and fellowship. Two road tours featured the human tragedy and natural beauty of the West Coast. Other highlights were viewing the Rugby World Cup on TV and a moving Sunday service on the tenth anniversary of the 9/11 tragedy.

The stunning Hokitika Gorge, close to the alpine fault line, and Punakaiki were two of the places of beauty the groups visited. In between there was time to pause and reflect at memorials for those who died in the Stanley Graham massacre at Kowhitirangi; those from Parihaka who perished

while jailed without trial and doing hard labour at Seaview near Hokitika; and the 65 miners who died in the Brunner Mine disaster.

The Brunner Mine site has become a shrine for all coal mining tragedies in the Grey District. The Pike River disaster now has a plaque there with all the names of those who died listed.

"We ran out of time to visit Cave Creek the site of the deaths of 13 young people but reading the memorial book on display in the National Park Headquarters in Punakaiki was a sobering experience. Some of us also wandered to the treacherous mouth of the Mawhera (Grey) River to see the memorial to the many seamen who have died on the notorious bar, and along the wild coastline," Mark says.

"The Sunday service at the Uniting Church was a blend of styles of the two parishes. We sat café style which helped us to interact more easily with each other. During the worship we reflected on the impact of tragedy on our faith, and how it can often deepen our relationships with one another and God.

"Those from New Brighton shared and sang songs written from out of their earthquake experience, and remade the rubble cross from material from their broken worship centre."

Mark says the weekend produced a real sense of coming together and new friendships were formed between the parishes.

"As we said goodbye both agreed that this was only the beginning and that in the future we want to go on encouraging and supporting one another as parishes who have been affected deeply by tragedy. We sense God leading us in some way in a new direction that we are yet to understand, but trust in the adventure of faith."

Goldie College steps further into digital age

John Roberts
Mission and Ecumenical Secretary
United Church Solomon Islands
Education secretary Kerepuke Tobin was impressed. "Wow," he said. "This is going to be such a blessing to the students and the staff."

He was responding to the supply of computers and a printer to Goldie College, the outfitting of the classroom, and the installation of a solar power unit to operate the computers. The college now also has access to the internet.

All this was funded by Methodist Mission and Ecumenical. The college computer lab was officially opened on 26 August 2011.

The message I sent for the occasion acknowledged value we in New Zealand have for our connections to Goldie College. "The first two principals were ministers from New Zealand - Rev Alan Hall and Rev Jim Cropp. Following in their footsteps were many who came to teach at the college. Today the college has a Solomon Islands staff. We believe it is in good hands and can look to an assured future," I wrote.

In his response Goldie College

principal Dexter Lilo said, "It was so emotional as our minds raced back to the time when the connections between the church in Solomon Islands and New Zealand were cordial and embracing. We knew all along that your home church has been very supportive in the cause of God in the Western part of Solomon Islands particularly in missionary work and financial support."

The equipping of the Goldie College Computer Centre was the result of intensive fundraising in 2010. The project created a lot of interest and support here in the Methodist Church of New Zealand. Donations and grants came from trusts, women's fellowship groups, parishes and individuals. Some dug deep to assist the project. Without this generous giving we could not have completed the project.

The opening was a joyous occasion. The college chapel choir sang and David Iro, who installed the solar power, Dexter Lilo and Kerepuke Tobin addressed those gathered for the occasion. Rev George Alu dedicated the building and all the equipment.

See Page 10



Kerepuke Tobin cuts the ribbon to open the new computer lab at Goldie College.

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Introduction to Theology (TS101) - Dunedin, 26 - 28 January.

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EIDTS on the move under new leader

The new director of the Ecumenical Institute of Distance Theological Studies (EIDTS) wants to improve the level of service it offers to students.

Linda Cowan was appointed director in May and has already taken steps to change the organisation.

EIDTS offers distance and dispersed study programmes at tertiary level to adult learners throughout New Zealand, allowing people to work in their own home, in their own time and at their own pace.

The main qualification offered by EIDTS is the Licentiate of Theology, a part-time pathway for ministry.

Linda has a strong background in secondary education. She grew up in Dunedin, where her father was professor of accounting at the University of Otago, and later embarked on a teaching career. She was principal at Waitaki Girls' College in Oamaru and before that taught at Burnside High School in Christchurch, Waimate High School, and Dunstan High School in Alexandra.

Linda completed a Diploma in Theology by distance learning. She has been heavily involved with the Girls' Brigade and as a children and family worker for the St Stephen's Presbyterian Parish in Christchurch.

She is a lay preacher and is a member of the Lay Preachers' Association.

Since becoming director of EIDTS, Linda has been in touch with past students to find out how they are using the skills they learned through the correspondence theology programme.

"It's so impressive to see the work students are doing as prison chaplains and hospital chaplains, while developing themselves as lay preachers,"

Linda says. "The contribution they make is huge."

Linda particularly likes the ecumenical base of EIDTS and the diversity of its staff and students.

She believes that with the increasing role of lay people in the church it is important that they should be able to access theological education to equip them in that role. EIDTS allows people to explore their faith in a mature way and at a time in life when they are looking for that.

Linda has already undertaken some funding applications, strategic planning and revision of handbooks.

One of the most significant changes she has made is to move the organisation into an office in Wharenui Street, Riccarton. Previously, its two employees worked from home.

"That's quite exciting and it brings it to a new level of professionalism. There's been a lot of work associated with that and it wasn't easy to achieve in post-earthquake Christchurch, where there are very few offices to be had," she says.

Linda is also exploring the possibility of developing an online component to the distance learning programmes.

"In the past EIDTS has mainly been a paper-based distance education programme but we're hoping to provide some of our teaching via the internet. It's something we're working on."

Linda is excited about her future work with EIDTS.

"EIDTS can contribute hugely to the churches in developing lay people. Through them it contributes to the community," she says.

"The church is changing and is more reliant on lay people. EIDTS has a really exciting role to play."

CWS meets funding cuts challenge

Christian World Service is pleased with the positive response it has received from a special appeal for funds to support its overseas development work but has concerns about the direction government funding for nongovernmental development agencies is heading.



Pauline McKay

National director Pauline McKay says the urgent appeal CWS launched to key supporters in late August raised \$142,000 by late October.

"It was a huge response and provided a boost of confidence to us. With their donations our supporters are saying 'we still need you'.

We have gained a mandate and strengthened our will to keep doing what we do so well. Supporters, churches and our history all tell us that this we will emerge from this challenging time stronger than ever.

"The change in government funding has had serious consequences for us, however. We have gone from an annual budget of \$4 million to one of \$1.8 million. We have lost staff and cut back on hours," Pauline says. "The CWS Board has determined we are to be a more donor supported organisation and government funding is to be considered a bonus.

She explains that under the National Party-led government, funding for non-profit development organisations is no longer on a matching basis whereby the

government would contribute \$4 for every \$1 the NGO provided for approved projects. The Ministry of Foreign Affairs and Trade has instead created a pool of funds, and NGOs compete with one another for them.

"Without grants, all money is very contestable. We have no guarantees for funding and this means we cannot do long-term planning.

"We have applied in two rounds of funding, and the criteria for winning funds have changed several times, often without explanation. Hopefully the Ministry will come up with a less haphazard application process in future," Pauline says.

Another concern she has is that in the last round good quality applications that were turned down received no feedback on why they were unsuccessful.

In the latest round CWS applied independently for funding for three projects in Southeast Asia, one in Africa and jointly with the Catholic development agency CARITAS for a single project in Fiji. Only this latter joint application was successful.

Because no details about the funding decisions has been provided by the Ministry, the independent development agency Development Action applied for information under the Official Information Act.

In a memo about the information

they received, Development Action co-director Lee Sentes writes that the information about the latest funding round indicates:

1) The External Selection Panel that decided on who received funding did not fulfil its obligation to provide a rationale for decisions.

2) The Panel took about nine hours to decide on 67 applications, equating to eight minutes per application.

3) It met Minister of Foreign Affairs Murray McCully's desire that 75 percent of the funding go to projects in the Pacific despite the fact that the Ministry advised the Panel that the capacity to use funding in the Pacific is limited.

4) The Panel declined some applications because the NGO received funding in the previous round.

Lee writes if these four points are true, the Panel has transformed development funding into a lottery.

"A responsive contestable fund for development should allocate resources depending on where greatest need aligns with best project proposal. This may or may not be in the Pacific. The practical impact of this could have been that poorly conceived Pacific-focused applications received funding over good projects taking place outside of the Pacific."

Lee is also concerned that Minister McCully's emphasis on economic development for funding may be part of a strategy to allow private businesses to apply for development funding rather than just not-for-profit organisations.

A week below the line

In August Davishini Devanandan braved the CWS 'Live Below the Line' campaign to raise awareness of global poverty.

Davishini says 1.4 billion people across the world live on less than NZ\$2.25 a day.

"As a young person in a great country like New Zealand, I spend more than that on a cup of coffee without a second thought.

"So from 22-26 August, I took the challenge to spend only NZ\$2.25 a day on food. This amount would barely cover the cost of a cheeseburger, so my meals for the week required meticulous planning.

"After much thought and walking back and forth through the aisles of Pak 'n Save armed with \$11.25, I decided to buy a loaf of bread, a packet of pasta, a tub of margarine, six eggs, a can of tomatoes, a can of baked beans, three apples, two carrots and a packet of cookies."

Davishini says it wasn't until the middle of the week, when all her friends were going out to celebrate the end of half semester that she realised how much she takes her freedom for granted.

"I have always had the freedom to decide to go out for lunch, or decide what to eat for dinner. But during these five days, I had no choice. It was pasta with canned tomatoes and carrots for dinner.

"Many of us, especially young people, do not realise that poverty means not having the opportunity to change your circumstances."

She hopes that by giving up some of her first-world luxuries and falling asleep in her 8am lecture, she raised the topic of global poverty among my friends and supporters.

"I have been overwhelmed by the support that I have received from my family, my friends, members of Trinity Methodist Pakuranga and others. I am honoured to raise money for the work of Christian World Service among young people in South Sudan.

"Next year I will encourage those interested in making a small difference in the world to take part in this amazing opportunity."

Outlook bleak for Pakistan's homeless flood victims



Women and children displaced by the floods live on the roadside in Sindh Province, Pakistan. Many families have lost everything. Photo Donna Fernandes.

By Greg Jackson and Donna Fernandes

Global flooding from Asia to South America has helped take Pakistan's catastrophic floods off the world's media radar.

Last month the United Nations stated that they had received just 9 percent of the US\$22 million of the US\$367 million it had asked for to launch flood relief in southern Pakistan.

Local and international aid agencies have launched relief strategies but are also hampered by low levels of support for the suffering citizens of Pakistan's saturated areas.

Christian World Service who partner with Church World Service in Pakistan are taking this opportunity in Touchstone

to ask for support for our Pakistan Appeal.

We asked our Pakistan partner's to send us some first-hand stories from people hit by the floods.

Church World Service communications writer Donna Fernandes filed a report. Donna tells the story of farmer Jam Joseph, his wife Mebhai and their four children, they are one family amongst the 1.8 million people made homeless in Sindh, Pakistan.

Their village, ironically called Satra Water Village is underwater and five miles from where they now stay.

Pointing in the direction of the village, Jam said "Everything was going well and we were saving. Everything has been lost now. Three acres of my cash

crops and the wheat we grew for home use. I grew chillies, wheat and cotton on our family land.

"Water never before reached this village, even our ancestors said that."

Jan and his family have very little now. They were only able to save what they could take quickly on the boat that took them to safety. Jam and eight other villagers tried to go back to get things but failed. They made the trip on a jute bed turned upside down and tied to inner tubes.

"We can only work on the land once it is clear of the water. We need help until we can get back to normal life," Jam said.

For him, his family and the other displaced villagers the present brings the many, many worries that go with living under the open skies.

"In the evening, snakes and scorpions come here so we have raised the ground where our children sleep. The snakes and scorpions get trapped in the lower levels," Jam said.

Donna met Jam and his family on a trip to work out immediate and future needs with at least two months of basic food needs yet to be met.

With enough funding Church World Service plans to supply more than 550 metric tons of food to 2,000 families. Food packages contain items such as pulses, wheat, rice, sugar, tea and cooking oil.

To support the CWS Pakistan Flood Appeal you can donate by free calling 0800 74 73 72 or go online to www.cws.org.nz.

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New forms of church return to Methodism's roots

Methodist Church in Britain's general secretary Rev Dr Martyn Atkins is challenging the Church to make tough decisions in order to grow and remain relevant to contemporary society.

One way to do this, he says, is to devote more resources to alternative forms of ministry.

The British Methodist Church has developed a number of strategies to reach out to the 60 percent of Britons who are not engaged in church. They include Fresh Expressions, Venture FX, and youth participation strategies.

In an interview posted on the Fresh Expressions website, Martyn says the Church spends a small percentage of its budget each year on Fresh Expression initiatives - £110,000 versus the stipend budget of £64 million used to sustain ministers.

But that relatively small investment is paying dividends as over the past seven years one third of Methodist causes in Britain have established something they consider to be a Fresh Expression.

"Up to now we have been able to resource exploratory, more outward-focused kinds of ministry out of money we've got in the bank. This means it has not



Martyn Atkins

touched the normal routine life of Church as we've known it," Martyn says.

"That is changing and now we have to ask if we can't do both, which are we going to do? I am urging Methodism that the faithful, hope-filled thing to do is to take the risk of using a greater proportion money locally on those things that are not just about servicing the church as we know it.

"That is not a bad thing to do but if we continue to do that we will be missing a call from God to be more engaged with things that work.

"To people who ask 'why do we have to do that?' I answer because we are doing the 21st

century version of what Methodism did at the first. That is to ask 'How do we reach those who don't find it easy to encounter the Gospel, see the relevance of Christ, or experience the love of God in society?'"

Martyn wants the Church to take a systematic approach as decide whether it needs its 5300 Methodist chapels in Britain. It has to ask whether it needs them all, how many it needs for ministry and where should they be. He sees these as energizing questions because the Church is losing 100-150 churches a year anyway.

"If the money saved from that goes into pot that lets the others carry on without asking missional questions, it amounts to managing decline.

"I suspect huge numbers of Methodists don't want to be as unimaginative and unmissional as that. So let's ask the questions: if we release that can we do this? I am urging Methodism to use a disproportionate amount of finite resources into what God might be leaving us into."

During his sabbatical in June, Touchstone editor Paul Titus met with church people in the UK. One of the topics he explored is new mission initiatives, and in particular Fresh Expressions. Here are some of the stories he has gathered.



Fresh Expressions seek to be where people are

How can the Church be meaningful to the growing numbers of people who have no experience of Christianity but still want or need a spiritual life?

There is no single response to that question but British churches are turning to 'Fresh Expressions' as a way to find some alternatives.

Under the Fresh Expressions umbrella are a colourful collection of initiatives that have created new kinds of fellowship, primarily for people who are not members of a church. The initiative has seen hundreds of new congregations formed alongside more traditional churches.

Fresh Expressions began as a formal collaboration between the British and Anglican Churches in 2005 and now includes the United Reformed Church and the Congregational Federation as partners.

It has developed its own resources and training events. These include vision days, a six session course on mission-shaped thinking, and a year-long, part-time course for people launching or leading a fresh expression.

Many fresh expressions do not look like traditional church or use church language. Some do meet in church buildings. Others meet in cafes, schools, workplaces, pubs and even converted shops.

Fresh Expressions aims at creating church communities for

people who don't do church. Some have been created for specific groups - young people, parents and children, artists, British Asians, surfers, skateboarders and Goths - but the great majority are new fledgling congregations meeting at a convenient time and in a welcoming place.



Graham Cray

The vision days Fresh Expressions helps organise are a chance for clergy and lay people to examine themselves, ask lots of questions and find out more about mission-shaped thinking.

Bishop Graham Cray is leader of the national Fresh Expressions team. He emphasises the importance of the initiative and those making it happen.

"I really do believe that the Gospel is the power of God for everyone who has faith and not just for certain groups that church, as it exists, can get to. The only reason I'm in this business is an absolutely passionate belief that the Gospel transforms destinies, transforms lifestyles and will transform communities if you give it half a chance.

"The world is changing, what appropriate shape should the church of Jesus Christ take so that it can engage with this context, these people, this complexity, this new set of questions?"

He says this requires this requires 'an envisioning of the whole church' and not fresh expressions of church in isolation.

GOLDIE COLLEGE

From Page 8

In my greeting I wrote, "Computer skills give a young person an advantage in today's job market. It is our hope that training in the use of computers at Goldie College will better equip the students in their study, and also at the end of their time at the college when they go job seeking."

Kerepuka Tobin is also chairman of the Goldie College Board of Governors. In that capacity he expressed thanks for our support for this project.

"Next year, the Form 6 Goldie students will be ready for the computer

program and I will make sure we are registered in the national computer program in 2012. The principal says they have already appointed five teachers to supervise the computer centre and to start lessons as quickly as possible," Kerepuka said.

The occasion was significant enough for the national newspaper The Solomon Star to run a news item on it.

The principal also reports that David Iro is trying to help us to solar power all staff houses next year with government funding. This is great news to us.

Leave a Lasting Legacy

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

- A bequest to the Methodist Mission Aotearoa is an investment in the future.
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Assorted tastes and tactics make up Fresh Expressions

Having been in place for seven years, Fresh Expressions now has many stories to tell about the creative ways UK churches are reaching out to their communities.

Dozens are available on the Fresh Expressions website. Here is a sampling of the stories published there:

THE JUNCTION



The Junction drop-in centre offers Bible study and a weekly lunchtime service.



Hexthorpe is an evangelical Methodist church in an area close to centre of Doncaster in Sheffield. Hexthorpe is an old railway community of about 4,000 people.

The area deteriorated rapidly over the past decade and now has all the problems of an inner city

Beginning the 1990s Hexthorpe Church has sought to reach out to the community. It bought an old butcher's shop to use as premises for a drop-in centre called the Junction and in 2004 it opened the Rising Sun pub nearby.

Volunteers who staff The Junction meet with about 35 people a day and deal with such issues as benefits, bereavement, housing, crime, health, and relationships.

Local residents include people from Africa, the Middle East and Eastern Europe.

A leader at The Junction, Donald Reasbeck, believes it is essential for the Church to provide a safe place to sit and meet with others and talk or just be quiet, have a hot drink, or pray.

"An exciting new development for 2010 saw the starting of a weekly lunchtime service that complements our weekly bible study and the occasional celebration evenings. The Junction also hosts a Christianity Explored group for men. We aim to develop the sense of Christian community and to present the gospel in words as well as in actions.

"Our funding includes contributions from the local, town and district levels of the Methodist Church.

"We will continue to support all initiatives that seek to help the community and bring lasting benefits. The Junction endeavours to see that the community is consulted and involved from the beginning. Local people don't like to be told what they need by the experts!"

THE LAB

The Lab is a missional community of young adults in Newport, South Wales.

Team leader James Henley says The Lab is made up mainly of people between the ages of 18 and 30, many of whom are students.



The Lab does outreach by and for young people.

"We would describe ourselves as an experimental form of church but basically we're a group of people trying to follow Jesus together.

"At first we used to meet in a pub but now our gathering takes place on Sunday evenings in the hall of St Paul's City Centre Church in Newport city centre. We also have a weekly community meal in which people take turns to cook and serve each other."

James says four years ago The Lab began work in the Alway estate on the edge of Newport, one of the most deprived areas in Wales. Its aim was to form a community of young adults who would invest time in the community and build relationships with young people.

"At first the local people were suspicious that we should want to make our home in Alway. Slowly but surely they grew accustomed to us. Unlike the approach of traditional evangelistic thinking we have not put on big events and asked people to come along. Instead our mission strategy has always been to be as pragmatic as possible and simply join in wherever we see God at work.

"For instance, the parents of younger children in the area asked us if we could run some sort of summer holiday club. We did, and lots of families came along to join in. As a result we've had a lot more contact with the mums and dads."

SANCTUARY

Sanctuary strives to be a safe place for British Asians or anyone interested in exploring eastern and western spiritualities in Christ.

Leader Pall Singh helped set up the Sanctuary 11 years ago in Shirley, south of Birmingham as a place where people of all faiths or none could find unconditional love, acceptance and forgiveness.

"There are plenty of churches in Birmingham catering for people who aren't British Asians but Sanctuary is a fusion of the east and west and a bridge between the two in terms of culture and spirituality and ethnicity. Now Asian and non-Asian people attend along with people from the Afro-Caribbean community.

"We are confident that a person from another background can come along to



The Sanctuary provides space to people of all religions or none.

Sanctuary to pray and worship with us and feel it's a safe place. We have tried to protect that ethos from the start.

"Interestingly we've found that the people who couldn't cope with Sanctuary were Christians who couldn't get their Sunday morning charismatic 'fix' as our focus was too much on people outside the Church.

Pall says some people's faith has really deepened through Sanctuary and some of them previously had little or no experience of church. A traditional church would have put them off culturally and spiritually.

In September Sanctuary held a worship service that included a sitar player and Asian sweets during prayer as a symbolic way to show how Jesus brings joy into times of sorrow and pain.

THE UPPER ROOM

Hope Cirencester is a Christian charity in the small city of Cirencester, Gloucestershire. It has established the 'Upper Room' drop in space above a shop in the town.

It is open Monday and Friday mornings and offers people a listening ear and a cup of tea. Through the Upper Room, Hope Cirencester runs meditation classes and supports local charities.

Leader Kim Hartshorne says many of the people who find their way to the Upper Room have never had a background in church.

"We try and chat in a relaxed way about what the Bible says but always offer space for disagreement or conversation. We are helping people start their faith journey and travel alongside them as it develops.

"A lot of our visitors are homeless or people with addictions, severe depression or mental illnesses, those who have perhaps suffered abuse in the past, people who just find it very difficult to access things that they just consider to be for the well-educated. Perhaps church is too 'intellectual' for them and they need to 'see' the Gospel demonstrated practically in order to grasp it.

"We don't have a Sunday expression at the moment but it seems that the Spirit is leading us to consider that and we're really praying and brainstorming and just waiting on God to see what will bubble up."

For more stories visit www.freshexpressions.org.uk.

Pioneer ministries for young at heart

Within the larger realm of Fresh Expressions, the Methodist Church in Britain has established an outreach initiative specifically for young people.

Venture FX takes seriously the need to reach young adults with no experience in Christianity. Coordinator of Venture FX Rev Ian Bell says like other pioneer ministries, Venture FX follows the example Jesus set of going to where the people are to find disciples rather than waiting for people to come our church.

"The focus is on young people, 18 to 35 years old. We have chosen eight people with the entrepreneurial spirit, vision and enthusiasm to devote their energy to this task.

"We have encouraged them to view their work through the lens of the community they are working in rather than the conventional lens of mission, which seeks to drag people into church."

Currently there are eight Venture FX pioneers. They are based in different cities around Britain and serve as a support network for one another. They meet together once a month and are largely being trained on the job.

They include Dave Saunders, who lives with his wife on an estate in Inverness, Scotland that has a culture of crime and gangs. Dave is into extreme sports such

as free running and body building. He has created a small community of people who would not find normal church attractive.

Ian says they study the Bible, pray together and have meals together and members make a covenant to the group.

"It is a group that wants to respond to the call of Jesus without being coercive. It is in the process of becoming a church. It does not look much like a church but it is one that is taking a contextual approach to reach people in that community.

"At times when things have turned violent, they have got involved taken the heat out of the situation."

Another Venture FX initiative Ian describes has been formed in Sheffield by a pioneer minister who is an artist.

He has drawn together a number of people who do interesting creative work but who would not want to be associated with a traditional church. They express their spirituality and relate to God in Christ through their art.

Ian says all Venture FX initiatives are long-haul projects that will not turn into churches overnight. The point is they are working with people moving toward Jesus.



Methodist Trust
Association

Results to 30 September 2011

	3 Mths	12 Mths
Income Fund A	6.19%	6.78%
Income Fund B	6.17%	6.20%
Growth and Income Fund	4.33%	4.64%

Distributions for the quarter totalled \$3,034,331

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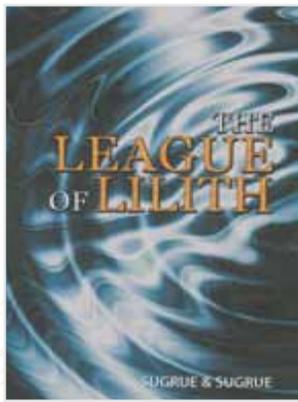
The League of Lilith

I am not a great reader of fiction as I find it difficult to get into that frame of mind where I can suspend my disbelief and involve myself with a fictional story and characters. Now, and then, however, I find a book that really captures my interest and engages my head and my heart.

Such a book is *The League of Lilith*. This book was written cooperatively by mother and son - Rosalie Sugrue of Raumati and Troy Sugrue of Auckland. Such a joint writing venture is quite unusual but the story flows seamlessly with no feeling of 'he wrote-she wrote', though it is intriguing to speculate who wrote certain of the episodes.

This book is set in pre-earthquake Christchurch, and the story speaks with a voice that endears our identification with the Kiwi characters and setting.

Do you recognise Lilith of the title? In Jewish mythology she was Adam's first wife, having been created at the same time and from the same earth as Adam but who left Eden



because she refused to become subservient to him. Alternatively, Lilith was regarded as a demon.

Many of the writers who contributed to the development of modern-day Wicca express special reverence for Lilith, regarding her as the embodiment of the Goddess and protector of women but who subsequently became demonised due to the rise of patriarchy.

The League of Lilith interweaves themes of women, sexuality, pregnancy and childbirth with chauvinism, and contrasts contemporary attitudes to women with those of the Bible. The story concerns the lives of women from very different backgrounds and their male partners, whose paths intersect in a suspenseful chronicle of relationships. It explores "a world obsessed with power and control and the abandonment of the ancient, sacred duty of women".

The multi-layered, interwoven story is beautifully structured and maintains a cracking pace, with different strands of

contemporaneous action intriguingly counterpointed, while passages of reminiscence inform the motivations of the characters.

The contrasting of Christian, Biblical and Wiccan stories, liturgies and values draws on academic, Biblical and feminist research but the authors neither preach nor denigrate any particular faith message.

They also indulge in an occasional bit of fantasy. This is, after all, a novel and not a lecture. As they state, "...the scholarship is sound and we hope it gives people food for thought and leads some to realise there are enlightened ways of looking at Scripture, and of course, that caring relationships are the best of human values".

The League of Lilith is a ripping good yarn but, at the same time, it can stand up proudly among the best of international fiction of relationships, religion and suspense.

This is a book to enjoy reading yourself, and which would also make an ideal Christmas gift for someone who enjoys a good story along with concepts to ponder.

For two YouTube presentations about the book, Google 'League of Lilith'.

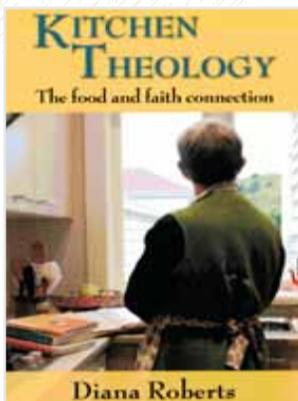
By Troy and Rosalie Sugrue
2011, *Oratia Media*, 387 pages
Reviewer: Shirley Dixon

Kitchen Theology - The Food and Faith Connection

"I open the kitchen door and invite you to share my reflections on hospitality, economics, relationships, technology, health, planning, feminism, culture, globalisation, values, politics, accountability, children, skills, attitudes, imagination, education, nurturing and celebration, with a seasoning of Biblical references."

These words by Diana in the introduction to her book offer for all of us the perfect summary, for that is what the pages hold for us as readers.

Like many of you reading this review I too was one of a significant number from around the Connexion who on receiving my copy of *Touchstone* between 2001 and 2009 would eagerly open my copy so my first read could be the *Kitchen Theology* column. I even heard of one person who religiously cut them out and made them into a scrapbook; I was much less disciplined and so am delighted to now have my own personal copy; and you can



have yours.

You will not find them in the same sequence as originally published. Rather they are cleverly and thoughtfully grouped under section headings, for example, 'Other people's kitchens', 'Around the table', 'Child friendly', 'Celebrate the seasons'.

This publication is to be savoured, studied, and reflected upon. I have read it out aloud at a friend's bedside; I have used it as the focus for services in my chaplaincy work. I have shared it with those of limited faith experiences, and suggested it for use in a home group setting.

But most of all I have simply appreciated it as personal nourishment - 'come unto me you who are hungry and I will feed you'. Diana has the ability to inject into each short passage enthusiasm, wisdom and faith, and to remind us as her readers of the Biblical traditions around food and hospitality and the importance of food in our lives today.

Food author and journalist Lois Daish reflects in her comments on the book's cover of Diana's ability to "view the kitchen as a microcosm of the wider world, and her unique ability to conjure up culinary parables". In her foreword Lois writes 'Now that Diana's columns have been collected into a book it can be seen that month by month she was evolving a theology of food grounded in the universal experience of hunger, and the joy and cultural riches that ensue from meeting that hunger, whether the hunger is our own or someone else's.'

Thank you Diane for inviting us yet again into your kitchen and through it out into the world, to engage with passion and compassion in the interface between food and faith; practising the presence of God, feeding body, mind and soul. Even the photograph on the cover expresses this invitation visually as Diana looks out the window of her kitchen!

It is very appropriate that *Kitchen Theology* will be launched at Methodist Conference, a place where, to quote Diana, we "come face to face with aching suffering and injustice, to work at baking bread that satisfies and strengthens."

By Diana Roberts
2011, *Methodist Publishing Company*, 123 pages
Reviewer: Gloria Zanders

Exploring the Presence - More Faith Patches

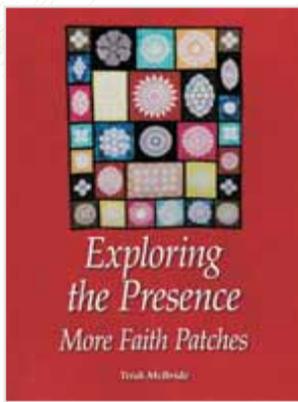
Trish McBride has gathered together pieces of her writings in a way that at first seems random. In the forward Anne Hadfield writes "Trish McBride invites us to explore our own journeys by sharing with us a series of patches or non sequential pieces of writing from her journals, published and unpublished articles and from her poems."

I was glad to have this metaphor of patches in front of me because it meant I could more easily navigate the shifts and changes in this offering.

This is the second book in which Trish shares pieces of her life story and it is woven together simply. The first was 'Faith Evolving: A Patchwork Journey' (2005).

She draws on life experience, work and training as a chaplain, spiritual director and as a writer and poet to invite the reader to share her understanding that "Soul-mending for ourselves and others in the day to day realities is a sacred task."

There were times in her story when I wanted to know more. At other times I was reintroduced to old friends both people



and ideas. These include the articles from *Vashti's Voice*, which was a significant magazine for *Christine Feminists*.

It was a delight to find reminders of the Women's Conferences and workshops that were so supportive and stimulating to women in their time. Such events fired many of the reforms now taken for granted and are almost in danger of being lost.

This is an honest book and on many levels a brave one. It has not been easy for women of faith to live through the changing times of the Church in Aotearoa.

Many have stepped beyond the Sunday fabric and institutional bindings but stay

anchored to the greater good. Trish chronicles such a journey.

This is a book which can be approached in many ways. It is a spiritual journal reminding us that most of us live lives of many paths and that 'One Way Jesus' is not a helpful slogan at any level of Christianity.

From Catholic child to a woman of universal consciousness Trish writes of the various stages of her faith and of how what is important has been distilled.

It is also a book of travel. Scattered through the book are accounts the pilgrimages that have become a strong part of Trish's spiritual life. There are glimpses of encounters with spirited people, locally and further afield - to Germany to visit Bingen to pay homage to Hildegard, Greece, Australia and more.

Sadly there are many who think theology is something studied at a distance from self. This is book of practical and contextual theology, showing that good theology is embedded in our lives.

Included here is an essay 'As we forgive them... or not - When forgiveness is inappropriate'. This was written to be included in the Auckland Catholic Institute of Theology book on sin and wrong doing and relays the experience of traumatised and marginalised people. The question of forgiveness is so important in sound pastoral work and is often one of the most trivialised. Not here, this essay is the pearl of great cost.

All in all, *Exploring the Presence* is exactly that, and as such is a sound contribution to the Aotearoa New Zealand story.

By Trish McBride
2011, *Self-published*, 160 pages
Reviewed by Gillian Watkin

<p>Gifts in Open Hands A wealth of multicultural liturgies, prayers, affirmations, blessings, poetry and music from the global community. Many NZ contributors. Superb worship resource. \$46.00*</p>	<p>Words for Today 2012 & Light for Our Path 2012 Popular IBRA daily Bible reading notes. ~ Ask us which one is right for you. ~ \$25.00 each*</p>	<p>Landscapes of Prayer Margaret Silf is visiting NZ soon. She explores garden, mountain seashore, forest, river, urban jungle, cave, desert & night sky as areas to connect with God. Stunning colour photos. \$24.00*</p>	<p>Order now from Epworth BOOKS www.epworthbooks.org.nz sales@epworthbooks.org.nz PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330 *Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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ON SCREEN

A film review by Steve Taylor

A confession: as a Baptist minister, I once found myself winning at the races.

Like all confessions, the slippery slope began some time prior, when I was teaching a class on crossing cultural boundaries. It resulted in a lively discussion on the applications for life in New Zealand.

One Canterbury student suggested the NZ Trotting Cup Day at Addington was for him a cross culture experience, a boundary he then suggested we should cross together. Finding it hard to resist such a public challenge, I found myself in a world of fine hats and fit horses.

As the day drew on, I decided that part of the cross cultural challenge must include meeting the bookies. I mean, if as church minister I expected people to not only enter but also play in my religious world, then surely the least I could do was participate in theirs.

A bet was duly placed. Later, with a mighty surge my horse was in the money, and I left the Addington Showgrounds a good deal hoarser, albeit a few dollars better off.

Memories of horses and hats returned as I watched *The Cup*, directed by Simon Wincer. The Cup is based on the true story of Australian jockey Damien Oliver (acted by Stephen Curry). In 2003 Damien rode the Irish horse, Magic Puzzle, to Melbourne Cup victory, a week after the death of his older brother and fellow-jockey, Jason (Daniel MacPherson).

A feature of the film is the use of mirroring. Black and white shots of historic Melbourne Cups are placed alongside racing today, TV footage of the 2002 Bali bombing is placed alongside the trackside death of Jason Oliver, colour images of Jason's body lying lifeless on a hospital bed are placed alongside black and white footage of Jason's father, who also died while racing.

Such mirroring includes an intriguing window onto the entwined relationship between identity and spirituality. At the hospital Damien wishes his brother well in death, while his mother prays for his soul in the afterlife at the church.

Kiwi viewers will bristle at the film's treatment of Temuka-

born Phar Lap and the assumption that he is Australian, so soon after the scene in which Irish horse owner Dermot Weld (played by Brendan Gleeson) complains: "They want our presence. They just don't want us to win. This race is part of who they are. We're up against the whole of Australia."

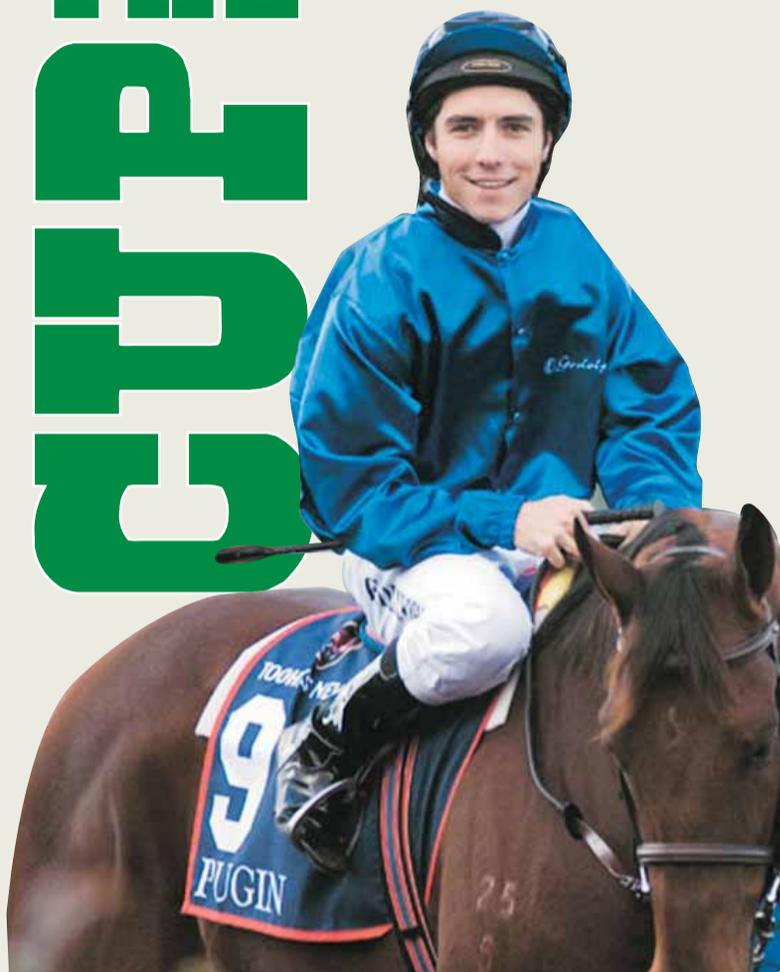
The movie captures some but not all of the racing industry. It finds the fashion, exploits the dangers and holds the traces on the relationships between horse and human.

Yet it skims over the problems of gambling and misses the vulnerability of young girls drinking beyond safe limits. This is a movie worth your time, if not your dividend.

This might leave some of you pondering the fate of my race winnings. A story best left untold, for it would require revealing a certain Baptist construction project built on winnings from the horses!

Rev Dr Steve Taylor is director of Missiology, Uniting College, Adelaide. He writes widely in areas of mission and popular culture. View his work is at www.emergentkiwi.org.nz.

THE
CUP



FROM THE KING JAMES VERSION

The world's most read book is now 400 years old. Although a plethora of Bible translations have been available since the middle of the 20th century, for over 300 years the 'King James' or 'Authorised Version' was the almost universal English text. Many of today's older church members learnt passages of it by heart as an expected part of childhood. Though quaint and confusing to the ears of most young people today, it was translated at a time when English was particularly fulsome and poetic and is thus an enduring classic.

Older folks should have little difficulty completing these much loved texts from the Holy Bible of 1611.

Bible Challenge

And the word was made ___ and dwelt among us
Let not your heart be troubled, neither let it be
For God so ___ the world that he gave...
Suffer little children to come unto me and ___ them not...
Come unto me all ye who ___ and are heavy laden...
This is the day that the ___ hath made, we will...
And now abideth faith, hope and ___, but the greatest...
Go to the ___ thou sluggard, considered her ways and...
Whatsoever ye would that men should do to you, do ye ...to

___ F ___
___ A ___
___ V ___
___ O ___
___ U ___
___ R ___
___ I ___
___ T ___
___ E ___

AV
Jn 1:14
Mtt 5:16
Jn 3:16
Lk 18:6
Mtt 11:25
Ps 118:24
1Cor 14:13
Pr 6:6
Mtt 7:12

___ love hath no man than this... for his friends
Behold, I stand at the door... if any man hear my ___ and open...

___ A ___
___ V ___

Jn 15:13
Rev 3:20

So God created man in his own ___ male and female...
Open my ___ that I may behold the wonder...
'___ as ye have done it unto one of the least...unto me'
Entreat me not to leave thee, or to return from...
Thy ___ is a lamp unto my feet, and a light unto my path
Rejoice in the Lord ___ and again I say rejoice

___ M ___
___ E ___
___ M ___
___ O ___
___ R ___
___ Y ___

Gn 1:27
Ps 119:18
Mtt 25:40
Ru 1: 16
Ps 119:105
Phl 4:4

'For ___ I say unto you; if ye have faith as a grain of mustard seed...'
___ therefore unto Caesar the things...the things that are God's
Therefore, if any man be in Christ he is a new
'Get thee behind me ___ thou art an offence unto me'
I will lift up mine eyes unto the hills, from ___ cometh my help
...for where your ___ is there will your heart be also

___ V ___
___ E ___
___ R ___
___ S ___
___ E ___
___ S ___

Mtt 17:20
Lk 20:25
2Cor 5:17
Mtt 16:23
Ps 121:1
Mt 6:21

Answers: flesh; afraid; loved; forbid; labour; Lord; charity; ant; them; greater; voice; image; eyes; inasmuch; following; word; always; verily; tender; creature; business; whence; treasure.

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Regional dialogue on Canterbury quakes

Canterbury's Methodist and Uniting Congregations met with church leaders in Rangiora in October to discuss the impact of the earthquakes on their communities and to discuss future strategies.

Methodist central South Island co-superintendent Rev Norman West says the meeting was a strategic planning day for parishes from Waimakariri, Christchurch and Ashburton who were affected by the earthquakes.

Representatives from the Christchurch Presbytery and the North Canterbury Joint Regional Committee also attended the meeting, as did Methodist Church president Rev Desmond Cooper, vice president Sue Spindler and Rev Diana Tana and Rev Rex Nathan from Te Taha Maori.

Participants were welcomed by Waimakariri mayor David Ayers. Diana and Rex led morning devotions.

Norman says the focus of the day was on what it means to be church after the earthquakes.

"It was a day of high energy with participation by the ministers and key lay people from each parish. Parishes told their stories of their life after the quake and what effect it had on their communities."

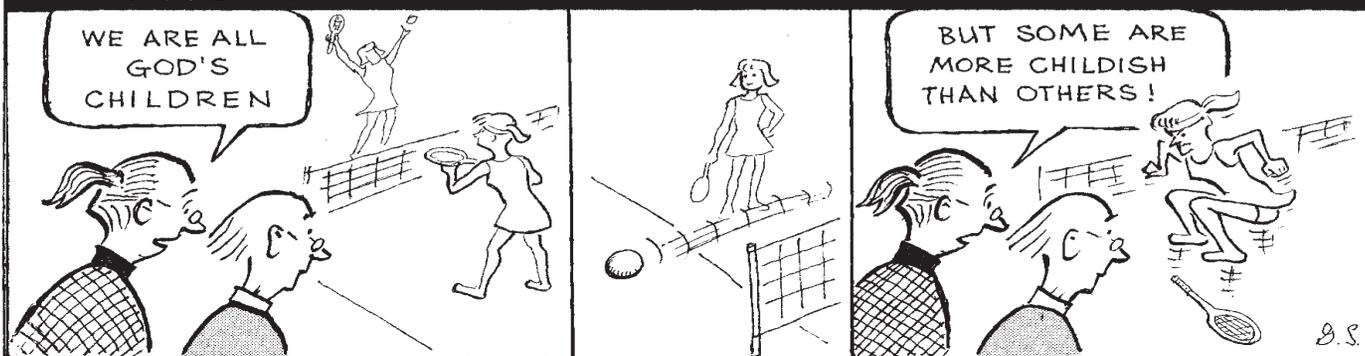
Methodist strategic planning co-ordinator Jill Hawkey led the discussions. Jill says it was a good opportunity for people from throughout the synod to share their experience of the earthquake.

"We had a chance to break into regional groups. Christchurch North people met with Waimakariri Shared Ministry people, and churches from the southern, eastern and western met together. It is possible each of these groupings will be asked to develop greater cooperation in 2012."

Jill says there a number of Connexional staff were on hand for the meeting and executive officer Greg Wright discussed the challenges the Church will face with insurance in future.

The REV...

by Dale Sweeney



Tupu steps up for lay preacher training

By Josh Robertson

During Labour weekend last month, the very first Sinoti Samoa national lay preachers camp was held at Carey Park Christian Campsite in west Auckland. More than 100 lay preachers were in attendance for this inaugural event.

Rewind the clock 12 months earlier to Labour weekend 2010, at El Rancho Christian Campsite in Waikanae. That was the scene of the very first Sinoti Samoa national tupulaga talavou (youth) camp. It was an event where more than 100 young people publicly committed their lives to God.

So is there connection between the two events? At first glance it might be difficult to tell - the lay preachers who gathered for the first ever national lay preachers camp were men and women full of pastoral experience and biblical knowledge. Some have been lay preachers for more than 40 years.

However, let's zoom in on one particular camp attendee. He was a young man who dressed slightly different to the rest, - wearing skinny jeans and more contemporary attire and a haircut that definitely had more resemblance to Cory Jane's than Colin Meads'.

His name is Tupu Vatau and he is the connection between the two 'very first' events mentioned above. Tupu is only 20 years old and he has decided to work towards becoming a lay preacher within Sinoti Samoa.

A year ago Tupu was one of the young people who dedicated their lives to God at the national youth camp. Following that life-changing experience, the former Papatoetoe High School student decided to take up the challenge of doing God's work through lay preaching ministry.

Like many other New Zealand-born Samoans, English is Tupu's main language and he is working at becoming more proficient

in Samoan. However this is not an obstacle that will keep Tupu from ministering to his church, family and others.

He did not make the decision to become a lay preacher lightly. "I have had to make a lot of sacrifices in order to follow this calling but I get great support from my parents and my church," he says.

Tupu is a member of the Papatoetoe Wesley Samoan Methodist Parish where he will no doubt receive excellent guidance along the way from Rev Paulo Ieli and the lay preachers fellowship group. Tupu commences his formal lay preachers training course in 2012.

It is really awesome to see young people like Tupu taking up the call to do God's work. We wish you the very best Tupu. May God bless you and equip you as you undertake to do His work!



Tupu Vatau

Kidz Korna!

Welcome to Kidz Korna. I hope you all had a great holiday and break from school. I always enjoyed the holidays but was glad to get back to school and see my friends.

This month we hear what the children at the Rotuman congregation at Kingsland Church in Auckland and at Crossway Community church in Christchurch have been doing.

The kids in Kingsland have been shaken up by the Rugby World Cup because their church is close to Eden Park, while the kids in Christchurch and are still being shaken by small earthquakes.

I am still hoping to hear from many other groups so everyone can share what is happening around the country.

By the time the December Touchstone is published it will already be Advent.

Advent is the beginning of the church year and a time when we all prepare for Christmas and the birth of Jesus. What will you be doing?

EXPLORING GOD'S PLACE WITH KINGSLAND KIDS

From September 9th until October 23rd, heaps of people around the country (and even the world!) knew about, watched and supported the different teams playing in the 2011 Rugby World Cup.

This was certainly the case for the kids from the Rotuman Congregation at Kingsland Trinity Methodist Church, whose church is one of the closest to the Eden Park Stadium in Auckland.

During the Rugby World Cup, the area around Kingsland Trinity Church was very busy. Lots of new shops opened, the local train station and footpaths were made bigger for the crowds of people that came through to the stadium, and sometimes even the road outside the church was closed to cars and trucks.

All of the changes, crowds and busyness didn't distract the

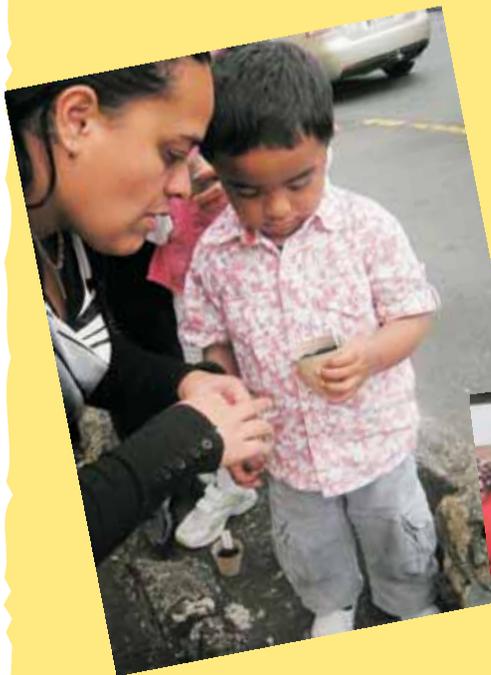
kids in the Rotuman Congregation from doing their thing though, especially during Sunday school. Instead of being cooped up in their Sunday school classroom they decided that they wanted to do a few of their favourite things, both inside and outside.

So they went for a 'thank you walk' around the block, where they spotted or thought about things that they were thankful to God for. These include good weather, friends, family, footpaths, shoes, clean air to breathe and butterflies, to name a few.

They also learned how to plant and look after vegetable seeds for their own vege gardens.

They watched while some of their older cousins sang songs to the public, outside the church hall. They sang, played music and danced inside their Sunday school class (where they didn't feel as shy).

And on one particular Sunday after church, a couple of them even walked over to the stadium to watch a game played by two of their favourite teams - Samoa and Fiji!



Gardening and music are two of the activities that keep kids from the Rotuman Congregation at Kingsland busy.



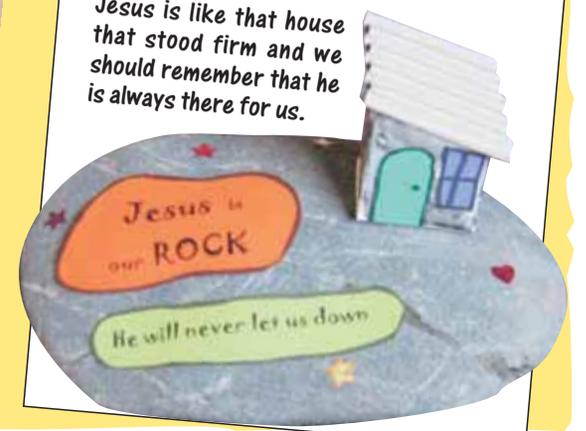
JESUS IS OUR ROCK

The children at Crossways Community church shared the story of the wise and foolish builders. The foolish builder built his house on sand while the wise builder built his on rock. When the storms came the house on the sand was washed away, while the one on the rock stood firm.

For an activity they made little houses set on a rock. When he finished his, 10 year old Seon Hyo added solar panels and a working water pump to his house.

Perhaps he was thinking about having his own power and water if another quake rocked his house.

Jesus is like that house that stood firm and we should remember that he is always there for us.



Methodism in Tauranga from 1881 till today



The anniversary cake was cut by 95 year old Gwen Ryan and six month old Monu'ia Fakatou (with some help from her father Rev Motekiai Fakatou).



Tauranga's anniversary celebrations learned these details of their church's beginnings and other aspects of the parish's life and growth from seven parishioners, who gave brief, absorbing and often amusing accounts of their experiences. The whole service was truly one of uplifted spirits and thanksgiving.

The rejoicing continued afterwards in the hall with fellowship and lively "networking". One important item was, of course, the cake. Gwen Ryan cut the cake, assisted by Monu'ia Fakatou.

Gwen is 95 years old, and was born in Tauranga where her father was Methodist minister at the time. We are delighted to have her back here to share the rest of her interesting life with us. Monu'ia's future stretches away before her, she is six months old and the perfect foil to Gwen's more mature years!

Also in the hall was an impressive display of photos, press cuttings and other memorabilia from the Victorian era through all of the 20th century. It showed the many people, activities and opportunities for outreach encountered by our people in their search for ways to serve in the world.

Among the events recorded was the fire that seriously damaged Wesley Tauranga in October 1980. The building that rose like a phoenix from the ashes was achieved by hundreds of volunteer hours of loving labour. It resulted in a lovely place of worship, and drew the people together in the face of adversity.

That spirit remains with the congregation to this day.

God be praised.

Members of the Wesley Church, Tauranga say the spirit of the Lord was clearly with all the people who assembled on October 16 to celebrate 130 years of Methodism in the Bay of Plenty.

Rev Motekiai Fakatou led the service, and every voice was raised in spirited singing of the hymns, including "This, this is the God we adore" and "God gives us a future". The Tongan Choir sang an impromptu hymn that added colour and vigour to the proceedings. It was great to share the day with sister churches and other visitors.

One of the highlights of the morning was the presentation of the church banner, which had been four years in the making. It depicts the activities and outreach of our people, centred on Jesus' message, with wine and bread and the vine as the focal point.

In 1881, Rev Edward Barber was appointed to the Tauranga circuit, which then stretched from Katikati to Opotiki. He was nearly as surprised as the half-dozen Methodists in Tauranga, who had been attending other churches. They gladly welcomed him and the church grew - as did the town's population from 1,200 then to 110,000 today.

Those who attended Wesley



Opunake young people made a chain of rubber-bands that stretched around St Pauls Church.

Opunake outreach lifts spirits, builds resilience

Question: How many rubber-bands does it take to make a chain that goes right around St Pauls Church in Opunake? Over the first week of the October school holidays a whole lot of local young people asked this question, and then found the answer out for themselves.

After last year's successful programme during the same 'end of term three' school holidays, the first week of the 2011 October holidays was yet again filled with lots of laughter, learning, creativity, music, yummy food and great memories.

Each day the programme began with a morning session for the younger locals (with ages ranging from two to 11 year olds). Then in the evenings, sessions were run for the local youth.

The theme of this year's programme was 'Resilience', and this time around, instead of returning back to Opunake to run the programme alone, Taiwi Youth Ministry national facilitator TeRito Peyroux invited three other young people to help run it with her.

They were 18 year old twins Pua and Toa Siulangapo from Falelotu Kosipeli in Christchurch, and 16 year old secondary student Mikhaela Strickland-Kaiser from Auckland Central Parish. The trio brought exceptional talents and experience in music, singing, jazz ballet, art and photography. These are all areas where young people in Opunake displayed budding talent during last year's programme.

During the morning sessions the children took part whole a range of activities based on the theme of resilience. These included 'bouncing back' with bouncy balls, creating 'resilience crowns', talking about bullying and

how to be resilient if you're in a bullying situation, and experimenting with different substances (e.g. Blu-tac, liquids and rubber-bands).

In the evening sessions the youth got to know everyone and began to build trust. This ensured everyone was comfortable and confident enough to share their own creative insights, talents and even equipment with one another. Activities included jamming with musical instruments and vocalists, composing a song about the area and its people, painting symbols of resilience, and peer mentoring on photography.

Between the morning and evening sessions TeRito, Pua, Toa and Mikhaela visited and hung out with their newly made friends at the local rest home, swimming pools, library, and shops. They also hosted extra jam sessions with budding young local musicians down at the church.

The workshops provided a learning experience for participants and they were an even greater learning experience for Pua, Toa and Mikhaela. They identified the differences and similarities in the ways people in relatively rural Opunake use resources to nurture young people compared to that in their own urban homes.

Te Rito and her crew thank the people of Opunake for having them, and would especially like to thank Barbara Hooper, Anne Smith, Mary Nicholas and Elva Symons for their very warm hospitality and their practical and encouraging support and resourcing. They also acknowledge the support of the Doris Swadling Trust, the Opunake Minister's Association, and St Pauls Union Parish for their financial support as well.

Eileen and Stan Moore - lives of faith in action

METHODIST ARCHIVES

By Jo Smith

By Jill Weeks

Christians are called to respond to their faith in word and deed. How does this affect our lives? For the Pace family who had settled in the North of New Zealand, it seemed relatively simple. Frank Pace felt a call to become a local preacher, and by 1917 he and his horse were travelling in the countryside around Kaitiaki.

In that year, his first daughter Eileen was born. A second daughter, Gladys, came some years later. By that time the family had moved to Onehunga, where Frank still rode to spread his faith. This Church was reaching out to a growing population so there were many activities including Sunday school, Bible classes, Methodist Women's Missionary Association meetings and choirs.

Eileen and her sister went to Sunday school classes and later became helpers in classes for Maori children. Eileen remembered these being held in the small Ihumatao Church (which until 2007 stood on the main access road to Auckland airport). Eileen also helped in the Kurahuna Hostel where older Maori students lived, and many friendships were formed.

There was also a special friendship beginning for Eileen with a young member of the Church, Stan Moore. They became engaged but, as the Second World War had begun and Stan was in the Army, their wedding plans were hastened. Their wedding took place at the Onehunga Church on 20 March 1940. Stan was sent to serve in the Pacific but was eventually wounded and sent home. Though the wound to his leg was not life threatening, it ended his much loved hobby of running. He had been a

member of the Wesley Harriers.

After the Depression years of the 1930s and the changes brought about by the War, the Methodist Church was making plans to help where the need was. A hostel for young Maori seeking employment in Auckland seemed to be one answer and eventually Seamer House was acquired and prepared for this purpose.

Eileen was asked to be the first matron in charge, together with Deaconess Ruth Hilder who was the assistant matron. Stan was the master though he continued with his daily work at the New Zealand Herald. Many who lived there expressed real content with their 'home' and there were many happy reunions in later years.

By this stage Eileen's parents needed almost daily care, her father particularly. So she and Stan bought a house in Victoria Road, Devonport and modified it to provide accommodation and nursing care. By then Eileen and Stan had daughter Margaret.

When possible they worshipped at the old Devonport Methodist Church in Church Street, though often at St Paul's Presbyterian Church which was nearer. This was helpful as the nursing care became more demanding.

Eventually they were able to attend the Devonport congregation more regularly, and their friendliness, warm hospitality and active faith soon became known. Stan became the Church treasurer and recorder, and Eileen responded to a call for help with the Civilian Maimed Association which was forming a branch in Devonport.

This went on for many years with Eileen's skills in handywork always in demand. Stan was drawn into the



Eileen and Stan Moore gave dedicated service to their church and community.

financial side of the Association. Both gave unstintingly of their time, their cheerful helpful neighbourliness and always took part in the life of the Church.

Sadly, failing health for both, especially for Stan, saw them move to Selwyn Retirement Village in Auckland where Stan died in the hospital there in 1999. Eileen still maintained an active involvement in all that went on almost to the time of her death in September this year. She was 94.

At the service held in the Chapel in the Village, there was a large attendance which seemed to have representatives of everything in which Eileen had been involved. There was general and outspoken agreement that Eileen and Stan had lived a life of faith in action wherever they were. We had all been blessed by them.



Australian ambassador to the Holy See Tim Fisher (centre with hat) gets a tour of Domus Australia when the refurbishment was nearing completion.

Home away from home for Anzacs in Rome

Australian (and Kiwi) visitors to Rome now have a place to stay that puts them in touch with the city's rich Christian heritage at the same time it offers them a flavour of home.

Domus Australia opened earlier this year and was blessed by Pope Benedict XIV at a special service last month.

Located in central Rome, near where the baths of the Roman emperor Diocletian once stood, Domus Australia is a short walk from Rome's main railway station as well as such landmarks as the Via Veneto, the Spanish Steps, and the gardens of Villa Borghese.

Domus Australia has an information centre as well as 32 rooms for accommodation, indoor and outdoor dining areas, bars, a rooftop terrace, and conference facilities. The information centre is available to the general public and guests.

Because the facility is not for profit it can offer accommodation at lower rates than fully commercial hotels. And because it is run by and for Australians, it offers some touches of home including a big Aussie breakfast, Australian artwork, and even Australian beers in the bar.

The restored Chapel of St Peter Chanel is also part of the complex. It seats 150 people and offers daily mass in English.

The Catholic Archdiocese of Sydney owns Domus Australia and a number of other Australian dioceses and individuals supported its development.

The facility was formally a Marist study centre. Four separate buildings were integrated, earthquake strengthened and fully refurbished

to create the hotel complex.

Sydney archbishop Cardinal George Pell says Domus Australia serves two purposes. One is to encourage some of the 60,000 Australian tourists who visit Rome each year to become Christian pilgrims as well. The other is to create a centre that would help strengthen ties between the Australian Catholic Church and the Papacy.

The rector of Domus Australia Fr Andrew Denton heads the facility's management committee and offers pastoral support to pilgrims. He says with the canonisation of Australia's first saint, Mary McKillop, last year more Australians are interested in visiting the city.

At the dedication ceremony Pope Benedict said he hoped the little corner of Australia in the ancient city of Rome would be blessed with many pilgrims.

"The tradition of pilgrimage to holy places reminds us we are heavenward bound. Pilgrimage refocuses our minds on the call to holiness, brings us closer to God, and nourishes us with spiritual food for the journey.

"Many generations of pilgrims have made their way to Rome from all over the Christian world to visit the tombs of Peter and Paul and to deepen their connections with the one church of Christ founded on the Apostles," the Pope said.

"In that sense all pilgrims to Rome should always feel at home. Domus Australia will play an important part in how Australian pilgrims experience Rome," the Pope said.

In April the inaugural ANZAC Day commemorative mass was held in Domus Australia's chapel.

Earlier this year Touchstone writer Cory Miller was awarded a Pacific Media Centre/Asia New Zealand Foundation Journalism Internship. She completed a three month internship with the English-language newspaper Jakarta Globe. She has sent us this story from Jakarta.



Students at an Islamic boarding school read comics that promote interfaith awareness.

Comic books boost tolerance among Indonesian students

By Cory Miller

A tambourine player, a singer, a too Western guitarist, a drummer and a 'once nobody' keyboard player, are the latest heroes of an interfaith initiative to promote religious tolerance amongst Indonesia's youth.

This band of colourful characters - the Genjrings - are part of a series of comic books being delivered in Islamic boarding schools (pesantrens) across Indonesia by the international organisation, Search for Common Ground (SFCG).

On their journeys, the band conquers hurdles, and their exploits illustrate how diversity can create positive opportunities.

The 60,000 new comic books are part of a new nationwide effort to improve religious tolerance in Indonesia, which has a population that is 85 percent Muslim, 13 percent Christian, and two percent Hindu.

SFCG program manager Agus Hadi Nahrowi says the new initiative is a fun way to target youth and increase their understanding of interfaith issues.

As well as the comics, SFCG and its local partner, Pesantren and Community Development (P3M), are combining entertainment, education, and debate competitions to achieve their goal.

"It is the first time comics have invaded the pesantrens," Agus says. "But it works because the comics portray the students' own community."

"The comics are easy to understand and are unthreatening. Through this programme we hope to influence the youth to have more moderate views and to encourage constructive thinking."

SFCG programme officer Dewi Wijyanti says the comics are well received by pesantren students.

"In Indonesia comic books are hugely popular," she says. "Many Indonesian youth read a diverse range of comic books."

"The students described the [SFCG] comic books as unique because they depict daily life and present a different view of the pesantren," Dewi says.

"Pesantrens have long been considered a potential breeding ground for extremism in Indonesia, with some already infamous graduates becoming terrorists. "The young pesantren students hope these comic

books will help humanise their institution in the eyes of the world." Dewi says the comic books will be part of a reading club, where students can discuss the issues they read about.

The comics will be integrated into the curriculum and teachers will be equipped with manuals to help them highlight the key messages and explore intolerance in Indonesian society.

SFCG says despite a period of sustained economic growth, Indonesia has its share of ethnic, religious, and social tensions. Conflicts between rising extremist values and liberalism and moderate Islamism are negotiated daily.

P3M director Masdar Farid Mas'udi says the Muslim community is concerned about growing radicalisation. "But if the majority of the religious community can show their tolerance to the minority, the problem should be solved."

SFCG has worked with local groups such as the P3M since 2002 to reduce intolerance and advance peace. SFCG has built strong relationships with community and religious leaders, schools, universities and local organizations throughout Indonesia.

One SFCG initiatives works to improve the condition of prisoners. Another supports women in the Indonesian parliament.

Agus says the work is challenging yet inspiring. He tells the story of a man on death row who when asked about his future as part of a group therapy session, talked about his grandchildren coming to visit.

"We learnt about his hopes for the future," Agus says. "For us he has no future, but he still has hope."

Search for Common Ground (SFCG) is an international non-profit organization operating in 24 countries. Its mission is to transform the way the world deals with conflict.

It promotes cooperation solutions rather than confrontation. It uses media initiatives and works with local partners in government and civil society to find culturally appropriate ways to strengthen people's ability to deal with conflict constructively.

SFCG is headquartered in Washington D.C. but most of its 450 employees are based in field offices around the world.

For more information visit www.sfcg.org.

Nostalgic look at Christchurch

People who live or have lived in Christchurch are caught between a sense of sadness over the destruction and loss the earthquake-ravaged city has suffered and apprehension about what the future holds.

Whatever eventually takes its place, it will be a city without many familiar sights and heritage buildings. A new book by photographer Peter Morath is a good reminder of the Garden City's former beauty.

Now retired, Peter was a professional photographer who specialised in scenic images for tourism businesses and airlines.

When looking through his photo library after earthquakes, Peter realised he had a time capsule of photographs. He approached The Caxton Press, itself an iconic Christchurch business, and the result is the book 'Christchurch - A Nostalgic Tribute'.

Though the book has 10 pages that reveal the devastation the earthquake caused, it is largely devoted to high quality photos that show the city at its former best. Imagine all the scenes of Christchurch from the

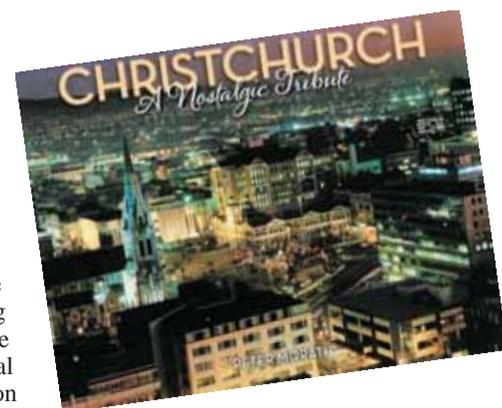
calendars you have bought and received as Christmas gifts over the years condensed into one book.

The Caxton Press celebrated its 75th anniversary last year. It has printed the work of many New Zealand writers who are familiar names in New Zealand literature.

Managing director Bruce Bascand says Christchurch - A Nostalgic Tribute is intended to be a positive, uplifting book. Most of the book is devoted to the buildings and streetscapes of the central city and satellite towns such as Lyttelton and Sumner but one section carries iconic scenes from further afield in Canterbury.

"We produced the book on our printing press in the Christchurch CBD. Our building is on Victoria Street and is one of the few still standing in the area," Bruce says.

"The February 2011 earthquake shifted our big 36 tonne printing press 650mm. We were able to reposition all the presses and resume work but there is a six inch drop in the floor now, and eventually we will



probably have to relocate to a new site."

Bruce says Christchurch - A Nostalgic Tribute is available throughout the country through Whitcoulls, Paper Plus and other retailers. Retail price is \$35. A portion of the proceeds from its sale will be donated to the Court Theatre, now working to re-establishing itself in Christchurch.



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Christchurch: A Nostalgic Tribute which was produced and printed entirely within the Christchurch CBD.

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CHILDREN TAKE CENTRE STAGE ON WHITE SUNDAY

Rev Tovia Aumua

Every year White Sunday is celebrated on the second Sunday of October. This is a special event, not only for people in Samoa but for those of Samoan descent who live in other countries, such as the USA, Australia, New Zealand and other places.

White Sunday is a celebration of family life and parenthood, with the main focus on God's given gifts to children.

To prepare for this day Samoan parents attempt to provide the best for their children, especially clothing and food. In turn, the children make sure they do their best by performing well the parts they play in the White Sunday service. For example, they lead prayers, sing, present readings, recite Biblical verses and enact Bible stories, to please their parents.

For many White Sunday is a joyful and emotional event. It is especially joyful for parents when they see their children taking part in the service, or have a child baptized.

On the other hand, it can be an emotional day for others, particularly when it comes to the moment where tributes are being paid to those loved ones who passed on during the year.

For Samoans living abroad whose hearts and thoughts are with their families in Samoa, White

Sunday is a time they experience thoughts of their families and also send money, food and clothes as contributions to assist family members, particularly younger siblings, in their celebrations.

This is the case for many Sinoti members as well. They have demonstrated their love beyond their own households in New Zealand. They always make sure that both their families in Samoa and those in New Zealand celebrate White Sunday in the spirit of joy, and with the hope that this day becomes a memorable event.

In years past church ministers and Sunday school teachers have been the leaders in teaching items and directing the White Sunday programme. Nowadays, however, a huge shift from that tradition is being observed both overseas and in Samoa.

The intermediate and senior classes from many churches are given the opportunity to take on leadership roles. They use creative ideas and more contemporary ways to plan and perform items.

This year White Sunday was once again an enjoyable and memorable event for many in Sinoti Samoa. It's a celebration with a focus on Jesus' teachings to His disciples: "Let the children come to me, do not stop them."

E Faaitu'au ea le Atua?

Rev Asofiafia T Saleupolu

E maalie foi le faalogologo i fefaasoa'iga ma fasaga o le 'Taamilosaga ole Ipu ole Lalolagi'. E talitonu nisi a malosilava le tatalo ma tuu atu i le Atua e ona le malosilava, ona manumalo lea ole aulakapi o loo latou tapua'i i ai. Ae afai e to'iloalo la latou 'au; ona faasea lea ile lafoli, se tasi ole 'auta'a'alo, poo le pulega foi ole 'au.

O le fesili, pe na faaitu'au ea le Atua ia Samoa ina ua manumalo le Manu ile latou ta'alogamā Fiti? Ae ole a se manatu pe a faato'iloalo le Manu o loo tatou tatalo ma tapuai i ai, e se aulakapi e le talitonu i le Atua? E ao ona tatou manatua, ole Atua lava lea e tasi o loo tatalo uma i ai le isi aulakapi ina ia latou maua le manumalo.

E faigofie lava ona tatou faaupaina se faanaunauga o tatou loto ma tatou faapea ane, o le finagalo lea o le Atua. O le Atua lava ia e le faaitu'au, na te faatotoina ifo le timu ma faasusulu ifo le la i e amiotonu faaatsi ma e amioletonu, Mataio 5:45.

O tatou manatu, e le ole finagalo lea ole Atua, o tatou ala foi e le o ala ia ole Atua, Isaia 55:8.

E iai taimi tatou te fausia ai o tatou lava atua; ma tapua'i ai i atua o a tatou lava fausaga. Sa manatu le faigamalo a tagata papa'e o Aferika i Saute o le faailogalanu, ole finagalo lea o le Atua e iai lona faavae ile Tusi Paia. E foliga mai i lea talitonuga ua latou fausia lo latou lava atua e tapuai i ai; e le gata i lea ua solia foi tulafono 1-3, Esoto 20:3-7.

O lona uiga a sese so tatou talitonuga i le Atua, pe tatou te faauigaseseina foi soo se a'oa'oga poo se mataupu ole Tusi Paia, ona tutusa lea o i tatou ma lea faigamalo. Afai foi tatou te tapuai ile Atua ile Aso Sa, ae o iai se talitonuga poo se faanaunauga sese i o tatou loto, ole fausia lava lea lea ma le tapuai i atua ese, ae ua tatou ta'ufuaina ai le suafa ole Atua. Sa fesili se faifeau faapea, "O le sefulua'ia, pe o se mataupu e fai i ai le faitalia o le tagata?" O le a la sou talitonuga?



To'alua fanau na papatisoina i le Lotu Tamaiti i Birkenhead



O se vaaiga i le fetauiga a le Manu Samoa ma le All Blacks i le Ipu o le Lalolagi.



O se vaaiga i le Lotu Tamaiti i New Plymouth- susuga ia Limu ma le faletua ma le Aoga Aso Sa.

LOTU TAMAITI 2011

Rev Suiva'aia Te'o

O le Lotu a Tamaiti, o le sauniga na fa'avaeina e le Ekalesia Faapotopotoga Kerisiano i Samoa, i le mafaufau ma le agaga Samoa mo le manuia o fanau i lea tupulaga ma lea tupulaga o Samoa.

Na avea le faavaeina o le Kolisi faa-faifeau i Malua ma amataga o le faasiusiu mata i le nofoaga e tapuvaetasi iai Mafutaga a le Au Uso Misionare. E le gata o mataupu tau i le Galuega Tala'i, ae faapea foi i le mafuta ai o o latou lava 'au aiga aua ua maa atu lava le nu'u moni, na latou o mai ai. Ia latou mafutaga ma fonotaga sa faia, o iina na amata malie mai ai lenei Sauniga, e talosia ai a latou fanau. Ua le pine, ona vaai atu lea i le aoga o lenei faamoemoe lelei mo Samoa atoa.

O le Lotu Tamaiti la o le tasi lea o miti faa-le-faatuatua, a matua o le Ekalesia ma ona Misionare, ao agai atu Samoa i le faaiuga o le senituri e sefulu iva. O le tausaga la e 1898 na amataina ai lenei Lotu i totonu lava o Malua. O le taape atu o a'oa'o i aulotu ua faapea ona latou faailoa atu lenei sauniga taua, ma le faatauaina o fanau. Ua faaiuga fonoina foi e le Ekalesia e avea o se sauniga faapitoa i le kalena i tausaga taitasi. O lenei foi Sauniga faapitoa ua matua faatauaina lava e Ekalesia eseese uma e le gata i Samoa lava ia, ae faapea foi i soo se tafa o le kelope o loo nofoia e alo ma fanau a Samoa, o e o loo tapuai i le Atua i soo se fata faitaulaga.

O le igoa Lotu Tamaiti ua faatatau lava lea i tamaiti, aua o i latou lava e faia lenei Sauniga, peitai i le gasolo ai o tausaga, sa faapea ona ta'ua o le AsoSa Pa'epa'e. Faapea le tala o na ona po sa lei matua maua tulaga tau i lavalava, sa tele foi le matitiva

o nai o tatou aiga, sa pule foi le tagata lava ia i lona ofu felanulanua'i e ofu i le lotu. Ae ina ua taunuu atu Misionare sa latou faasino foi ia i tatou i Samoa ina ia la'ei papa'e i Aso Sa i lotu.

O lea vaega ua faia ina ia tulaga ese ai le Sapatu ma ona Sauniga mai foliga o aso aunoa. E mafai foi ona faapea o aso aunoa, o aso o mea felanulanua'i, ao le Aso Sa lava ia o le Aso o mea mam_. O le Aso Sa la o Tamaiti o le isi aso taua lea i le mafaufau o matua. O le faatau lea ose fou pa'epa'e fou o lana tama. Ona o le va'aiga o mea fou ma pa'epa'e ma, o lea na maua ai ma le isi igoa fou o le Lotu Tamaiti, o le ASO SA PA'EPA'E. Ua tatou masani foi ma lenei aso i tausaga ua mavae atu, pau lava lea o le Aso e fa'atau ai ofu papa'e fou o fanau, ona faaoga ai lava lea i le tausaga atoa e lotu ai, faatoa toe suia foi ma faatau le isi ofu pa'epa'e fou ia Oketopa pe a oo mai le isi Lotu Tamaiti.

I le itu faa-Mataupu Silisili, o le lanu pa'epa'e, o le faailoga o le mam_ (purity). E faapena le olaga faatamaititi. E lei iloga ona alualua ma pisipisia i uiga leaga o le lalolagi.

E tele mea taua e fa'amanatu mai e le Lotu Tamaiti ia i tatou:

- O le Lotu Tamaiti o le aso lea ua aumai ai nisi o fanau e Papatisoina ina ia avea i latou ma tagata (member) o le aiga o le Atua.

- O le Lotu Tamaiti o le aso e saga faaolaola ai mafutaga, aua o le aso lenei e mafuta uma ai lava aiga, i fanau na valavala ma matua ona o isi e nonofo i aiga o loo faiafai_ pe nofo tane ai, ao le aso lenei e o mai ai e fai faatasi a latou toonai ma o latou

matua.

- O lenei foi aso o le aso o 'ati poo 'atiu, o le uiga o lea mea e tapena maa atu lava se aiga i le toonai o le Lotu Tamaiti. O le atiu o le meaituaolo e fafaga aua le isi Lotu Tamaiti, e foi le tagata ma lona iloa lona tusaga o le toonai o le isi tausaga.

- O le Lotu Tamaiti o le aso e liliu ai le fa'aaloalo. O le tu faaaloalo maua luga a Samoa le ava i matua, peitai a oo i lenei aso taua ma le faapitoa o fanau ua muamua aai i latou, ae tautua mai matua ma e uma e matutua ia i latou.

- O le Lotu Tamaiti o le aso e a'ai faatasi ai fanau a le nuu ma le faifeau ma lona aiga. O le tu lea i Samoa ua masani ai e ese foi lona taua. A maea toonai i le taego ona potopoto uma lea o tamaiti i le afiafi e toonai faatasi ma le faifeau ma lona faletua. E le gata ina liliu le faaaloalo ma o latou matua, ae ua faapea foi ona sosofa le pa o le va tapuia, ma lo latou Feagaiga i lea aso. Aua o aso uma o Alii lava ma Faipule, faletua ma tausi e talisua faatasi ma le Feagaiga ma lona faletua, peitai ua avanoa nei fanau e militino ma ia mamalu. E aumai le toonai a le aiga ona folafola lea e se tama matua, ona lufilufi lea e tama ma teine poo faiaoga Aso Sa foi ma faasoa ina ia tofua lelei tamaiti uma.

O nei aso ua agai lava i luma le saoaasoa o le lalolagi, faapea foi le silafia i le tapenaina ma le faatinoina o Lotu Tamaiti. Ua tele lava ina vaaia tapenaga faanei ona po aua ua maa'e foi le iloa o fanau ma tupulaga i lo latou aoga. Ma ua tele foi ina amanaia ma taliaina e matua ma taga uma lava le tufa mai o le Talalelei i soo se auala e malamalama lelei ai tagata uma, ae maise

o le tutupu ai o fanau i le faatuatua, ma luitauina ai tagata uma ina ia tutupu ma soifua i le taitaina a le Agaga Paia.

Tatou te fa'afetai i Misionare ma Taitai o Ekalesia, ae maise o tatou Matua ua mavae atu o latou soifua ona o le aoga lenei o Taitai i o latou taimi, ua mafai ona latou tufa mai i lea tupulaga ma lea tupulaga, aemaise foi o tatou aua tupulaga i lenei senituri le Talalelei ia Iesu Keriso. E eseese auala ma metotia na latou faaogaina, ao le agaga ma le faanaunauga o i latou ia tatou iloa Keriso ma faailoa atu o Ia i le lalolagi, ma ia faapea foi ona tatou soifua ma ola ai i ana aoga ma faataitaiga lelei, ina ia tatou tutupu ai pea i ona ala ma Lana Amiotonu.

O lenei tausaga 2011 oute manatu ua matua luitauina foi i tatou uma i tala ma faaevagelia, o pesega ma tauloto a le fanau i lea falesa ma lea falesa. E momoli atu ai le faafetai tele i le Auaigaluga ma faletua, o faiaoga Aso Sa ma matua, ae maise o outou le fanau, ona o lo outou gapatia, ona o lo outou onosai mai i aoga na outou feagai ai aua le Lotu Tamaiti o lenei tausaga. Faafetai, faafetai, faafetai tele lava. Ia viia le Atua le Tama, le Alo ma le Agaga Sa ona o fanau. Ia faamanuia atu le Atua ia te outou le fanau i aoga aemaise o a outou suega o le a alo atu nei iai o lenei tausaga. Ia avea lava outou ma fanau potopoto ma atamamai e viia ai le Atua. Ia faaogaina outou e le Atua ini galuega e finagalo ai i le lumanai, mo lona lava viiga.

IA MANUIA LE ASO SA O TAMAITI 2011.



Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Na Vaqa Vakayalo ka vakarautaka nai Talatala Qase ni Wasewase Ko Viti kei Rotuma e Niusiladi - Talatala Peni Tikoinaka

KEMUDOU NA YAGO I KARISITO

1 Koronica 12:12; "Me vaka sa duabau ga na yago ka sa vuqa na kena tikina, ia na tiki ni yago kecega sa vuqa ga, ka sa duabau ga na yago, sa vaka talega kina na Karisito"

Ni vinakati me bulabula vinaka na yago ka qarava vinaka na I naki ka buli kina, e tolu na ka bibi e dodonu mera vakaitovotaki ira kina na vei tikina.

1. Me ra cakacakavata: Sega ni rawa ni tu vakataki koya e dua na tiki ni yago, veitalia na kena levu se kaukauwa. Sega ni vanua ni dui vakau nona na lotu, na yago I Jisu. Keda na vei tiki ni yago, talatala, vakatawa, se lewe ni vavakoso ga, e gadrevi meda cakacakavata ena vei gauna taucoko. Duidui beka na yaca ni noda tabacakacaka, tikotiko ni lotu, veiyawaki na vanua eda tu kina, sega ni kauta tani ni dodonu meda dau cakacakavata me tubu bulabula kina yago

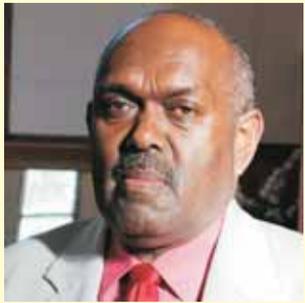
I Jisu, sa I koya na Lotu, o keda na vei tikina.

2. Me ra veivakarokorokotaki: Eda tautauvata kece, dina ga ni duidui na noda I tavi se I tutu ni veiqaravi ena loma ni Lotu. Sega kina ni dodonu vua e dua me raica sobu se vakatikitikita e dua tale, vakabibi sara na tikina oqo vei keda eda tu ena I tutu ni veiliutaki ena loma ni Lotu. Sa ka bibi dina sara me tikovei keda na bula ni veivakarokorokotaki ka ni sega ni dua e cecere se levu cake ka lolovira selailai sobu e so tale.. E duidui na I tavi ni veitiki ni yago, ia era tautauvata kece ka ni ra tiki ni yago e dua bau ga. "Ia ko koya sa uasivi cake vei kemudou me nomudou tamata ko koya. Ia ko koya ena vakalevulevui koya ena vakamalumalumutaki, ia ko koya ena vakamalumalumutaki koya ena vakalevulevui" [Maciu 23:11 - 12].

3. Me ra veimositi: Ni dua na tiki ni yago lailai e mavoa, ena vakila na yago taucoko na kena mosi. Dodonu me vaka kina ena loma ni Lotu eda lewena, sega ni rawa ni da vakalecalecava se sega ni vakila na leqa se mavoa ni dua e tara e dua vei keda. Veitalia na veiyawaki ni vanua eda tu kina ena loma ni noda I Wasewase lomani, e dodonu meda dau veikauwaitaki, veimositi ka veivukei tiko. Me kakua ni dau basika na vosa ni veiwasei me vaka oqo; "oqori e nodratou ga mai Okaladi se mai Invercagill". Eda sa vei tiki ni yago e duabau ga ka dodonu meda dau veimositi, veinanumu, veivukei, ka veikauwaitaki.

Me noda vata tiko na veivakalougatataki sa mai vua na Kalou, na Tamada vakalomalagi.

Emeni.



Ni Sa Bula Vinaka - Noa'ia 'e Mauri.

Eda veikidavaki yani ena yaca talei ni noda turaga o Jisu Karisito. Oqo sai ka va ni vola i tukutuku ka vakarautaki mai ena loma ni Wasewase ko Viti kei Rotuma e Niusiladi. Sa nuitaki ni ko ni marautaka tiko na veika sa dau vakarautaki tiko yani.



Kidavaki na timi ni rakavi ni noda vanua o Viti

"Cakacaka vata, Veivakarokorokotaki, Dauveimositi" - oqori nai tukutuku ka vakadewataka Nai Talatala Qase ni Wasewase o Talatala Peni Tikoinaka e na Lotu ni veikidavaki vei ira na timi ni rakavi ni noda vanua o Viti era a mai vakaitavi tiko ena qito rakavi ni vuravura (Rugby World Cup) ka mai valataki tiko kina na bilo koula na Webb Ellis Cup.

Era oso drigi yani ena i tikotiko ni Lotu mai Wellington Wesley na lewe i Viti mera laki kidavaka kina na cauravou kei iratou na kena I vakaitalesi. E na nona dolea na vosa ni veikidavaki na manidia ni timi o Mr Pio Bosco Tikoisuva, a vakaraitaka ni ra sa vakavakarau sara mai vakavinaka na cauravou ena veika vakayago, na

vakarautaki ni vakasama kei na bula vakayalo. Era veiqaravi talega mai e na i lakolako oqo o Nai Talatala Joji Rinakama ka kena dau ena nodra qaravi na yatu i liu ni timi (forwards coach).

E na nodra marautaka na noda timi, e ra gole cake mai o e rauta e lewe 20 vakacaca na lewe ni mataveitokani mai na i vavakoso mai Moraia, Christchurch, ka bau lai vica talega kina na nodra i tavi sere.

Ni suka na lotu, a laki vakayacori e dua na veiqarararavi vakavanua ka vaka talega kina e dua na magiti vakaitamera ka ra vakarautaka na Fiji and Indian Wellington Community.

Koniferedi ni Lotu Wesele e Niusiladi 2011

E na vakayacori tiko mai na Logan Campbell Centre, ASB Showgrounds, Greenlane Road, Okaladi na koniferedi ni Lotu Wesele e Niusiladi ni yabaki oqo ka kena ulutaga levu tiko sai koya na "Noda Vanua - Na Vanua ni Kalou" Our Place-God's Place". Ena vakatabui kina na Peresitidi vou o Talatala John Roberts kei na nonai vukevuke o Olive Amani Tanielu

E ra na matataka tiko na Wasewase o Nai Talatala Qase Peni Tikoinaka, o nai Vakatawa mai Wellington o Niko Bower kei na Qase Levu Vakacegu o Talatala Iaitia Sevati Tuwere. E ra na laki vakaitavi sere ena Koniferedi levu oqo na lewe ni Tabacakacaka o Okaladi kei na Tabacakacaka o Waikato/Waiariki.

Sa vakanuinui tu na Wasewase ni na laki qaravi vinaka sara nai tavi kei na boseka ena Koniferedi oqo. Kevaka ko via kila na veiqaravi ni vei siga ena gauna ni Koniferedi mo qai lako ga ena nodratou viritalawalawa in tukutuku "website" <http://www.methodist.org.nz/home/index>

Tabana ni Veitaratara

Kevaka e tiko e so nai tukutuku se i talanoa mai na nomuni vavakoso se tabacakacaka ka ko ni gadreva mo ni vota kei ira na noda era tiko oqo e Niusiladi, e sa kerei mo ni qai veitaratara ga yani vua na vunivola ni Wasewase Ko Viti kei Rotuma e Niusiladi o Kula Bower ena bower_kula@yahoo.co.nz, se ena talevoni 04 567 5362.

Mo ni Kalougata tiko.

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

BAMBELEA - CHRIST IS OUR HOPE

"One day when we stopped at the intersection near the main shopping area, a lady was speaking to her five year old daughter telling her to stay on the middle island. As the little girl waited in the blistering sun, her mother walked around the vehicles asking for money. I was saddened that this was part of their everyday life, this really opened my eyes to the reality that this young girl had to face at that tender age. I was overwhelmed by this and seeing it first-hand was too sad to see. It felt like God had put me there for a reason"

Amongst the many who attended the World Methodist Assembly in Durban, South Africa were two young women from Sinoti Samoa, Lise Jubilee Malaeimi (Manurewa) and Sina Pupulu (Mangere East).

Lise attended as a recipient of a Helen Kim scholarship. Helen Kim's vision was to see "...women working together to promote peace and better conditions in the whole world". Lise says the experience in South Africa was challenging because the environment was so different.

Her mentor Dr Hea Sun Kim, makes a difference by continuing the work of Mary Scranton who founded Ewha Girl's School and Ewha University in Korea. Her vision is that educating girls is the best investment for the development of society.

Sina says she had to carry her mum's luggage then she became the official photographer and kapa haka tutor.

"It's a lovely country. It's beautiful in its own demeanour. It has its faults but also its good things. I am grateful and blessed

to be from NZ. Nothing can be compared to what I saw, it really blew me away," Sina says.

"As a young woman I was so overwhelmed at how powerful and strong Methodist women are around the world. Lise and Sina both say, it's not about going overseas it's about taking up a challenge.

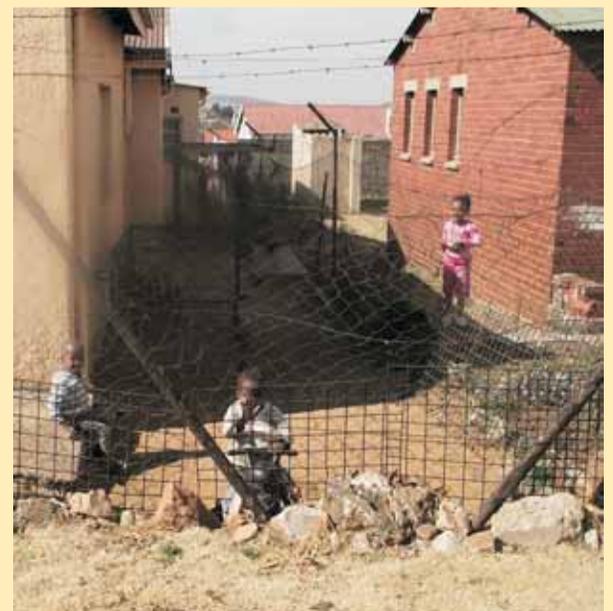
It about challenging yourself to know other people. Young women should be challenged to take up the opportunity. Anyone can make a difference," Lise says.

"I want to encourage our tupulaga tama'ita'i to join the Mafutaga. There is a stigma that the Mafutaga is only for old ladies. It is not the case. We complain about not having the latest technology or fashion but halfway around the world there are people just wanting food, wanting to belong, wanting a family: things we already have."

In the words of John Wesley: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

With thanks to God, Sina wants to thank her family. "Especially mum and dad but hands down to our national president Mataiva Robertson. This woman is Superman's sister or mother or both! Her leadership throughout was 'O for awesome'. I don't know what we'd do without her. And thanks to our Sinoti for the support."

Sina says she even got an official African name from the trip: Kungfu.



The difficulties of life in South Africa were eye opening for Sinoti Samoa young people Lise Malaeimi and Sina Pupulu.

U I K I H E F A K A M O L E M O L E

*Malanga & Sakalameniti
Vaine Mo'onia, Ponsonby, 11 Sepitema 2011*

Veisi Malanga: Matiu 18:22 - Tali pe 'e Sisu, "Oku 'ikai te u pehe kiate koe, 'O tu'o fitu: ka, 'O tu'o fitu liunga 'aki 'a e fitungofulu".

Ko e talanoa 'oku fai 'e he ngaahi kosipeli 'o kau ki he akonaki mo e ngaue 'a Sisu 'oku kanoloto 'aki 'a e ngaahi akonaki 'oku makehe. Pea ko e konga 'o e ngaahi akonaki makehe ko ia ko e tali na'e fai 'e Sisu ki he ngaahi fehu'i ko eni na'e 'eke ange kiate ia:

- Ko hai hoku kaunga'api? Na'e tali ki ai 'a Sisu 'aki 'a e tala fakataataa 'o e Samaletani Lelei - ko e kaunga'api 'oku 'ikai ko e taha 'oku ma'u 'ene koloa, pe ko ia 'oku 'i ai hono mafai, pe ko e matakali taha, pe nofo vaofi. Ka ko e toko taha kotoa pe 'oku ne fiema'u 'eku tokoni, tatau ai pe pe ko hai.

- Ko hai nai 'e lahi he Pule'anga 'o Hevani? Na'e ui mai ai 'e Sisu ha ki'i tamasi'i ki honau lotolotonga 'o ne fakaha ange: ka 'ikai ke mou hange ko ha tamaiki, 'e 'ikai ke mou hu ki he Pule'anga.

- 'Oku tonu nai ke tau tanaki tukuhau pe 'ikai? Tali: 'Ave ki he 'Otua 'a e me'a 'a e 'Otua, pea 'ave kia Sisa 'a e me'a 'a Sisa.

- Ko e ha e fekau tu'ukimu'a? Tali: 'Ofa ki he 'Otua, 'ofa ki he kaunga'api. Ka lava ia ko 'ene 'osiki ia 'a e Lao mo e Kau Palofita.

'Oku lahi mo e ngaahi fehu'i 'o kau ai 'a e fehu'i fekau'aki mo e 'aukai mo e tapu 'o e Sapate. Ko e 'aho ni 'oku tau ongoni ai 'a e taha 'o e ngaahi fehu'i - ko e Fehu'i 'o e Fakamolemole: 'Eiki, 'e tu'o fiha 'a e faihala 'a hoto tokoua kia kita, ka te fakamolemole pe? 'o tu'o fitu 'ape? Ko e tali 'a Sisu (pea ko hotau folofola malanga ia): "Oku 'ikai te u pehe kiate koe, 'O tu'o fitu: ka, 'O tu'o fitu liunga 'aki 'a e fitungofulu".

Ui ke Fakamolemole!

Kimu'a he fehu'i 'a Pita, na'e talanoa 'a Sisu ki he founa ke fai 'aki ha fakalelei he taakanga 'a e kau tui 'o ka faiange kuo faihala mai ha taha kiate kita. 'Uluaki, 'alu tokotaha pe 'o fakalea ki he taha kuo faihala mai. Ua, ka 'ikai tokanga mai, ui ha tokotaha ke mo kaunga o. Tolu, ka 'ikai, pea tala ki he Fakataha 'a siasi. Fa, ka 'ikai ai pe

ha'ane tokanga mai, pea lau ia ko e senitaile.

'I he fanongo ki ai 'a Pita, mahalo na'a ne fakakaukau: fehe ka hokohoko atu e faihala mai 'a e taha ko ia 'o fakapahia? Fakataata ki he akonaki 'a e kau Falesi, ko e ngata'anga 'o e fakamolemole ko e tu'o 3. Ka lahi hake 'a e faihala mai 'a ha taha he tu'o 3 pea kuo taimi ke sio ki he'ene totongi. Kia Pita, na'a ne 'amanaki 'e hulu hake 'ene ma'oni'oni he kau Falesi 'o kapau te ne fakalahi ke 7. Ne tuai e to atu 'ene fehu'i, kuo ono'i 'e Sisu 'ene teka 'o to ki tu'a: 'oku 'ikai ko e fitu, ka ko e fitu liunga fitungofulu (7x70 = 490). Malie e fehu'i 'a Pita he ko e 7 ko e fika ia 'o e kakato mo e haohaoa 'i he tukufakaholo 'a e kau Siu. Ka kia Sisu ko e fakamolemole 'oku taau ke 'oua 'e 'ikai hano ngata'anga.

Hili pe tali 'a Sisu na'a ne fokotu'u leva e me'afua 'o e fakamolemole 'oku taau mo e Pule'anga 'o Hevani. Ko e tamaio'eiki na'e mo'ua taleniti 'e mano ki he tu'i na'e ngaue unga ki ai. 'I hono 'omi ia ki he 'ao 'o e tu'i na'a ne tangi mo kole ke tuku ange hano taimi ke ne totongi ai hono mo'ua. Ka 'i he faka'ofa'ia 'a e tu'i ai, na'a ne fakamolemole faka'aufuli. Ko e tamaio'eiki tatau ne mo'ua kiate ia 'a hono kaunga tamaio'eiki ko e tenali pe 'e 100. Ka na'a ne 'eke fakamamate ia pea iku 'o ne li ia ki he pilisone. 'I he fanongo ki ai 'a e tu'i, na'a ne houhau lahi pea ne fekau ke tautea ia. Kia Sisu, 'oku pehe 'etau feohi mo e 'Otua. Kuo tau mo'ua kotoa pe 'o 'ikai lava ke totongi ka kuo Fakamolemole kitautolu. Ko hotau fekau ke fai pehe foki ki hotau kaunga mo'ui. Ko ia 'oku 'ikai ke fakamolemole hono kaunga'api mo hono tokoua, 'oku ta'ehounga kiate ia 'a hono huhu'i ia 'e he 'Otua. Ko e me'afua 'o e fakamolemole 'oku 'ikai ko hoku kaunga'api mo e me'a 'oku ne fai mai kiate au, ka ko e 'Otua mo 'ene ngaue mai.

'I he ngaahi uike si'i kuo tau situ'a ki ai ne u ma'u faingamalie ai ke folau mo e ni'ihiki 'Isileli. Ko e a'usia makehe 'a e malava ke te tu'u he kelekele 'oku lau 'e he Tohitapu na'e tala'ofa 'e he 'Otua mo'o e kakai 'Isileli. 'I he potu kotoa ma'a mau 'a'ahi ki ai, ko hono talanoa, ko e kolo lahi eni ka

na'e laiki mo langa, pea laiki mo langa. Na'a ku tu'u he Mo'unga 'Olive 'o vakai ki he Matapa Koula 'o e 'A 'o Selusalema, pea u manatu ki he vakai 'a Sisu ki he kolo he Sapate Paame. Na'a ku hifo mei he Mo'unga 'Olive he hala ne fai ai e ha'ele faka-tu'i, pea 'i lalo ai ko e Ngoue ko Ketisemani. Na'a ku tu'u ai 'o maafana he'eku fakakaukau loto ki he houa faka'osi 'o e 'Eiki, mo 'ene lotu faka'osi kimu'a pea puke ia 'o Kalusefai - kiate au ko Ketisemani, ko e ngoue ia 'o e fakamolemole; ko e potu ia na'e tuku ai 'e Sisu hono kita kae fai hotau huhu'i.

Mei ai na'a mau hu ki he West Bank 'a ia 'oku tu'u ai 'a Petelihema pea pule'i 'e he kainga Palesitaine. 'Oku tu'u ai 'a e Falelotu Fakamanatu 'o e 'Alo'i (Church of the Nativity). Ko e taha e ngaahi me'a na'a ne puke 'eku tokanga ko e ongo papa he tu'a Falelotu 'o e 'Alo'i, mo e papa he loto kolo motu'a 'o Selusalema: 'I he tafa'aki 'o e kau Palesitaine 'oku ai ha papa 'oku ha ai e tohi ko eni: "Pray for the Freedom of Palestine" - 'i he fa'ahi 'oku nofo ai 'a e kainga Siu 'oku tohi ai 'a e lea ko eni: "Pray for the Peace of Israel." Ko e taha 'oku faka'amu tau'ataina, pea ko e taha 'oku fiema'u melino. Na'a ku tu'u 'o vakai ki he ongo papa, pea u pehe loto: ka 'ikai ha fekau'aki mo ha fakalelei, he'ikai hoko 'o mo'oni 'a e misi ko eni ki he tau'ataina mo e melino. Ko e fakamolemole ko e ki ia ki he fakalelei mo e nofo fekoekoe'i.

Ko e taha e ngaahi matanga 'o e fonua 'oku tu'u ia he Tele'a Sioatani, 'a ia 'oku 'iloa ko e Tahi Mate. Ko e tala 'o e Tahi Mate, ko e feitu'u ma'ulalo taha ia 'i mamani, he 'oku mita 'e 400 maa'ulalo ange he levolo 'o e tahi (400 metres below sea level). 'Oku tafe ki ai 'a e ngaahi vaitafe mei he 'otu mo'unga 'o 'Isileli mo Siotani, pehe ki he vaitafe Siotani, ka ko 'ene a'u pe ki he Tahi Mate 'o ngata ai. 'Oku 'ikai to



Nasili Vaka'uta.

'e 'i ai ha tafenga ia ki tu'a. 'I he'ene pehe ko e tahi masima taha ia 'i mamani, pea 'oku 'ikai ha me'a 'e mo'ui ai. Ko e 30% 'o e tahi ko e masima, pea koe'uhi ko 'ene ma'ulalo, 'oku 'ikai lava ke ngoto ai ha me'a, ka 'oku teete pe. Na'a ku ma'u faingamalie ke hopo ki ai, pea mahino 'oku mo'oni he'ene lava fakateete 'a kimautolu Tonga sino lalahi. Ko e poini 'oku ou fie fakafoki

mai ki ai ho'omou tokanga: ko ha mo'ui, famili, siasi, fonua 'oku masiva fakamolemole 'oku hange ia ko e Tahi Mate - 'oku kona, 'oku mate, 'oku masiva mo'ui.

Ko hotau ui he mahina ko eni ko e ui ke fakamolemole. He'ikai lava ke faito'o 'a e ngaahi lavea he loto famili pe siasi, kae'oua kuo faitu'utu'uni hotau loto ke fakamolemole 'a e taha na'e faihala mai kiate kita. 'Oku tau 'i ha kuonga kuo lahi e movetevete 'a e ngaahi famili, pea faka'au ke lahi ange e ngaahi siasi hotau tokolahi - 'oku 'ikai ko ha faka'ilonga lelei ia. 'Oku tau fiema'u ha kakai 'oku nau mo'ui fekau'aki kae lava ha ngaue 'o fakahoko. Ko e taimi 'oku tau pului ai 'etau 'ita 'o lau mahina mo lau ta'u, 'oku ne fakakonahi hotau 'atamai, loto mo e laumalie.

Ko e taha e a'usia ma'olunga taha he folau kuo u talanoa ki ai ko e faingamalie ke u a'u ki Kalevale mo e Fonualoto 'o Sisu. Na'a ku tu'u 'i tu'a he ve'e fonua loto pea ne momofi kehe hono naunau. 'I he'eku hu ki loto - na'a ku mo'utafu'ua he faiange pea u a'u 'o sio ki he potu ne telio ai 'a Sisu - na'a ku vakai ki he tafa'aki pea 'oku tohi he matapa 'a e lea ko eni: "Oku 'ikai ke ne 'i heni, he kuo ne toetu'u." Ko Kalevale ko e sipinga taupotu ia 'o e fakamolemole; ko e fonua loto nge'esi ko e tala ia 'o e ikuna ma'a e kakai 'oku fonu honau loto he fakamolemole. Ko e fehu'i ma'a kitaua: 'e lava nai ke ta fakamolemole 'a e taha kuo faihala mai? 'Emeni.

Faifekau Nasili Vaka'uta.

Ko e Ongoongo mei he Potungaue Lautohi Faka-Sapate Vahefonua Tonga

'Oku ta'efietukua 'a e fiefia mo e fakafeta'i ki he 'Otua Mafimafi he taulama hao kuo ne fai 'o fakatu'uta mo'ui kitautolu ki he mahina fakakoloa ni. Pehe mo e fakamalo atu fau kotoa ki si'i kaunga fononga pilikimi 'i he 'Eiki, he ngaue 'osikiavelenga mo manava-kavakava ma'a e Potungaue Lautohi Faka-Sapate 'a e Vahefonua Tonga. Neongo e mafatukituki e fatongia kuo hilifaki mai ki hotau 'aofinima, ka 'oku tau falala pe kia 'Atonai Sihova, koia 'oku ha'u mei ai hotau tokoni.

Ngaahi ngaue kuo lava:

Na'e lava lelei 'o fakakakato mo fakahoko 'a e ngaue ki he polokalama Sivi Lautohi Faka-Sapate ta'u 2011 'a e Potungaue. Ko e me'a fakafiefia he 'oku 'i ai 'a e Komiti Sivi 'oku mau

ngaue fakataha ki hono seti 'o e sivi. Na'e lava mai e Faifekau Vaikoloa Kilikiti, fakataha mo e ongo fakafongia mei tu'a 'Aokalani, Moala Katoa mo Keni Latu, ki he fakataha 'aho 14-15 'Okatopa, 2011 'o mau ngaue fakataha mo e Komiti Sivi hono siofi katoa 'a e seti 'o e sivi. Pea ko hono mo'oni na'e lava lelei kotoa pe 'a hono siofi 'a e 'uluaki tatau fakaangaanga (draft) 'o e sivi, pea ko hono fakalelei 'oku lolotonga fai e ngaue kiai he maau lelei taimi lahi kimu'a pea toki fakahoko 'a e ngaahi sivi.

Hange koia na'e fakahoko he Vahefonua 'i Siulai 2011, 'e fakahoko 'etau sivi lautohi faka-sapate he 'aho 26 & 27 'o Novema 2011. Pea neongo 'oku fakahoko 'a e fili Falealea 'a Nu'u Sila ni he 'aho Tokonaki 26 Novema,

ka kuo 'osi fai e fetu'utaki ki tu'a 'Aokalani ki he ngaahi Fai'anga Lotu 'e ni'ihiki 'oku nau sivi he 'aho Tokonaki. 'E fakahoko 'enau sivi he taimi 10 pongipongi koe'uhi kae fakafaingamalie 'a e fefononga'aki 'a e kau fai sivi.

Koia 'oku 'i ai 'a e kole atu ki he kau Faifekau mo e kau Setuata ke tau fetokoni'aki mu'a 'o poupu mo fakamanatu atu ki ho'omou kau Pule Lautohi Faka-Sapate, kenau fakamolemole 'alaa kae fakakakato mai 'a e ngaahi fiema'u, hono fakama'opo'opo mai 'a e lisi 'o e fanau sivi lautohi faka-Sapate ki he ngaahi kalasi taki taha mo e ngaahi hingoa foki. Tautautefito eni ki Hamilton Central & East pea mo Mt Maunganui foki. Ko e kole hono ua: ka 'oku 'i ai

ha liliu 'i ho'omou telefoni pea pehe ki ho'omou e-meili, pea kataki 'o fetu'utaki mai ke tau femahino'aki ke update kiai 'a e fetu'utaki.

'Oku ou 'ofa atu kiate kimoutolu kotoa pe si'i kaunga ngaue 'i he 'Eiki koe'uhi ko 'etau kaunga kau fakataha hono fakatoka mo fakava'e 'a e mo'ui fakalaumalie 'etau fanau, he ko e hakau 'e tu'u fonua 'i he kaha'u, lelei ange ai 'a e fakahoko e ngaue 'a e 'Eiki, mo nau iku ki he mo'ui ta'engata. Katakai, ka 'i ai ha toe fiema'u tokoni pea fetu'utaki mai ki he telefoni fika: 021 023 66888 pe e-meili: ftuipulotu@gmail.com.

Malo 'aupito mo e lotu, Foeata Tu'ipulotu, Konivina, Potungaue Lautohi Faka-Sapate.

FAKALOTOFALÉ'IA

Ko e Kaveinga 'o e mahina: Fakatomala pea teuteu 'a e ha'ele'anga 'o e 'Otua 'Isikeli 14:6. Matiu 3:2-3. Ngaue 9:18. Fakah_ 2:5

Hufanga atu he talamalu 'o e fonua ka e lafolalo atu 'a e ki'i tokoni faka-Laumalie 'o e mahina ni.

Ko e fakatomala ko e me'a mahu'inga taha ia 'i he'etau feinga ke tau hu ki he Pule'anga 'o e 'Otua. Ko e Kaveinga ia 'o e Malanga 'a Sione Papitaiso: ke tau fakatomala he kuo ofi 'a e Pule'anga 'o e Langi [Matiu 3:2-3] Pea pehe foki mo 'ene malanga 'i he toafa: Fakatomala pea teuteu 'a e ha'ele'anga 'o e 'Otua.

Ko e fakatomala ko e ongo'i mo'oni 'e he loto mo e laumalie na'e 'i ai 'a e mala na'e fai, pea te ongo'i 'oku lavea pea kafo hoto loto mo e laumalie pea feinga ke mavahe mei ai. Hange ko e Lotu Taauma'u: "Ko e loto lavea mo mafesifesi he'ikai ta'e toka'i 'e he 'Otua". Na'e pehe mo e ongo'i 'e Tevita 'ene to nounou 'ia Patisepa [Saame 51] "Ke ke matu'aki fo au mei he'eku hia, pea 'ai ke u ma'a mei he'eku angahala".

Kuo tau ofi 'eni ki he faka'osi'osi 'o e ta'u, pea tau sio mu'a ki he 'ofa 'a e 'Otua na'e 'ikai humataniu katau lave monu ai.

Pea 'oku taau ke tau ongo'i fakatomala pea tau fakatoo-'a e mala ko ia, ka tau teuteu a 'etau mo'ui ko e ha'ele'anga ia 'o e 'Otua.

Hange ko 'Ene folofola na'e fakahoko totonu mai 'e Selemaia: "Kapau te ke fakatomala pea ke foki mai pea te U toe 'omi koe ke tu'u 'i Hoku 'Ao, pea te ke hoko ko Hoku ngutu. Pea te u nagohi koe ko e 'aa palasa 'o teu ki he tau, pea he'ikai te nau lava'i koe he te U 'iate koe mo fakahaofi koe." [Selemaia 15:19&20] Ko e loto lavea mo mafesifesi he'ikai ta'e toka'i 'e he 'Otua.

Ko e kalauni kitautolu 'a e maa'imoa fakatupu 'a e 'Otua ka te tau hehema ngofua kotoa pe ki he matelie 'o e mamani ko 'eni he koe efu pe kitautolu, ka ko e folofola 'a e 'Otua ko e mo'oni laui-Itaniti, "Mou fakatomala mo tafoki pea mou li'aki atu ho'omou ngaahi angahala kuo mou hia ai, pea te mou ma'u ha loto mo ha laumalie fo'ou.

He taumaia 'oku Ou hoho'ia ha pekia 'oku pekia ta'e foki

mai." [Isikeli 18:30&31] Ko ia ko e Mo'ui Fo'ou 'oku kamata ia hili 'a e pekia. Pea ko e pekia kuo fakatomala mo tafoki mei he angahala kotoa pe, ko ia ia 'e 'i he Pule'anga 'o Hevani.

Na'e fakamahino pehe pe 'e Sisu ki he kakai 'i he talanoa fakataataa 'o e sipi na'e he: "Tala atu 'e pehe pe 'a e fiefia 'i he Langi 'i ha fakatomala ha fo'i angahala 'e toko taha, 'io, 'o hulu atu 'i he toko hiva ngofulu ma hiva fai totonu 'a ia 'oku 'ikai ha'anau me'a ke fakatomala ai" [Luke 15:7].

Ko e faka'amu 'o e Fakalotofale'ia ni, "Tau fakatoo mu'a 'a e mala ko ia na'a tau mo'ua ai, pea tau toe tokanga ke Teuteu 'a e Ha'ele'anga 'o e 'Otua. Kuo ke mea'i lelei pe 'a e teuteu ki he ha'ele'anga 'o 'Ene 'Afio, ke toho 'a e me'a kotoa pe. Ko ia 'a e teuteu ke tau teu'i 'aki hotau loto: ko e ngatu laute'ufuhi [100] 'a e 'Ofa, ko e falapaongo ke laui teau 'a e Fakamolemole, mo e puaka toho faka-Tefisi ke 100 'a e Melino. 'Emeni.

Faka'apa'apa atu. Faifekau Kepu Moa

Polokalama Ako 'a e Komiti Misiona Vahefonua Tonga

Vahefonua Tonga Methodist Mission - Roadshow, Dunedin 2011

Na'e fakahoko 'o e polokalama ako ki he tukui kolo (roadshow) 'a e Vahefonua 'i he 'aho Tokonaki, 15 'Okatopa 'i he Wesley Church, South Dunedin. Na'e laka hake 'i he toko teau tu pu 'a e ngaahi matu'a, fanau ako mo e to'utupu Tonga na'a nau kau mai ki he polokalama ko 'eni.

Ko e taha foki 'eni 'a e taumu'a ngaue 'a e Komiti Misiona Tonga 'a e Vahefonua - ke langa hake 'a e mo'ui 'a e famili, ako mo e tu'unga ngaue 'a hotau kainga Tonga 'i he fonua ni. Na'e tatakai 'a e folau 'e he Sea 'o e komiti, Moi Kaufononga pea poupu ki ai 'a Dr Maika Kinahoi Veikune, Sione Tesimale, Mele 'Alatini, Seniorita Laukau, 'Anahina Sikalu pea mo Soana Muimuiheata. Ko e fakaafe fakalangilangi 'o e 'aho ko Hon Pete Hodgson, Minisita Malolo 'a e Potungaue Mo'ui pea mo e Fakaafongga Falealea ma'a e Paati Leipa 'i Dunedin.

'I he'ene me'a fakaava, na'e pehe 'e Hodgson 'oku ne poupu 'aupito ki he polokalama ngaue ni, pea ne mahu'inga'ia 'i he ngaue fakataha mo e kainga Tonga. Na'e mahino pe 'eni, 'i he'ene 'ilo'i mo maheni mo e tokolahi na'e 'i he fakataha

ni. 'I he tefito'i kaveinga lea 'a Hodgson na'a ne fakalotolahi 'a e maatanga 'aki 'a 'ene fakataataa 'aki 'a e malohi 'a e 'Ikale Tahī 'i Falanisee. Ko e fa'ahinga laumalie 'oku totonu ke fai 'aki 'a e feinga fakaako, ngaue mo e nofo 'i he fonua ni. "Ko hai na'e misi 'e malava 'e he'e 'Ikale Tahī (Tonga), koe kau va'inga mei ha ki'i fonua si'isi'i 'o ikuna'i 'a Falanisee?" Mou 'ai e lotolahi ko ia 'o fai 'aki ho'o mou feinga mo e fekumi."

Ko e ngaahi semina 'e 4 na'e fakahoko 'i he ngaahi kaveinga ko e:

1) Ngaahi Sivi tohi fakamo'oni ako ma'olunga 'a e ngaahi kolisi (NCEA).

2) Mahu'inga 'o e 'Ingilisi mo e Fika (Literacy and Numeracy).

3) Taa mo e Houtamaki 'i he Famili (Family Violence).

4) Ngaahi va'a pe mala'e fakangaue (career pathway).

Na'e vahevahe 'a e kakai ki he kulupu lalahi 'e 4: (i) Kulupu 'a e kakai fefine; (ii) Kulupu 'a e kakai tangata; (iii) kulupu 'a e fanau fefine mo e finemui, mo e (iv) kulupu 'a e fanau tangata mo e talavou. Na'a nau vilo takai ai pe 'i he ngaahi

semina ko 'eni 'e 4 kae 'oleva kuo kakato..

Na'e pehe 'e he Faifekau Sifa Pole mo e Setuata Palanite Taungapeau koe taha 'eni ha polokalama mahu'inga, fiefia, mo tokolahi. Na'a ne fakatahataha 'i mai 'a e kainga Tonga mei he ngaahi fungavaka kehekehe. Na'e 'ikai ngata pe 'i he Metotisi, kae kau mai foki 'a e kau Faifekau mo e kainga lotu mei he Siasi Tonga Hou'eiki, Tokaikolo, Siasi Uesiliana Tau'atana 'o Tonga (SUTT) pea pehe foki ki he Katolika Loma. Na'e poupu mai foki mo e va'a 'o e Pacific 'i he Univesiti 'o Otago, Pacific Health Trust pea pehe ki he New Zealand Career Services 'i Dunedin.

Na'e ha foki 'i he ngaahi lea pea mo e ngaahi fakakaukau na'e fokotu'u mai mei he kainga, 'oku totonu ke fakalahi 'a e taimi 'o e ngaahi semina takitaha, ke talanoa'i lelei mo fe'inasi'aki 'i he ngaahi fakakaukau mo e polokalama mahu'inga

pehe ni. Hange koe Ta mo e Houtamaki (Family Violence) 'i he famili 'a ia na'e tatakai 'e Sione Tesimale pea mo Dr Maika Kinahoi Veikune. Neongo ko e polokalama 'eni 'oku haa fo'ou mo pelepelengesi hono taalanga'i 'i ha 'ofanga pehe ni, 'oku tokoni ia ki hono tanumaki e femahino'aki 'i he famili mo e nofo 'a kainga

'Oku'oatu 'a e fakamalo lotuhounga'ia mo'oni 'a e Komiti Misiona 'a e Vahefonua Tonga ki he Faifekau, Setuata pea mo e kaingalotu Metotisi kotoa 'i ho'omou ngaahi tokoni 'o tau ikuna ai e fatongia ni. 'Oku pehee foki mo e fakamalo kia Finau mo Uatesoni Taungapeau pea mo e kaingalotu Katolika, Faifekau Vaelua Hakaumotu mo e kaingalotu Tokaikolo, Setuata Tevita Finau mo e kaingalotu SUTT, 'Ofa ke hokohoko atu e fai tokonia kimoutolu 'e he 'Eiki 'I he ngaahi ngaue 'oku hanga mei mu'a. Soana Muimuiheata.



Ko e fanau mo e kau tauhi 'i ke fakama'opo'opo 'o e polokalama.



Ko e ki'i faiva 'a e To'utupu metotisi.

NGAAHI 'ATA MEI HE SEPITEMA

Ko e me'a fakafiefia ko e lava mai 'a e Palesitani 'o e Potungaue 'a e Kakai Fefine 'a e Metotisi, Mataiva Robertson, mo e kau fakaafongga mei he Komiti 'o kau fakataha mo e kakai fefine 'o e Vahenga 'Aokalani/Manukau he katoanga taliui Sepitema 2011 'i he Falelotu Lotofale'ia. 'Ikai ngata ai ka na'a nau toe fakahoko foci 'enau fo'i hiva malie 'aupito.



Ko kau fefine Ha'amo'a: Leu Pupulu, Mataiva Robertson mo Fetalainga Etimanu he'enu fakahoko 'enau hiva malie lolotonga 'a e Katoanga Tali Ui Sepitema 2011.