

TOUCHSTONE

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



Marchers want young people and their parents to understand the dangers of huffing.

SOLVENT ABUSE A HIDDEN EPIDEMIC

By Hilaire Campbell

On a Saturday in mid-September, a group of 200 people with banners were escorted by the Police and Maori wardens, as they marched through the streets of Upper Riccarton in Christchurch. They were calling for restrictions on the sale of butane.

Led by Shelley Wharewhiti, the group stopped at the dairies and Asian shops where local young people are known to buy the gas. The marchers finished at Hanson's Park where, a few weeks earlier, Shelley's 17-year old daughter, Poihaere, had died 'huffing' butane.

They laid flowers at the spot where she died and hung bandanas in nearby trees.

"It was a beautiful march," says Shelley, who organised it to honour her daughter and get the issue in the public face.

Shelley is planning to present a proposal to local dairy owners to persuade them to use photo ID in an effort to restrict the sale of butane. She and her supporters have received a promise of co-operation from big retail stores like Bunnings and Countdown, and from individual shop-owners in Upper Riccarton.

"But we need to go higher," Shelley says. "Kids aren't allowed to drink or smoke dope. Even cigarettes are locked up but the law doesn't protect them against a solvent that can kill instantly. It is an issue of accountability.

"There's something wrong when 12-year olds or younger can buy all the butane they want, and shops ask them nothing. What do they think they're doing with it in the middle of winter? Going on a school camp?"

Shelley believes that because it's a product in everyday use, butane is seen as 'friendly'. It doesn't help that huffing can be a difficult habit to detect.

"Unlike drinking and

smoking dope, huffing is done in secret," says Shelley. "And there are no tell-tale signs. Whereas spray paint and glue leave a white residue round the mouth and colour over the hands when people sniff it, butane is invisible."

Shelley was probably the last to know about Poihaere's habit, partly because she wrote off her occasional moodiness as normal teen behaviour. A loving girl with many friends, Poihaere had taken on undue responsibility as the oldest of five kids.

There'd been some trouble at school but she was enjoying her Polytechnic course and had been getting good reports. Shelley felt that her daughter was "on track".

"There could be a thousand reasons why kids abuse substances," says Shelley. She knows about the risks that can live alongside poverty and poor parenting, "but that's not us," she says.

"While nothing has come on a gold platter, we're a strong

loving family that knows how to nourish one another." Even so, she feels responsibility. "Being a solo mum, money is tight. Butane is cheap, only \$10.45 for four tins."

Shelley wants to prevent what happened to her daughter from happening to someone else's child. "Talk to your kids. Ask if they or their friends huff butane. Know what they're doing," she says.

Her hope is that if the march did nothing else, it brought awareness and enlightened parents.

Shelley's sentiments are echoed by the Police's Canterbury district co-ordinator for youth and community Senior Sergeant John Robinson.

John says it is easy for kids to get butane but in the main, retailers are doing a good job.

"The huffing problem's been around a long time. It's hard to know the extent but typically those who do it are aged 13 to 15 and most are male. There have been 63 deaths in New Zealand

from huffing butane-based solvents in the past 12 years. Of those, 24 were under 17 years old."

Maori have the highest number of deaths of any ethnic group but it affects Pakeha and Pasifika young people as well.

There's no real treatment available for huffing, and John says talking is the best prevention.

"If the march has been a catalyst for good conversations, that's great. If there are any lessons for us it is to keep having regular communication with our kids and keep creating situations where they trust us enough to talk. Fourteen-year olds can be tough going, and you'll lose them if you nag," he adds.

Shelley is already planning another, bigger, march for next year, to coincide with Poihaere's unveiling.

"The more exposure the better," she says. "Knowing saves lives."

INSIDE

SAVE MY PLACE - PAGE 12



SPARTAN STEWARD - PAGES 13 & 17



LETTERS TO THE EDITOR - PAGES 4-6





NZ Methodist Women's Fellowship held its national convention in New Plymouth.

MWF convention mix of serious and light-hearted

By Joshua Robertson

When 120 members of Methodist Women's Fellowship gathered for their national convention in October the take home message they received was 'Don't Give Up - Engage!'

New Zealand Methodist Women's Fellowship (NZMWF) holds its national convention every two years and this year the meeting was held in New Plymouth.

The gathering is a time to be uplifted spiritually, to discuss business, to make decisions for the future, to have fun and laughs. Simply put, it was a time to engage with God and with fellow sisters in Christ.

At the gathering, the NZMWF were presented funds raised by all MWF districts groups over the last 12 months to their selected 2011/12 'special projects'

recipients. This included \$23,550 that went towards maternal health in Palestine (via Christian World Service) and \$10,093 for children's ministry in New Zealand.

Funds were also gifted to Goldie College and Helena Goldie Hospital in Solomon Islands and Seasons, a NZ organisation that work with youth. Fundraising work was already begun towards new special projects for the 2012/13 financial year.

Diana Roberts was the keynote speaker for the Convention. She provided much energy and inspiration by sharing some of her Kitchen Theology stories.

Several workshops took place during the course of Convention covering such difficult topics such as suicide, family violence, youth related depression and

social justice.

A more light-hearted card making workshop was also run. A bus tour of some of the scenic sites of New Plymouth also provided a refreshing break from some of the serious business discussions.

This Convention saw the presence of many young women, who were attending for the first time. This was very encouraging to see and bodes well for the future of NZMWF.

Also in attendance for the first time were staff and students from Trinity College who thoroughly enjoyed themselves. This marks a new chapter NZMWF's relationship with Trinity College.

Methodist president Rev John Roberts was present at closing service, where vice

president Olive Tanielu shared an encouraging sermon. Many local Methodist churches in Taranaki also joined the Convention for the Sunday service and communion. An offering was taken which was donated to the World Federation Helen Kim Scholarship Programme.

During this service outgoing NZMWF President Mataiva Robertson and her executive officially handed the baton to incoming NZMWF President Marie Smith and her team.

The 2012 NZMWF Convention was a truly wonderful experience where women of all ages, from all walks of life, who share the same faith, were able to come together in fellowship. To God be the glory!



Members of the Commission that met in Buenos Aires. Rev Trevor Hoggard stands seventh from right.

Next round of Vatican-Methodist dialogue off to good start

Northcote-Takapuna presbyter Rev Trevor Hoggard is a member of the Commission that is engaged in the dialogue between the World Methodist Council and the Roman Catholic Church.

Last month Trevor took part in the first meeting of the 10th phase of the Methodist-Catholic dialogue Buenos Aires, Argentina.

"The topic of this phase is 'The Common Call to Holiness'. It will explore the shared call to holiness and our common commitment to it, and examine the extent to which Methodist and Catholic practice and doctrine converges on this subject," Trevor says.

Following careful consideration of papers on the means of holiness, traditions of holiness, holy living and the Communion of Saints, the Commission felt that some broad areas of interest emerged, as well as issues that are in need of deeper discussion.

In preparation for the next meeting, the Commission has asked for further background information papers on the topics of merit, Mary and the Saints, the holiness movements, and nature and grace. Members will also write papers on the key issues of Christian anthropology, the Church as a means of holiness, eschatology, and holiness and social justice, from both Methodist and

a Catholic points of view.

Trevor says members of the Commission travelled into Buenos Aires to meet local ecumenical leaders, took part in an ecumenical service at La Boca Methodist Church, and visited the Catholic Cathedral and the First Methodist Church.

"The level of interest in the work of the commission, and the evident good ecumenical relationships on the ground in Buenos Aires, were very gratifying," Trevor says.

"The membership of the Commission is drawn from many countries, reflecting a wide range of experience and cultural

contexts. Our sessions were grounded in prayer, beginning each day with a shared service.

"This has been a strong start to the 10th phase of the Dialogue, with robust and fruitful discussion taking place in an atmosphere of respect and friendship. It is hoped that the Commission's discussion of the Common Call to Holiness will be of wide interest to Methodists and Catholics both pastorally and academically."

The commission will meet in 2013 in Atlanta, Georgia.

Values to drive Touchstone advertising policy

Over the course of the past year, one of the topics the Methodist Publishing Board has discussed is the advertising policy of Touchstone.

Publishing Board Members Rev Jim Stuart and Rev Brian Turner prepared two papers that the Board discussed, adopted, and submitted as part of its report to Conference 2012.

One of those papers is a statement of values of the Methodist Church, and the other presents a guideline for Touchstone's editor to consider when deciding which advertisements to include in the newspaper.

The paper on values states that while the opinions expressed in Touchstone do not necessarily reflect the official views of the New Zealand Methodist Church, the publication is guided by a framework of values that inform the life and ministry of the Methodist Church. These values are rooted in the history and heritage of the Church - in particular the life and ministry of John Wesley and the first Methodists in New Zealand.

Based on Jim and Brian's paper the Methodist Publishing Board has identified three sets of values that should guide the editor in determining the content of the paper. They are 1) faith imperatives, 2) social guidelines, and 3) policy initiatives.

The faith imperatives that are to guide Touchstone include universal love, critical justice, compassionate service, and evangelical mission.

The social guidelines Touchstone should aim to follow are to be educational, informative, responsible and critical.

The policy initiatives Touchstone is to pursue are social diversity, affirmative inclusivity, and ecumenism. Social diversity encompasses the Methodist Church's bi-cultural journey with Maori and the wider ethnic diversity of the Church.

Under the principal of inclusivity, Touchstone should include the views of everyone in the Methodist community regardless of class, race, gender, age or educational status.

The second paper the Publishing Board adopted is based on these values and uses them to set guidelines the editor and other Publishing Board members can use to determine which advertising to include in Touchstone.

These guidelines include the principle of 'values before finance'. While the financial viability of Touchstone is important, attention to the core values of the MCNZ is more important and advertisements in Touchstone must be consistent with the core values of the MCNZ.

Touchstone is seen as the primary publication of the Methodist Church, and has a high visibility in the wider Church.

Given Touchstone's high visibility, and despite a published disclaimer, the majority of content in Touchstone (including advertising) is likely to be viewed as in accord with the values of the Methodist Church.

See Page

What about alcohol reform?

Pakuranga Parish takes action as Parliament fiddles with alcohol reform

By Rev Dr Betsan Martin, Public Questions coordinator

In Pakuranga, Rev Freddy Alwis is rejuvenating a community effort to stop a 'drive-through' restaurant and liquor outlet from re-opening right near Trinity Church. It appears that there has not been a notification by the council. Freddy expects the first port of call to be the local council.

Freddy and three clergy in Pakuranga-Howick hosted a meeting in October at Howick All Saints Church to discuss the issues of alcohol in the community, as well as safety and the welfare of children and families, and widening economic gaps.

Alcohol harm severely damages communities. Domestic violence, disorder in the streets, poor public health, accidents, and crime are related to alcohol.

This story of Trinity Church leadership in the community began in 2008 when Rev Prince Devanandan was the minister at Trinity Church. Just along the road a commercial building planned to set up a liquor outlet in competition with other businesses. Prince noted that the proposed outlet was close to Pakuranga College and Trinity Early Childhood Centre, and that there were already 16 liquor outlets in the area. He resolved to oppose a 17th.

What are the steps a Minister and a church could take when facing the big businesses compete without considering the concerns of the community?

How many liquor outlets are in your community? Are they near churches and schools?

Prince informed the local ministers' association about the plans for the outlet, and his intentions to take action. He then went to the local schools which were far more responsive and Trinity joined forces



to prevent the opening of a liquor outlet.

The next strategy was to go public in the local newspaper. This galvanized community support and made it possible to go and approach the Council. The mayor of Manukau at the time, Len Brown, agreed with the community's concern and with all this momentum the resource consent was blocked.

Plans for a liquor outlet have not gone away, however. A subsidiary of a supermarket chain proposed setting up the 17th outlet. Then another company wanted to set up a store selling organic beer. They approached Prince for resource consent. Another company tried a new approach, a church in Dominion Rd leased their property for an organic beer outlet, and would Trinity Church support a liquor outlet next door?

Local people got together because they did not want their young people to have easier access to alcohol, and did they want more alcohol in the community. The company that wants

a liquor outlet is only concerned about making money and is not worried about the consequences.

The Alcohol debate in Parliament will lead to a conscience vote. Health advocates raised alarm about the need to stop alcohol related harm through tighter restrictions on the sale of alcohol to stop low prices and easy availability.

The amendments focus on minimum pricing, limitations on retail outlets and advertising, raising alcohol tax, lowering alcohol content in 'ready-to-drinks'. The changes for tighter controls were proposed by opposition parties and are set for defeat because MPs John Banks and Peter Dunne will vote with the Government. MPs have already voted to keep the purchase age at 18.

QUESTIONS AND ACTIONS

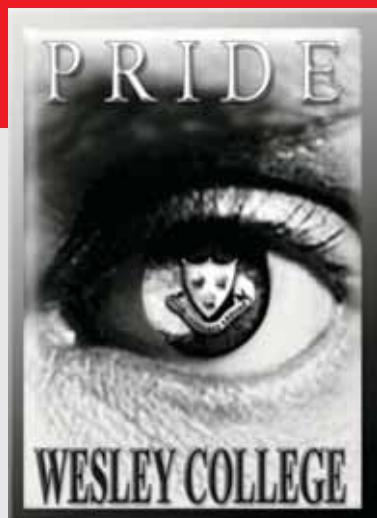
What is driving the government's refusal to take strong measures against the sale of alcohol?

Would your parish take the time and energy required to oppose businesses and your Local Council? How do you weigh the pastoral and ministry priorities in a parish with ministry for community wellbeing?

Each local government is the authority for liquor licensing. Would you:

- Do an audit on the sale of alcohol in your area?
- Visit your council to check proposals for the sale of liquor in your community?
- Ask the principals of your schools about the effects of alcohol on their young people?
- What treatment for alcohol abuse is available in your area?

You might want to find out what restrictions are possible in your region to oppose providing alcohol to young people. On what grounds can licenses to sell alcohol be declined? Can advertising be restricted?



ENROLMENT OPPORTUNITIES

Wesley College is an integrated Christian multi-cultural school with a Methodist character.

Located at Paerata 7 Km North of Pukekohe.

Boys are enrolled in Year 9 - 13 (Form 3 to Form 7)

Girls are enrolled in Year 11 - 13 (Form 5 to Form 7)

Enrolments are now being taken for the 2013 year.

CONTACT DETAILS

Parents of prospective students are invited to contact the College for application information.

Phone (09) 237 0224 • Fax (09) 238 3582
Email: barbaran@wesley.school.nz



Methodist Trust Association

Results to 30 September 2012

	6 Mths to 31.03.12	12 Mths to 30.09.12
Income Fund A	6.80	6.12%
Income Fund B	5.66	5.51%
Growth and Income Fund	4.06	4.10%

Income Distributions for the quarter totalled \$2,995,714

Contact email: info@methodist.org.nz

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

Family First insert neither respectful nor informed

To the editor,

We the undersigned are members of GLAM, a network of gay, lesbian, bisexual and transgender people in the Methodist Church that enjoys the friendship and support of many of our straight friends. We are writing about the glossy insert from Family First in the October edition of Touchstone.

We are particularly concerned because it flies in the face of the Touchstone Statement of Values that will be presented on the floor of Conference. We would particularly note the 'Values before Finance' policy that states any advertising "must be consistent with the core values of MCNZ."

Also its inclusion shows little regard for the value of sensitivity, something which we are told must be exercised when dealing with issues like this. We would also note the policy on advertising provides the sound instruction "when in doubt consult". In the present circumstances we feel that a request to include this insert should have provoked some serious questioning and consultation.

GLAM does not wish to silence those who

are opposed to marriage reform but we do seek a civil and informed debate. Last month's edition featured a thoughtful article by Rev Dr Trevor Hoggard on attitudes to reforming the Marriage Act as well as thoughtful and respectful arguments for and against by Rev Uesifili Unasa and the New Zealand Christian Network.

Our discussion as a church on this issue needs to be respectful, careful and informed. It is our opinion that the Family First leaflet is none of these, we particularly challenge the implication that clergy will be compelled to perform same sex marriages and churches to host them. The proposed bill takes great care to respect the conscience of individual celebrants and of religious communities; no one will be compelled to perform or host a same sex wedding.

Marriage is an evolving human institution; let us talk about its future in a rational, calm, and respectful way.

David Poultney, Laura Black, Tony Franklin-Ross, Greg Morgan, Nanette Russell, Susan Thompson, Kathryn Walters, Margaret Upton, Paul Wells

Gay voices missing from marriage debate

To the editor,

I commend Touchstone for giving the centre pages of the October issue to discussion prompted by the Marriage (Definition of Marriage) Amendment Bill. Sadly, the voices of gay, lesbian, bisexual and transgender (GLBT) people are missing from that coverage. This seems an unjust omission, given that the proposed legislation is intended to provide choice and equality in law for GLBT people.

As a supporter of the proposed changes to the Act, I want to add my voice to the chorus of concern about the insertion of the Family First brochure in the same issue of Touchstone.

The presence of the insertion without disclaimer in a Methodist publication suggests that the church supports the views held by Family First. While it may be that some Methodists share those views, I would hope that if there were an official position of the church on this matter, it would be to support justice, inclusion and equality.

On this occasion, the Family First brochure highlights inherent injustices brought about when well-resourced organizations and lobby groups are able to pay for promotion of their particular views, while equally significant voices

with little or no financial resource do not have the same access. Touchstone, with its commitment to the principles of inclusion and justice contained in the Mission Statement of the church, has a duty to search out those other voices.

I am well aware that Touchstone treads a precarious line between the need for advertising revenue and ethical considerations around some promotional material. It's a difficult line to walk in a church which has diverse theologies and politics within its membership, and limited financial resources. I hope the Board will develop an advertising policy that pays heed to questions of justice and inclusion and does not privilege injustice and exclusion.

Within the Auckland Central Parish the Pitt Street congregation agreed several years ago that civil union ceremonies might be held in the church. As a presbyter who is also a civil union celebrant, I look forward to the day when I will also be able to officiate at the marriages of loving committed same gender couples who wish to declare and celebrate their commitment in this way.

Rev Lynne Frith, Auckland Central Parish

Jesus would support same sex marriage

To the editor,

I was horrified to find a large, brightly coloured insert in October 2012's edition of Touchstone that displayed the views of Family First on marriage equality.

The Methodist Church has a diverse range of views represented among its members. Some, like me, are members of the lesbian, gay, bisexual and transgender (LGBT) community, for whom the issue of marriage equality is a significant one, and very much a human rights issue.

To find such an insert in Touchstone was a great surprise to me. To find that it was there because Family First paid to place it there and that this apparently made it fine, surprised me even further.

The idea that proponents of the marriage equality legislation would be equally able to pay to insert something in Touchstone made it somehow acceptable may sound reasonable if it wasn't for the fact that we are talking about one of the most vulnerable groups in our society,

a group that has been traditionally marginalised and victimised.

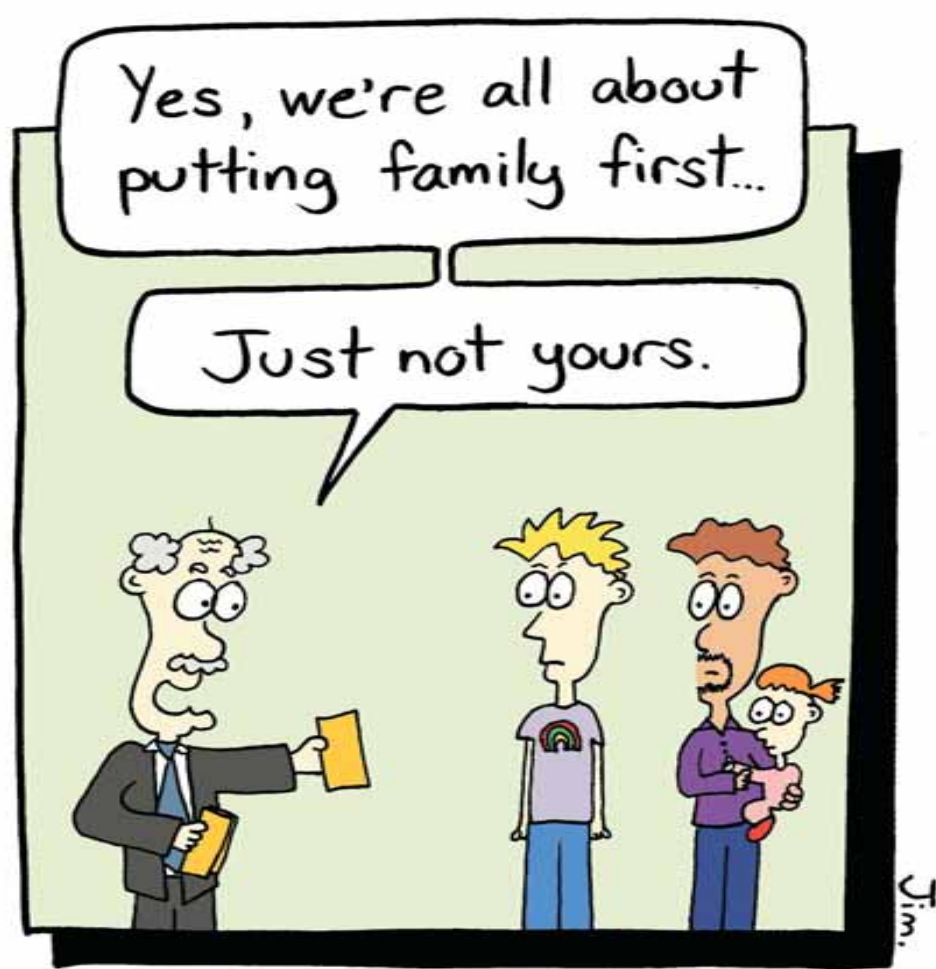
While attitudes towards the LGBT community have improved significantly over the last 25 years, this group remains one of society's most vulnerable. To compare the conservative Christian right to the LGBT community is like comparing apples and oranges. There is no comparison.

The idea of a group of radical vegans insisting that all people should be forbidden from consuming animal products is analogous to the opposition to same sex marriage.

If you don't agree with same sex marriage, don't marry someone of the same sex. That's simple enough.

To continue to ban it is nothing less than a breach of human rights. I would contend that if Jesus was walking the streets of New Zealand today, he would be in support of marriage equality legislation.

Eddie Hayes, Christchurch



FROM THE BACKYARD

Playing and laughing

Gillian Watkin

One small child was spread-eagled on the swing seat. He was using a nearby branch to gently rock himself.

A second small child was crouching down low, rushing through the little path in the middle of the flower garden. When he got to the other side, he started all over again. The third little child was picking flowers. All this was shortly after they tumbled out of the car following a six hour trip from Auckland.

The sun was shining and they were oblivious to anything other than their surroundings. They were coming on holiday to Grandma and Granddad's. They had arrived and all was well.

As I watched them I thought of a conversation I had had late last year with a boy, aged about 11. He was here with his caregiver to pick up some bread we had acquired for the Centre that supported him. He and others are children for whom school is a minefield and the system had passed them on.

He was a nice kid and we talked while the bread was loaded. "That's a nice garden" he said. We talked about it and I said "Children like this garden because it's a good garden to play in. There are little spaces around the section. They like to hide and seek."

He said "I always liked to hide when I was little". His teacher and I exchanged looks over the truck. In his programme he was being taught to play and to find helpful basic skills for life so he will not need to hide.

We can so easily underestimate the importance of play and of laughter.

One of the earliest creation myths is of The Laughs of God - the seven laughs by which God created the universe.

The English word silly, which some would categorise play as, is taken from the Yiddish word selig which means blessed.

Children need to be taught to play and laugh. Babies learn by mimicking their parents so if adults haven't learned the art of play, the children will be at risk.

We live in a country where too many children do not have fun with their families. Spiritual poverty runs hand-in-hand with practical need.

The most radical part of Jesus ministry was his inclusion of children in daily life. In the Greco-Roman world children were hidden away and were chattels, nonpersons, until maturity. Jesus changed that for his followers.

Play is at the centre of creativity and the understanding of joy. In preparing for the arrival of our family we added a netball hoop and ball to our list of attractions. It didn't cost much and now the children have gone its good exercise for the senior members of the family.

Simple preparations create an environment for fun and laughter. I imagine a world where houses with children have netball hoops, trees for climbing, sandpits for digging.

Play, laughter and imagination: these three things are the foundation of a spirited, spiritual life and still we hush the children in church. Is it too much to imagine hopscotch squares down the aisle of the church?



Opinions in Touchstone do not necessarily reflect the official views of the Methodist Church of NZ.

Postal PO Box 931
Christchurch
Fax (03) 366-6009
Editor Paul Titus
Phone (03) 381 6912
Mobile (021) 655 092
E-mail touchstone@paradise.net.nz

Production Julian Doesburg julian.doesburg@xtra.co.nz
Publisher The Methodist Publishing Company

Advertising Pieter van den Berg
Phone (03) 310 7781, Fax (03) 310 7782
Email pietermarjan@paradise.net.nz

Printer
Ad Deadline
Letters Deadline
Subscription Changes

The Ashburton Guardian
15th of the month preceeding publication
15th of the month preceeding publication
10th of the month preceeding publication

Circulation Karen Isaacs
Phone (03) 381-4315
Email j.isaacs@xtra.co.nz



Looking back at our year in office

A reflection by President Rev John Roberts and Vice President Olive Tanielu

Our term as president and vice-president of the Methodist Church of New Zealand, Te Hahi Weteriana o Aoteroa is now at an end.

The roles are demanding in terms of time and commitment. Some situations we have faced have been challenging. Yet overall we have been grateful to be called to serve God and the Methodist Church.

John has had a number of Connexional meetings to attend and on occasion has felt a bit out of his depth. So it was also good to deal with pastoral matters, making time to be with people.

Two post earthquake visits to Christchurch to be with presbyters who had lost much in the course of the quakes were a priority. Visiting retired presbyters and deacons was an enriching experience. John gained so much from listening to these people and their experiences in ministry. These people still have much to offer and we can learn a good deal from them.

It was good to participate in worship in various parishes, and in one instance to lead a workshop. Encouraging parish life is central to being a Connexional church.

John was grateful for the opportunity to

represent the church overseas. He attended the British Methodist Conference in Plymouth, where he was made most welcome, participated in an ordination service, and received speaking and voting rights at the Conference.

At the Anglican General Synod in Fiji he had the opportunity to highlight the significance of the Anglican-Methodist Covenant. Then he made a solidarity visit to the Connexional leaders of the Methodist Church in Fiji who face oppression from the military government.

Social concerns John has commented on include inequality and the growing gap between rich and poor, child poverty and abuse, and the relentless growth of the free market and the injustices that come with it, in particular the Trans Pacific Partnership free trade agreement.

John learned that being President is not just about the giving of oneself to others, it is also very much about receiving from people. This includes their hospitality and learning from their insights and experience.

Olive says it has been a great honour to serve the Almighty God, as vice president of Te Hahi Weteriana. It has been an amazing personal faith journey, and she thanks her

Heavenly Father for being her anchor during storms, and her guide in the dark.

It has been a great experience for me, I have grown to enjoy reading the bible and preaching the gospel of God much more than I used to. This was a real challenge for me when I took on this role but my Lord is my helper, my teacher and my guide. I have seen the beauty of God's creation and God's love in places that I would have never have dreamt of visiting.

Thanks to the Methodist Church of New Zealand, for entrusting me with this role. Thank you for your love, hospitality, company, prayers and support during the past year. You have given me the privilege of seeing the cross section of the Methodist family of New Zealand, and I have been blessed with so many glimpses of God's kingdom, God's beautiful creation in and through the worship and service of our church.

Olive encourages us to remain committed, faithful and truthful in serving our Lord and Saviour Christ Jesus.

I was privileged and delighted to represent the Methodist Church on different occasions

overseas and nationally. I have participated in wonderful events such as Methodist Women's Fellowship Convention in New Plymouth, Sinoti Samoa Youth Career Expo both in the Auckland region and the lower North Island.

I believe young people are a significant and growing part of our church and we need to find ways to integrate their wisdom and energy into the life of our wider church family.

The journey has had its challenges. Some of our parishes are mourning the loss of their church buildings, and people have been hurt. Conflict is part of any community and we must not let these things isolate us from the love of God, who is waiting for us to call on Him.

Please forgive any mistakes and omissions and any words or actions that have been unworthy of the Church or the Gospel.

"I give you thanks, O Lord, with my whole heart; before the gods I sing your praise; I bow toward your holy temple and give thanks to your holy name for your steadfast love and your faithfulness; for you have exalted your name and your word about everything. On the day I called, you answered me; you increase my strength of soul," (Psalm 138).

Family First brochure hurtful and unfair

To the editor,

I attend Dargaville Methodist church with my daughter who has two legal mums. The other is the late Eileen Schick. Eileen was a missionary in the Methodist Church and a lay preacher, who chaired or sat on just about every committee at this church and helped build it with her own two hands.

I understand the inclusion of the Family First insert in Touchstone was done in the name of democracy to present both sides of the argument about marriage reform. We have yet to locate an insert produced by the marriage equality group, so how this is democracy except by the exertion of financial power?

The brochure gave my young daughter the impression that her mums and indeed her very existence are going to cut the fabric of society, as illustrated by a graphic image of a pair of scissors.

If she had read page four, she would have felt discriminated by false information about children of (presumably heterosexual) married parents. If the research shows that kids do better when parents have a legal contract with each other, why is Family First trying to prevent us from giving our children the same legal commitment they enjoy?

Research has actually shown that children of gay parents are 100 percent wanted because their parents must go to certain lengths to 'plan' their conception. The same can't be said of heterosexual couples. In NZ the rate of planned pregnancies is a low 50 percent. So which children are wanted?

When my daughter asks why her two mums couldn't get married, I will tell her it is because most religious people only read the bible in modern English and therefore fight against people like her mum and me. I will tell her that many people don't put the time in to make up their own minds, and in my

generation there was a thing called 'homophobia'. People were afraid of us because of who we love, and then discriminated against us. That is a lot for a young kid to understand, don't you think?

I will try and explain that the Family First is a horrible example of Christians spending their money to put unresearched views onto the lives of others, and those views hurt not only gay and lesbian Christians but society as a whole.

Why not give this money to the food bank? I hope the Methodist church spent the \$1200 they received for these inserts wisely. Why does Family First spend their money on anti-equality submissions to the government, when children in NZ are going hungry?

I presume you must have no idea how much hurt we Christian and non-Christian homosexuals have already faced in the past from organised religion. To experience homophobic literature in my inclusive church (the church where my daughter's conception was announced, and where she was christened by her two mums) is something the decision makers should be ashamed of.

The next time you consider advertising opportunities, please think about the innocent children of gay parents attending your church. I do my best to deal with homophobia, and I have no problem with an open debate if it is grounded in truthful statements. The Family First brochure was filled with factual errors.

What was published was totally unfair, and should not have been in your publication, or even admissible in your church buildings.

I am considering whether I can continue attending within the Methodist church with my daughter thanks to this glaring lack of judgement.
Deborah Hambly, Dargaville

Support for traditional marriage not hate speech

To the editor,

Thanks for the two thoughtful articles in last month's Touchstone about marriage. Supporting traditional Christian marriage (or 'covenant' marriage) is not hate speech if it simply says that the only marriage relationship spoken of by Christ is a single lifetime commitment between one man and one woman.

Jesus also spoke strongly against divorce. The group Trevor Hoggard calls "middle of the road" probably includes some divorcees. Vilifying gay people or creating a hierarchy of sins is unchristian. What I've heard of the debate within the Church has been respectful.

The church has had a life-saving transfusion of people from Pasifika Methodism. In many areas when you do a search for 'Methodist' the churches that are still open have a Pacific congregation

Overwhelmingly the view they hold is the traditional one. Promises to respect individual conscience need to be honoured. As it orders its life by the Human Rights Act, the church also needs to be clear about this. Let those of a contrary view, speak now or forever hold your peace.

Selective human rights are a contradiction in terms. It is no accident that President Obama has stood up against anti-immigrant racism in the US. As a senior immigration lawyer I despair of the unfairness and discrimination which is intensifying particularly against Pasifika and other 'low value' migrants here in New Zealand.

Examples include:

1) Introducing a \$65,000 minimum income level for sponsors of parents. (It's pretty obvious which communities that mainly excludes).

2) Ending sponsorship of last remaining siblings.

3) Curtailing record keeping and considering humanitarian factors when overstayers come forward to regularise their status. Requests are being refused out of hand. The Ombudsman and Law Society have both said that this breaches fundamental rights.

4) A major overreaction to 'invasions' by any group of 10 or more boat people. (None have ever reached NZ).

5) Giving immigration compliance officers instant arrest powers with no

independent oversight or meaningful access to lawyers.

6) Failing to include questions about disability or domestic violence risks in pre-deportation interviews.

7) Unlike Australia, the government of NZ does not allow visas for adult children to care for their NZ citizen parents dying from diabetes. These carers are forced to live underground. This is hard to fathom.

Vulnerable families have been split apart by these harsh new processes. I have on my desk a dozen psychological reports telling me of Kiwi Pasifika children who suffer mental health issues.

These families are ashamed or afraid to speak out. Unlike Mr Dotcom they can't buy residence here. The issue is not one of 'low value migrants' but whether we have 'low value citizens', who are left behind.

Does the church have a voice on these issues? Where is Christ in this?

Richard Small, Stokes Valley

Study Theology from home



Whether it's an LTh for potential ministry, or a paper or two for personal interest - we can fit serious part-time courses around your lifestyle.

eIDTS Theology by Correspondence
ECUMENICAL INSTITUTE OF DISTANCE THEOLOGICAL STUDIES

Residential Schools 2013

Introduction to Biblical Studies

Held in Dunedin, 21 - 24 January 2013

Introduction to Theology

Held in Dunedin, 21 - 24 January 2013

Introduction to Pastoral Theology

Held in Christchurch, 2 - 4 July 2013

Contact the Academic Registrar:

0800 667 969

email: eidts@xtra.co.nz

www.eidts.ac.nz



HONEST TO GOD

By Ian Harris

Sin in secular society

The way words are used in everyday conversation can be very revealing, and none more so than 'sin'.

For centuries it was a word to strike the fear of damnation into ordinary folk, because sin was a blot on their soul which God could not ignore. Their destiny beyond death hinged on what they did about it.

Today, by contrast, sin may mean little more than scoffing high calorie food: cream puffs are 'sin'. Or a rugby player caught stomping on an opponent's head will be sent to the 'sin bin'.

Not so long ago unmarried people living together were stigmatised as 'living in sin'. Now it is generally regarded as their own business, and the notion that the couple will end up sizzling in the flames of hell does not arise.

So sin, once the church's trump card for marshalling people to live according to its codes and under its authority, has been marginalised and trivialised.

This radically new attitude does not, however, dispose of sin. To return to the Adam and Eve myth in my previous column, human beings have tasted the fruit of the tree of knowledge of good and evil - that is to say they are conscious of good and evil, and therefore are responsible for their actions and attitudes.

In the myth, this change is portrayed as a catastrophic tumble from the innocence of paradise. The other side of the coin is that the myth shows humanity entering an entirely new dimension of living, where instead of being obedient automatons, to be human means to live in moral consequence. Hence the German philosopher Hegel suggested that humanity's so-called 'fall' should rather be thought of as a 'rise'.

Secular people in modern New Zealand would take for granted that the human species did not begin with a literal Adam and Eve but evolved over aeons. So what can be said about sin? Is the concept of sin so bound up with metaphysical speculation about Adam and an eternal destiny in heaven or hell that it is no longer of any earthly use?

Yes and no. For starters, sin and its cousin, evil, are real enough in day-to-day experience. They are part and parcel of the way things are,

and no framework for understanding the human condition is complete without acknowledging that.

Swiss psychologist Carl Jung suggests that everyone has a shadow side to their personality, which harbours the characteristics and possibilities they would rather not own (and not all of those are negative).



Ian Harris

Though a person's ego ideal may be prompting him or her to be generous and forgiving, for example, the shadow tugs at them in impulses of meanness and vindictiveness. Their individuality and character emerge from the way they deal with that struggle, so the shadow is not all loss.

Is this shadow just a fancy new name for 'original sin'?

Not at all, because whereas original sin was to be fought and overcome and the outcome of this contest had consequences for eternity, Jung would say we actually need our shadow. To recognise and deal with it is a spur to maturity.

While our darkness can certainly be destructive to ourselves and to other people, it can also be transcended and its energy harnessed for positive ends. This amounts to a victory of the spirit.

It is also as relevant to think of sin as the sense everyone has from time to time of missing the mark. The mark is not a set of moral standards carrying the authority of religion or social custom but a state of being - the commonest New Testament word for sin comes from archery, and means 'missing the mark'.

So sin is the gnawing awareness of not having quite fulfilled the potential we know we have. It is not accepting the responsibility which rightly belongs to us. Most of us have moments when we sense a malaise of being, an alienation between our inner and outer worlds, a feeling of not being fully at ease with ourselves or in the relationships that matter to us.

But sin is more than a personal affair: it also has a community dimension. Companies, community groups, churches and nations can all corporately miss the mark, failing to fulfil their potential as communities of one kind or another. They, too, may precipitate the evil that flows from missing their mark.

So sin is alive and well in secular society - and it goes way beyond cream puffs.

Marriages and weddings

To the editor,

In the present discussion of gay marriage, a careful definition of the meaning of 'marriage' and of 'wedding' may be helpful, since it is the chance to hold a wedding that gay couples are really asking for.

In popular parlance we say people are getting married when what we really mean is that they are planning a wedding ceremony. There is an essential difference.

A marriage is the coming together of two people who experience a special bond with the other, a strong basis of understanding and concern for each other. Sadly it is possible to have a wedding without this underlying unity; the wedding of

Prince Charles and Diana is an example of this.

Indeed, until comparatively recently in the history of humankind, the ordinary people just set up home together. The Romans called it marriage by 'usus'.

A wedding ceremony belonged to rulers and landowners, who used their children to cement a treaty between two kingdoms and to extend their land ownership and power. The unhappiness of the children was of no concern, though extramarital relationships were an accepted result.

As trade grew and modern capitalism developed, arranged marriages between the children of entrepreneurs followed the royal

customs. Then, when comparative wealth increased, ordinary people too wanted the social occasion of a formal wedding, the costlier the better! (There aren't really any 'ordinary' people, because everyone is unique but you know what I mean.)

If two people of the same sex share a marriage bond and wish to make a public declaration of their commitment to each other by having a wedding, why should we object?

Let us rejoice that they are enjoying that unity, which we all look for, and are happy and relieved when we perceive that our loved ones in the next generation have found the 'right' person.

Hilda Bak, New Plymouth

Where does MCNZ stand on marriage equality?

To the editor,

It is helpful to read Rev Trevor Hoggard's article on Christian understandings of marriage in the October edition of Touchstone, although we might remember that the institution considerably predates the Christian era.

However, it is difficult to follow Rev Uesifili Unasa's argument in support of gay marriage. All will agree that we need a fair and equal NZ society but how can redefining marriage to encompass same sex unions be fair and equal?

Whatever sympathy we may feel about fair treatment for same sex couples, no amendments to the Marriage Act will make a same sex union equal to a heterosexual marriage. They are plainly different, both in nature and intent.

Uesifili says "opposing gay marriage is theologically unsound" and "there is no theological justification against gay marriage". This suggests theology supports it. He must know that in fact there is no Biblical theology that supports gay marriage.

The Genesis story and Christ's specific affirmation of one man, one woman (Matthew 19:4-5) surely makes plain the Biblical, and the Christian, position. Uesifili is certainly right when he says Jesus uplifts and cares for "outcasts and undesirables" but that hardly translates into support for gay marriage.

Perhaps Uesifili could give us some evidence in support of his thinking. Currently, any thoughtful comment on the issue appears to be

totally lacking. Although the Civil Union Bill produced a number of statements from Methodist sources, there appears to be nothing at all on the Marriage Amendment Bill. Yet this bill, if it is passed, will bring change on a far greater scale.

While anyone can have opinions, is it not time we saw a considered and well-argued statement from the Methodist Church as a whole?

I note in a recent statement that from the general secretary that the MCNZ does not endorse the Family First group, or its political position. That is expected but surely, if we are to make up our minds, we need to hear a convincing argument from the MCNZ on what it does believe.

Peter Wood, Lower Hutt

Editor's response

majority of the world's Christians.

During the Publishing Board's discussions on the advertising guidelines, I interpreted the consensus to be that adverts supporting one side of a contentious issue would be acceptable if they were offset by opposing opinions. In my view, the articles by Trevor and Uesifili Unasa did this.

I believe in the robust exchange of ideas and included Family First's pamphlet on that principle. Free speech means one is likely to be confronted with views one disagrees with.

In my mind, the insert was clearly labelled as a publication prepared by Family First. It represented their views and did not carry the official approval of the Methodist Church. I believed most Touchstone readers would recognise this.

On this point I was clearly wrong. Some people are not aware that inserts are included in Touchstone for commercial reasons and do not carry the implicit support of the Church.

This confusion prompted general secretary Rev David Bush to send out a clarification through eMessenger, in which he said the Church does not endorse Family First or its political position. He also suggested a way for people to make to a submission in favour of marriage equality if they wished to.

In hindsight, it would have been better to include such a disclaimer and alternative advice in the pages of Touchstone.

In the wake of this incident, the Methodist Publishing Board has decided that in future any inserts will be vetted by a subcommittee that

includes the editor, the Publishing Board chair, and the general secretary. (In this regard the subcommittee has reviewed and accepted the inserts in this issue from Mission Without Borders though, again, the Methodist Church does not officially endorse this organisation).

The letters to the editor raise a number of issues. One is the accuracy of some of the claims made in the inserts.

Deborah Hambly questions the research that shows children of same-sex couples are somehow disadvantaged, and GLAM questions the accuracy of claims that marriage reform could eventually compel clergy and churches to carry out same-sex marriages.

I share their concerns on these points. While Family First stated their view on this second point as a legal opinion, the bill's author Labour MP Louisa Wall says the law change won't require any person or church to carry out a marriage if it does not fit with their religious interpretation.

This has been a learning experience for me personally. It has brought home to me in a powerful way the pain that gay and lesbian people have experienced in our society and in the Church. I would not like to think that my decision has caused further hurt, and I apologise if it has.

While Touchstone under my editorship has always been open to contributions from gay and lesbian members of the Church, Lynne Frith's letter rightly points out that I neglected to include their voice on this important topic. I apologise for this as well.

WITH ALL YOUR HEART AND SOUL

GREG HUGHSON
REFLECTS ON GOD'S
GREATEST COMMANDMENT

According to Mark's gospel, when Jesus was asked "Of all the commandments, which is the most important?" he answered; "The most important one is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: 'Love your neighbour as yourself'." (Mark 12 : 29-31).

In 2007 a very significant document entitled A Common Word was prepared by prominent Muslim scholars and offered to the World Church for study and response. This document, which has been affirmed by the NZ Methodist Conference, reminds us that the two foundational doctrines and practices on which both Christianity and Islam are based are firstly, the love of God and secondly, love of neighbour.

The teaching of Jesus in Mark's gospel is echoed in the Qur'an. It declares "Say: He is God, the One, God, the Self-Sufficient Besought of all," (Al-Ikhlâs, 112:1-2). Of the necessity of love for God, the Qur'an declares: "So invoke the Name of thy Lord and devote thyself to Him with a complete devotion," (Al-Muzzammil, 73:8). Of the necessity of love for neighbour, the Prophet Muhammad said: "None of you has faith until you love for your neighbour what you love for yourself."

It should not be difficult to love the God revealed to us in Jesus. Each day we have the opportunity to fall in love with this creative and loving God who, in the words of Psalm 146 is "the Maker of heaven and earth, the sea, and everything in them, the One who remains faithful forever, the One who upholds the cause of the oppressed and gives food to the

hungry, the One who sets prisoners free, gives sight to the blind, and lifts up those who are bowed down, the Lord who loves the righteous, who watches over the foreigner and sustains the fatherless and the widow, but frustrates the ways of the wicked."

In the New Testament book of John we read that Jesus wept. (John 11:35). He was deeply moved in spirit and troubled at the death of Lazarus. We have the opportunity each day to love and worship the God revealed in Jesus, a God who cries with us, a compassionate God.

In the book of Ruth we read the story of Naomi who, while living far from home in Moab, experienced the death not only of her husband but of her two sons as well.

Naomi's daughter-in-law Ruth also lost her husband, and was determined to return home to Bethlehem with Naomi. Ruth declares to Naomi, "Don't urge me to leave

you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried," (Ruth 1: 16-17).

Naomi's God became Ruth's God as the result of bereavement and grief. Many people who are grieving today also come to know and love God, through others who console them in response to God's influence and calling.

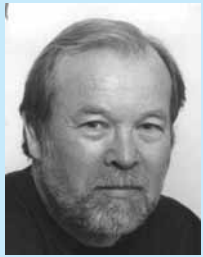
As Advent approaches, let us love our neighbours as we love ourselves, especially those around us who are grieving. They shall know we are Christians by our love, a love which can be inspired by allegiance to God and to God's greatest commandment, which is all about encouraging us to love.



Finding the whole world

CONNECTIONS

By Jim Stuart



A recent Massey University study led by Professor Peter Lineham found that membership of all mainstream Christian denominations has fallen to historic lows.

For example in Auckland, the study reports, those identifying with the Anglican Church have dropped from 47 percent in a 1926 census to slightly more than 10 percent in 2006. At the same time other religions such as Islam, Buddhism and Hinduism have seen significant surges in membership. In other words, traditional Christianity is shrinking.

Post-earthquake Christchurch indicates one of the reasons why this continues to happen. While efforts have been made to work across the denominations, in the end they are frustrated by the institutional demand to protect denominational resources, especially buildings.

While some had hoped the quakes would give birth to new expressions of ecumenism, the churches seemed to be sticking with their old wineskins. The Christian message has never been about buildings and assets, rather it has always been creating expansive communities of love and justice. This doesn't require buildings, rather it asks for faith.

The earthquakes provide an opportunity to explore new ways of being church. It is a unique opportunity to rethink what it means to be church and envision what Christianity might be in the new context and most importantly together. If only we could move beyond denominational boundaries and focus on the challenges of the present, we could recapture the creative imagination that gave birth to our faith.

For the people called Methodist, John Wesley's life and ministry are remarkable examples. He was raised in a staunch Anglican family and educated in the best Anglican schools. He was a fellow of Oxford's Lincoln College, vicar of the first Anglican church in Savannah, Georgia

and was well-versed in Anglican theology, liturgy and practice.

Yet Wesley discovered that God's providence was leading him down a much broader road than his Anglican heritage. Although he consistently professed his loyalty to the Church of England, much of his ministry was outside the walls of the church and a significant departure from traditional Anglican polity.

When presiding Bishop of Bristol Dr Joseph Butler questioned Wesley's field preaching and informed him that he was not commissioned to preach in his diocese, Wesley boldly replied he had an indeterminate commission to preach the word of God in any part of England. The whole world, he courageously added, was his parish.

Long before the ecumenical movement emerged, an ecumenical spirit was embedded in the heart of Christianity. The whole world Wesley spoke of before Bishop Butler was a world that embraced everyone: people from all walks of life, an inclusive open door community of faith, a world which embraced difference, a

world where everyone was welcome. Wesley's vision seems sadly forgotten today, however.

Aftershocks hit Christchurch, job losses hit communities, poverty rises and young people struggle to find work. All of these and more challenge the 'people called Methodist' to discover Wesley's incredible ecumenical whole world vision in our own time and place.

In the end, as Wesley so clearly saw, Christianity is not much about buildings, assets, theological treatises, prosperity, and success. Rather Christianity is about faith, hope and love. It is about people reaching out to each other across the divisions we have created, embracing and supporting each other in spite of earthquakes, denominations, poverty and wealth.

Wesley once observed using a metaphor he borrowed from the Scottish mystic Henry Scougal, "The Gospel is finally and always about the life of God in the hearts and lives of human beings."

Boundaries in ministry

By Rev Marilyn Welch, Co-chairperson, UCANZ Standing Committee

I believe every human being has infinite worth and a unique value as a child of God, irrespective of origin, ethnicity, sex, age, marital status, disability, beliefs, social or economic status, contribution to society or present psychological, physical or spiritual state.

Each individual is created in the image of God and has the God-given right of self-fulfilment and maximum development of their potential to the degree that it does not encroach upon the same rights of others. Living out that belief requires a deep sense of respect, mutuality, trust, and accountability. There are, however, times when the church does not live out that commitment.

'We don't believe in all that politically correct hogwash around here.' Statements such as this confuse political correctness with what is now regarded as essential and safe ministry practice.

When a request is made to have a police check done for those working in ministry with children and youth, there can be some resistance and

feelings of not being trusted. However, the need for the safety of our most vulnerable has become a priority in our churches.

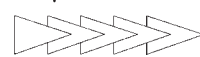
Rather than as a restriction, it should be seen as a way to reassure people that they belong to a church that sets the highest value on the safety of its young people when they go off to Sunday school or youth group.

Most of our Partner Churches are making training in 'boundaries awareness' mandatory for all those in leadership in the church.

Leaders are faced with many different boundary issues in the course of normal ministry. Sometimes, ministers may feel obliged to compromise their theology such as when they perform controversial marriages, 'private' baptisms, or Christian funeral services for non-religious people.

Ministers may also face ethical boundaries. For example, a minister may feel pressured to compromise their ethical convictions by tolerating poor (if not illegal) church business

Working Together
Cooperative Ventures



practice for the 'survival' of the local church.

Personal boundaries may become an issue for ministers and their private sphere can be violated. Ministers must have personal space away from the ministry. This is especially true for clergy living in parsonages close to the church.

Family boundaries are also important, and ministers must be very intentional to draw boundaries around their families. In many congregations, there are high expectations on clergy spouses and other family members, and too often the privacy of clergy families is violated.

Spiritual boundaries are essential too. Leaders in ministry should block

out times for spiritual refreshment. Even Jesus got away from his ministry for this purpose.

Economic boundaries are necessary so leaders do not make economic sacrifices for the sake of their ministry. And professional boundaries set out a code of professional ethics every clergy person and licensed lay leader is morally committed to uphold.

Boundaries bring order to our lives. As we learn to strengthen our boundaries we gain a clearer sense of ourselves and our relationships to others.

Boundaries empower us to determine how we will be treated by others. With good boundaries, we can have the assurance that comes from knowing we can and will protect ourselves from the ignorance, meanness, or thoughtlessness of others.

My prayer is that we can see boundaries not as a burden or extra rules that weigh us down with guilt, but as a means to maximize the life that we really want to put on display.





Pergamum,

Eleven Trinity College staff, students and other participants explored Biblical sites in Turkey during September.

The course TC202 Bible and Context offers significant insights into Christian thought and history. We went on a unique and memorable pilgrimage, which changed our lives.

Our pilgrimage often intersected with the footsteps of Paul. Yet many other great leaders, thinkers and theologians also lived their lives in Asia Minor.

The Cappadocian 'fathers', for example, who formulated some of the Trinitarian theology. The contrast between the balloons over Cappadocia today and the ancient churches below, hewn out of the tufa (a soft rock), could not be more marked. What theological insights today allow the spirit to rise to new freedoms and wider views?

Our guide was an expert in this region and had charted many ancient walkways with archaeological experts.

Besides the learning—which was always rich, intense and varied—there were unparalleled opportunities for friendship and fellowship. Consistently, day by day, the feedback indicated this course exceeded all expectations.

Why not join us next year, when we return to Israel? Enrolments close 28 February. Contact David Bell at tcol now.

three online courses beyond the ordinary

EL102 Effective Church Leaders:

A faith development course

MD103 Beginner's Guide to Theology

PTR101 Practical Theological Reflection

Course start dates

1 March Friday 1700-2130 hrs	MD103 Optional residential weekend
2 March Saturday 0830-1630 hrs	MD103 Optional residential weekend
5 March Tuesday 1930-2130 hrs	MD103 Online course commences
8 March Friday 1700-2130 hrs	PTR101 Optional residential weekend
9 March Saturday 0830-1630 hrs	PTR101 Optional residential weekend
11 March Monday 1930-2130 hrs	PTR101 Online course commences
15 March Friday 1700-2130 hrs	EL102 Optional residential weekend
16 March Saturday 0830-1630 hrs	EL102 Optional residential weekend
18 March Monday 1930-2130 hrs	EL102 online course commences

- Costs: \$270 Online fee. There is a \$220 optional residential introduction weekend, includes accommodation and meals.
- Register at www.tcol.ac.nz by 20 January 2013. NB: late enrolments will not be accepted under any circumstances.
- Maximum of 20 participants in EL102 and MD103. Maximum of 10 participants in PTR101 - selection criteria will apply.
- The optional residential weekend includes tuition in the use of tcolnow classrooms and publishing in mahara. Please note that these classes require you to bring a laptop, tablet or ipad.

Doing theology!

Have you got what it takes?

In each one of these three courses you will be invited to think and must dare to change...for faith's sake.

Enrol at www.tcol.ac.nz
or ph 09 521 2073

What students say

- "The readings and the course material, forums and posts, so far, awesome."
- "Overall, for me, the success of the course goes beyond that of an academic learning community—we all come from a range of different life experiences, ages, backgrounds and churches but I sense a deep bond, kinship and common sense of purpose in, not only learning and sharing, but wanting to grow together and serve in the fellowship of Christ and the ministry of a living, transformative gospel."



The spirit of volunteering that farmers and students spearheaded after the 2011 earthquakes carries on in Christchurch.

Quakes rejuvenate volunteer spirit

By Cory Miller

While it can be difficult to see the bright side of life when it comes to earthquakes, there does appear to be some good to come out of literally having the ground beneath your feet shake.

For some Christchurch youth the quakes have shown them the benefits of volunteering both time and skills to others.

Jason Pemberton is a co-founder of The Concert, a volunteering scheme in Canterbury. He says people in Christchurch have grown to realise just how valuable and beneficial volunteering for the community can be.

"This spirit of volunteering was certainly born of the quakes," he says. "But the mentality has flowed on from there and evolved further."

Jason says, when faced with a disaster such as the earthquakes, people began to

recognise the value of "collective volunteering", and working together to make a difference.

While the earthquakes instigated this spirit of volunteering, it certainly won't end there. Jason points out that the volunteering can continue to help people beyond the aftermath of the earthquakes.

The Concert was started by Jason and Sam Pemberton, both members of the Student Volunteer Army in Christchurch. It began as a way of carry on this spirit of volunteering. Volunteers offer four and a half hours of their time and as a reward receive free entry to a music concert held on November 3.

Numerous benefits come from volunteering, Jason says, not just for those who receive help but for the volunteers themselves.

"People get an the immediate tangible

benefit from doing their work," Jason says. "Through completing each task at hand the volunteers are able to see immediately what it is they have achieved.

"Seeing the look on the faces of the people you help, it definitely changes you for the better," he says.

Marnie Kent, volunteer at The Concert's Spring Clean in Christchurch, which was held in mid-October was definitely inspired by the experience.

It was a cold, wet, windy day as a storm lashed through the city but this did not deter Marnie from pitching in with the other 125 Christchurch volunteers. They teamed together to brave the conditions, and weed, prune and remove rubbish from Christchurch's eastern suburbs.

"The journey and the adventure were magical," Marnie says. "It made me think of how many elderly, sick and vulnerable

we have in Sumner that our community has forgotten. It inspired me do more for the people of Sumner."

Then, of course, there is the benefit for those who receive the support from the volunteers; from the elderly to those who need a backyard tidied or rubbish to be taken to the tip.

Volunteers descended on Mt Pleasant resident Rosie Creswell to clean her property and help with her overgrown garden. Rosie was certainly happy to have the work she needed done taken care of by the volunteers.

"I have not been able to live in my house since February 22nd so it's just wonderful to have the volunteers come and help," Rosie says.

Jason points out that volunteers not only remove the burden of work from these people's hands, they also give them an immense psychological boost knowing that people do care.

Hampers put the spirit of giving into Christmas

When Christchurch Methodist Mission (CMM) began its 'Support a Family' Christmas hamper project 10 years ago, the idea was to help families in need celebrate

Christmas together at home.

CMM director Mary Richardson says too often families and older people living on their own find it difficult to provide all the extra

treats most of us take for granted at Christmas.

The Support a Family programme pairs a disadvantaged family or older person with a

sponsor, who puts together a hamper for them. Sponsors receive a profile of the family and then make up hampers of food and appropriate gifts.

"Methodist Mission started the Christmas hampers as an alternative to the big sit-down Christmas charity meals. While those big meals have a place, many families prefer to have Christmas at their own home like everybody else, and many older people don't feel comfortable in large groups," Mary says.

"Putting together a hamper is great for the people who receive it and for those who give it. My friends and family put together hampers, and it's really fun."

The success of the Support a Family initiative depends on the generous support of Christchurch families, congregations and businesses. Methodist and Uniting Parishes throughout Christchurch take part.

Heather Wall helps organise hampers for Christchurch North Methodist parish. Heather says the congregation supports six families and one older person, and their 'Budget Boutique' op shop supports

another family.

"We ask the congregation for donations in kind and for money. We go on a big shop up to buy everything we need, and then a group of volunteers wraps the presents and boxes everything up.

"While it is not required, we include presents for the parents and one for the whole family, such as a game that they can play together," Heather says.

A number of legal and accountancy firms, government departments, and the NZ Institute of Management provide Support a Family hampers. A team from Telecom subsidiary Gen-i delivers the hampers to the families as one of their corporate volunteering days.

Christmas hampers will be especially welcome this year because many people are still coping with the impact of the earthquakes.

You can volunteer to put together a hamper or you can give a cash donation and CMM will put together a hamper for you.

For more information call Glenda Marshall on 375 1464 or glendam@mmsi.org.nz.

Support a Family 10th Year

We ask you to help us create a Christmas that captures the spirit of generosity by providing a Christmas hamper for a family or an older person living alone.

It is very simple

- > we give you the profile of the family or older person you are sponsoring
- > you make up a hamper, including a small gift for children
- > drop it off at the Hagley netball centre on 19th Dec
- > we pass it on

If you prefer to give a cash donation we will put together a hamper for you.

Visit www.mmsi.org.nz for more information or call Glenda on 375 1464



Thank you for your support





Former trainees Christine Jones (front left) and Sheena Doyle (right) are the latest recruits to Tamahere Eventides staff. They are pictured with RN Beryl Wood and resident Dorothy Whittaker.

Tamahere Eventide looks to the future

You might not think of retirement homes as overly dynamic places but things are certainly on the move at Waikato's Tamahere Eventide Home and Retirement Village.

Tamahere CEO Louis Fick says the retirement village has made a successful effort to add younger people into its work force and has taken several steps to expand its operations.

"The average age of our staff is 58, and we decided it was important to get more young people to enter the industry. Unemployment is highest among 18 to 24 year olds, so we thought it would be a good way to help address this problem too," Louis says.

After discussion with Work & Income representative Ben Deo about the possibility of employing younger staff, Tamahere Eventide Home started a training scheme in conjunction with Work & Income and recruitment agency Geneva Health.

Louis says the first step was to develop back-to-work and work-ready programmes aimed at people who are interested in the industry. Twelve applicants were then selected to take part in a six week training programme at Tamahere Eventide.

"The course included a fair amount of practical work supported by our training manager Beryl Wood," Louis says.

"The candidates did very well and 10 completed the course. We decided to employ three of them as trainee caregivers ourselves, and seven of the 10 are now in full time employment."

Early this year Hamilton-based Tamahere Eventide expanded its operation by taking

over Wesley Court Village, a nine villa retirement village established by the Thames Union Parish.

The village became a burden on the Thames Parish and was eventually taken over by the Methodist Church's Board of Administration.

Louis says since taking over the Thames property, Tamahere Eventide has put a lot of work into cleaning up buildings and gardens, painting and doing maintenance.

"We have developed a very good relationship with the residents and are now able to attend to any maintenance problems very quickly. A village is made up of residents, not buildings, and meeting their needs was our priority.

Tamahere Eventide has also expanded its own operations, by building 28 new villas with 46 more to be added in future.

"Our next development is a community centre and bowling green. This will give our growing community some much needed entertainment and socialisation space. The centre will include a café and kitchen, office space, meeting room and men's workshop."

Louis says the growing number of Tamahere Eventide residents can be attributed to philosophy of 'quality care for older people in a Christian environment'.

"Our chaplain and village coordinator contribute much to the pastoral care that is available in our village. The number of Methodist residents has grown and church attendance on a Sunday and Communion are our most popular activities."

Kiwi knitters warm lives in Eastern Europe

Two 40-foot containers full of blankets knitted by New Zealand churches, craft circles, and community groups are heading to Eastern Europe thanks to Operation Cover Up.

A container from the North Island has arrived in Rotterdam, Holland. The other, from the South Island, will arrive in late November. From Rotterdam the knitted goods will be transported to orphanages and other community centres in Romania, Albania, Bosnia, Moldova, Bulgaria and Ukraine.

Operation Cover Up is an initiative of supporters of Mission Without Borders, which has done missionary work in Eastern Europe since the days of the Soviet Union.

Mission Without Borders NZ director Andrew Wilks says his organisation began by providing support to evangelical Protestant ministers in Communist states, who were persecuted because they operated outside government sanctioned churches.

In the post-Communist era, Mission Without Borders stayed on to partner and support local churches in the newly independent states.

New Zealanders have provided blankets and other knitted goods through Operation Cover Up for 12 years. Andrew says the organisers thought the initiative would have a limited life but it has had huge support and it continues to grow.



Moldovan orphans are among the recipients of knitwear made by New Zealand church and community groups.

"In Ukraine and Moldova there are still tens of thousands of institutionalised orphans. If parents can't care for their children for whatever reason, their only option may be to take them to an orphanage," Andrew says.

"Although many of the staff are caring, the orphanages inevitably result in institutionalised and emotionally deprived children, and they face bleak futures. Many end up unemployed, addicted to drugs or alcohol or even trafficked. With the help of local churches, we try to give them an alternative by demonstrating a better way of life."

Andrew says knitting blankets, hats and scarves also benefits those who do the knitting.

"Knitting is therapeutic, and it gives many older people a sense

of self-worth at a time in their life when they feel written off as no longer productive. Some people do some magnificent work, including quilts and blankets showing real artistry. The children and families who receive them really appreciate them, and it helps a lot of people here in New Zealand rediscover that it is more blessed to give than to receive."

Another initiative Mission Without Borders runs in Eastern Europe is Operation Christmas Love. It sees thousands of Christmas parcels containing basic provisions, treats and Biblical literature delivered to disadvantaged families.

Mission Without Borders is an independent organisation and it is not officially endorsed by the Methodist Church of New Zealand.

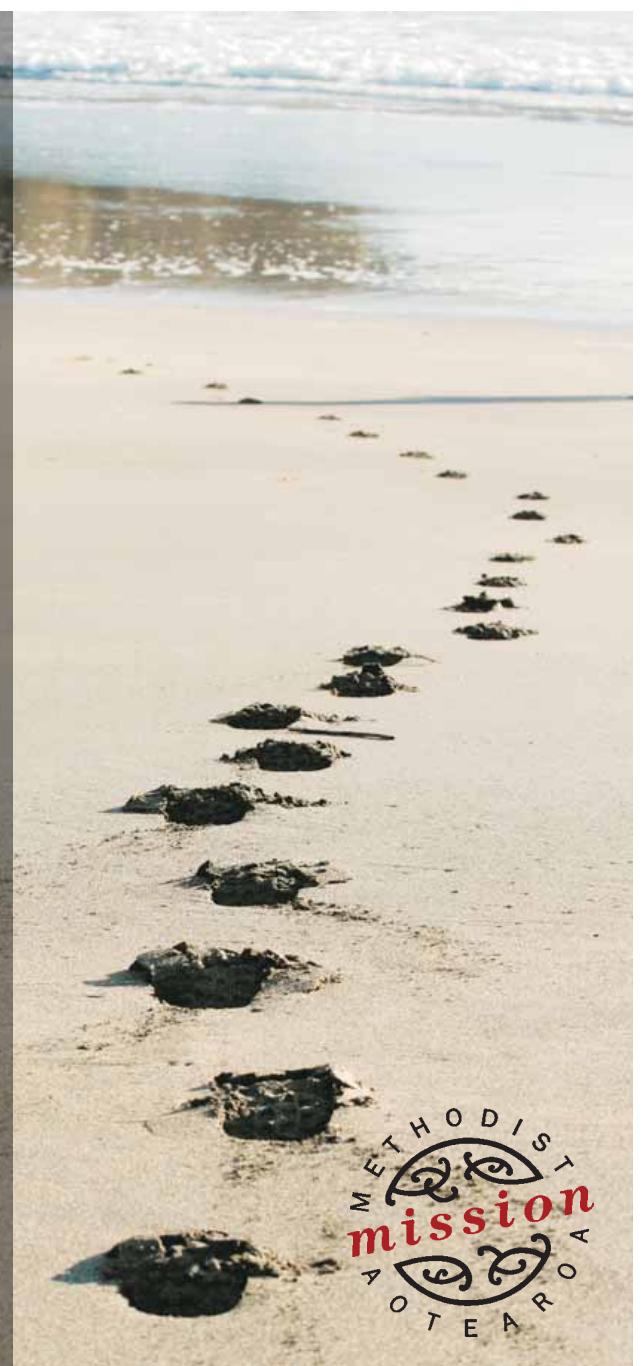
Leave a Lasting Legacy

"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.
- A bequest enables the Methodist Mission, in partnership with your legacy, to provide opportunities for change and social justice within our community.
- A bequest in conjunction with the Methodist Mission ensures that the tradition, integrity, security and practical strengths of the Methodist Movement will work in conjunction with your gift and your memory.

To ensure your legacy lasts longer than footprints in the sand, contact:

Michael Greer
12A Stuart Street
Levin 5510
Phone 06 368 0386 • Mobile 021 632 716
mgreer@clear.net.nz



India's villagers march for land

India's poor are on the march to get land rights for themselves with a massive march wending its way through Northern India in October.

The march had international support including from Christian World Service's global partner group the ACT Alliance members, Christian Aid.

The struggle for land for the poorest of the poor lifts the lid on the grim economic plight of the millions of Indians who have lost out under neoliberal economic policies.

It is a struggle that CWS partners, Neythal, are taking head-on in Tamil Nadu mastering legal processes and organising to stop land grabs and intrusive economic development.

While India has moved ahead economically in recent decades part of the price has been paid by those least able to defend themselves.

Behind the "spin" India is still a desperately poor nation for millions of its people. Crucial to improving this is gaining access and tenure to land.

"In a country where 42 percent of the population live below the poverty line and at least 20 percent of the population frequently go hungry, access to land could lift 400 million Indians out of poverty," said Christian Aid's country director for India, Anana Kumar.



CWS partners are helping Indian villagers mobilise against land grabs by powerful interests. Photo: Christian Aid / Simon Williams.

UN figures put the number of Indians still living in slum conditions at 170 million, or 17 percent of the world's slum dwellers.

The march or "padyatra" began in early October in Gwalior and passed through Rajasthan, Uttar Pradesh and Haryana as part of the 220 mile journey which ended in Delhi on

October 28.

The march as a political tool has powerful resonance in India. The most famous was the one led by Gandhi to the coast to protest the then British monopoly on the salt trade.

The padyatra land march is part of the continuing tensions between the Indian poor, their administration and the economic

forces at play in their economy.

Previous marches in the last decade have helped develop a rudimentary welfare system in India which now has right to work and right to food schemes.

"It's time for the right to shelter," said padyatra organiser, R V Rajagopal.

It is a call that CWS partners since 1988, Neythal, in Tamil

Nadu will recognise and support. One of the new CWS Direct Partners, Neythal has been fighting for land and economic and social self-determination since the 1980s.

Since the 2005 tsunami their struggle has been intensified by local and national government support for economic development that essentially treats their traditional lands post tsunami as unoccupied land.

Neythal helps villagers fight illegal evictions for tourism developments and Special Economic Zones that often feature coastal coal burning power plants, sand mining, ship breaking yards and the use of child labour.

Importantly Neythal have learnt the skills to use the Indian justice system to fight back against land grabs and unjust economic development.

CWS has and does support this community empowerment plus is now starting to match up Neythal's Indian legal advisors with pro bono New Zealand legal expertise.

While it may be the Indian land march that gets the headlines this year the issues India's poor are up against will continue. Land marches and successful legal battles like those fought by Neythal are helping write another version of economic history in India.

Make life better.

Gifted Christmas Shopping List

- survival dad ✓
- cow ✓
- rebuild a school ✓
- pig ✓
- school for girls ✓
- chicken ✓
- dave ✓
- sam ✓
- mum ✓
- jane ✓
- auntie ✓

Bring hope and change to people in need with the CWS Gifted Giving Programme.

Phone 0800 74 73 72 for a catalogue or visit online at www.gift.org.nz

Gifted
the joy of giving

CWS
ACTION AGAINST POVERTY



The 2012 CWS Christmas appeal 'Save my Place' aims to stop the theft of poor people's land.

CWS offers speakers and forums for Christmas Appeal

CWS's 67th Christmas Appeal looks at land grabs, their impacts and the way people power can stop them.

The Christmas Appeal theme of 'Save My Place' is hard hitting and carries a strong call for justice citing as it does 'A place to till and keep' from Genesis 2.15.

In the face of last year's enormously challenging earthquakes, Christchurch churches and congregations were in considerable disarray. Venues were often changing and some traditions were in abeyance.

This year as Christchurch congregations have adjusted to the 'new normal' CWS wants to help support them as best they can.

With a permanent new office well established CWS can offer more Christchurch speakers for the Christmas Appeal than was the case last year.

If you want to have a CWS speaker talk about the Christmas Appeal theme

and issues contact CWS Church and Donor Relations Coordinator, Michael Earle, telephone 03 366 9274 or 027 5059 588.

Michael is also taking the Christmas Appeal and CWS story to a national audience with a series of national forums.

The forums are aimed at clergy and parish advocates/links to bring them up to date with CWS's current ministry with its overseas partners and the Christmas Appeal resources.

By publication time for Touchstones forums will have been held in Dunedin, Christchurch and possibly Wellington.

There will be two forums in Napier on November 13 and 15.

A series of similar forums will be held in Auckland, Bay of Plenty and Hamilton between November 19-24. Details are still to be confirmed for these which will be arranged by CWS Northern Fieldworker, Jacqui Ryan.

Young People

Assignment in Greece intense and rewarding

A five week stint as a steward for the World Council of Churches (WCC) was not only a chance to serve the Church and learn about its history, it also gave Filo Tu insights into the current financial crisis affecting Greece.

Filo was one of 30 young people who were accepted to serve as stewards for the meeting of the WCC's Central Committee, which took place August 23rd to September 7th in Crete. The stewards carry out the tasks that enable the meeting to run smoothly.

"Most Central Committee meetings are held at the WCC's headquarters in Geneva. This was only the second time they met outside of Geneva and the first time the meeting was held in an Orthodox Christian country," Filo says.

Filo was in Greece for five weeks. The first week was devoted to steward training, the WCC Central Committee meeting took up the second two weeks, and during the final two weeks the stewards were in Athens to learn about Greek's cultural heritage and contemporary events.

"During the Central Committee meeting, I served as head steward for floor management. I led a group of 14 stewards, who dealt with everything that was required on the floor of the

conference. That included documentation, sound systems, presentations, translations, and bible study.

"Because the meeting was held in Greece, Patriarch Bartholomew, who is the ecumenical patriarch of the Eastern Orthodox Union addressed the Central Committee. We looked after him when he arrived, which included organising security, media, and presenting him with a gift on behalf of WCC," Filo says.

The stewards took part in workshops that focused on the current economic difficulties facing Greece. They heard talks by economists and held discussions with teachers and with Greek young people in the ecumenical movement.

Filo says the situation is very difficult with an unemployment rate of 48 percent and 64 percent of young people thinking of leaving Greece.

"The teachers we met with were preparing to go on strike and we learned about the situation facing the education sector. When we were in Athens we actually walked with them during their strike.

"In the face of the many tragedies that affect our lives, it is inspiring to see the work of our faith communities addressing poverty, economic crisis, war and so forth. More challenging is what

we as Christian individuals do," Filo says.

During their fortnight in Athens the stewards explored ancient Greek history and architecture, retraced St Paul's movements around Athens and Piraeus, and visited local churches of various denominations.

Filo says his experience as a steward was uplifting and a time of spiritual growth.

"It was a time to learn about the deeper theologies of the ecumenical movement, and to take part in healthy debates on our understandings and interpretations of scripture. We learned the spirit of ecumenism very quickly through our numerous interpretations of biblical scripture. We engaged with each other in small groups, before sharing our ideas and answers with the wider group.

"The stewards quickly formed a community of young people from different churches, countries and cultures. It is a tradition that stewards for Central Committee received a name and we were given the name 'Spartan Stewards.'

Filo says the work of stewards can be exhausting and intense but it was not a case of 'all work no play'. The Greek food was great and the afternoon siestas gave ample time to enjoy the local beach.



Filo Tu was one of the 'Spartan Stewards' who helped run the World Council of Churches' gathering in Crete.



Kidz Korna! Welcome to Kidz Korna for November!

First, an apology. I forgot to put a closing date for last month's competition: "How many words of three or more letters can you make from the word Touchstone?" The final date for entries is November 17th.

Thank you to the children at the Rainbow club in Waitoa for sharing their story this month. It's always good to hear how children are helping others. Perhaps their story will give some of you an idea for what you could do for someone. How about helping to weed someone's garden? Or picking up the rubbish that has blown into the church's garden? It doesn't have to be a great big thing. Remember that small things count.

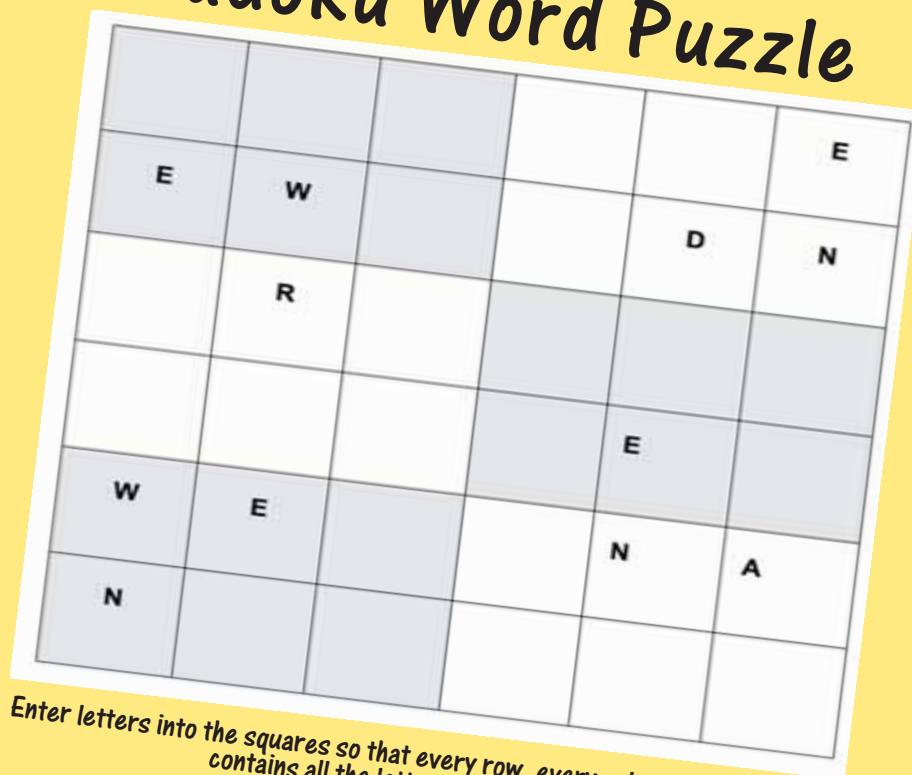
COMFORTABLE CUSHIONS



The children at the Waitoa Rainbow Club in the Te Aroha Cooperating Parish have been making comfortable cushions to give to people who are very ill or who are facing difficult times. They have really enjoyed doing this and the people who have received a cushion have been very grateful.

During the holidays the children had a Day Camp with lots of activities and fun.

Sudoku Word Puzzle



Enter letters into the squares so that every row, every column and 3 x 2 box contains all the letters of A N D R E W.

CAR PARK PARABLES



Author: Paul Clark

Illustrated by Graham Preston

Publisher: Even Before Publishing

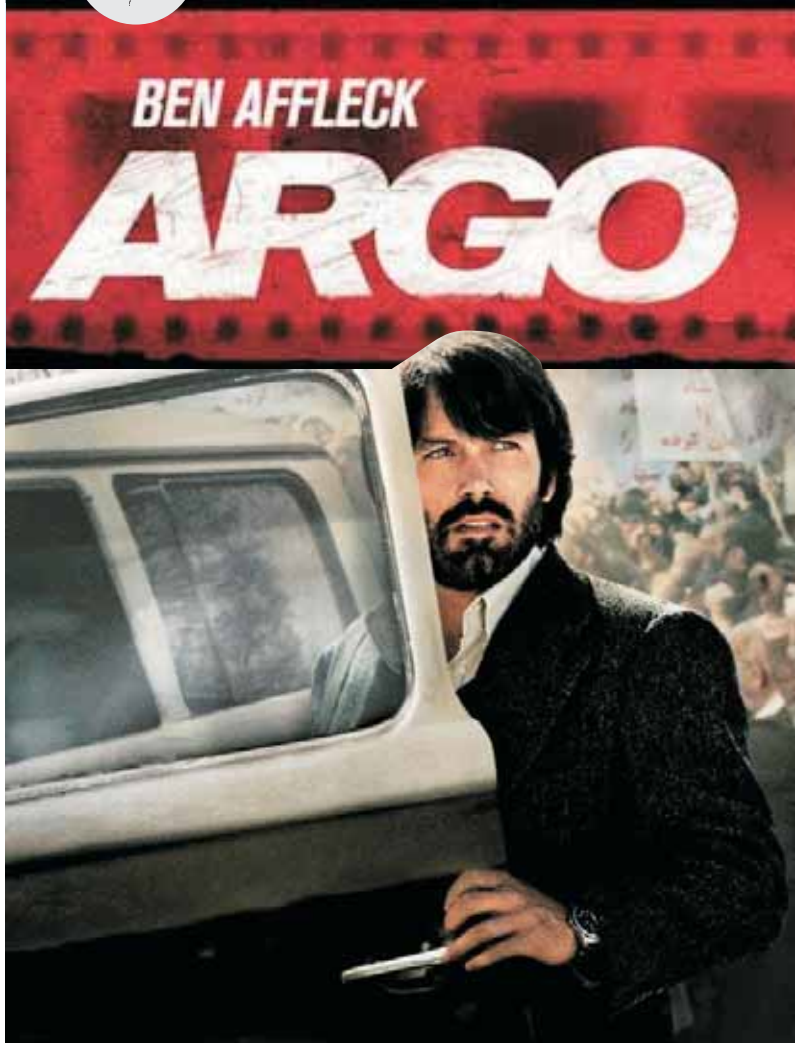
I recently came across a series of books called Car Park Parables. They are a collection of stories that Jesus told but with cars as the characters. I especially enjoyed 'What would Jesus drive?', a story about Palm Sunday, and 'Follow Me...', when Mr T takes the cars in the church car park on an adventure showing what Jesus meant when He said, 'follow me'.

Other titles in the series include, The Missing Motorcycle, The Prodigal Ute, Issy's Baptism, and The Good Wagon.

These stories are available on DVD and are written for primary school children but would interest boys and girls of any age.

ON SCREEN

A film review by Steve Taylor



Sometimes truth really is stranger than fiction. In 1979, the US Embassy in Iran was stormed by an angry mob. While 52 Americans were taken hostage, six staff escaped and hid in the Canadian ambassadors' residence.

Enter CIA agent, John Mendez (Ben Affleck). While watching TV with his son (where would popular culture be without Planet of the Apes?) he hits upon the idea of smuggling the six out of Iran disguised as a film crew.

Enter Hollywood makeup artist John Chambers (John Goodman) and fading director, Lester Siegel (Alan Arkin). Together they peddle a faux movie, complete with poster, press and launch party.

Enter 'Argo', a science fiction script in which aliens attack Middle Eastern farmers. Mendez enters Iran as a location scout, prepared to navigate the missing diplomats past Iranian security and into international airspace as members of a Canadian camera and production crew.

It makes for crackling tension. Real life TV footage of Iranian protests is spliced with the Iranian secret service steadily recreating, out of embassy shredded documents, photos of

the missing embassy staff. Meanwhile the Iranian housekeeper at the ambassador's house, aware of the truth, must face divided loyalties as she encounters a questioning Iranian intelligence officer.

Those who appreciate creativity will note the clever use of cartooning, both to introduce a potted history of Western interference in Iranian history and later to storyboard the Argo plot.

No less clever is the use of sound. Angry voices in the bazaar are mixed with the quiet interrogation of housekeeper by Iranian secret service agent, the shouted accusations as sinister as the quiet questions.

Amid this international tension, New Zealand gets a mention. We as a nation are alleged, along with Britain, to have failed to hide the six embassy staff.

The truth really is different. According to the Canadian ambassador (as told in the book 'Our Man in Tehran'), New Zealand embassy staff played an important supporting role. This included providing food, renting another safe house, and transporting the 'film crew' to the airport.

Argo is film about a film, a Hollywood film in which Hollywood stars. Is the result yet more American hype, and another stereotype in which American quick wittedness trumps Middle Eastern mobs?

Not when it reminds us of the grubby side of Hollywood, the global exporter of pornography. Neither when it affirms the American need for international co-operation, in this case their reliance on Canadian partners. Nor when it celebrates peace.

The last words in Argo are left to Jimmy Carter, the United States president at that time and the 2002 Nobel Peace Prize winner. His conclusion, as the credits role on Argo, provides a distinctly un-American approach to conflict resolution: "We did it peacefully."

Jimmy Carter's words echo those of Jesus, "Blessed are the peacemakers." So often dismissed by the cynical realist, in Argo they capture a truth that really is stranger than fiction.

Rev Dr Steve Taylor is director of missiology at Uniting College, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Ruth's Story

Unlike the Saga of Job drawn out to 42 chapters, the Story of Ruth is a novella in 4 chapters, a read of just 4 pages. Though the puzzle is easy I suggest you reacquaint yourselves with this charming story, bearing in mind it depicts three strong women making decisions for themselves.

Unique in the books of the Bible, Ruth doesn't have a bad word for anyone. It is also a deceptively clever piece of protest literature, showing that God does not require purity of race for those who claim to be the chosen people.

Bible Challenge

		Ruth (RSV)
The heroine of the story	___ T	1:16
Most of the action takes place in	___ H	1:19
There was a ___ in the land	___ E	1:1
All the action is driven by the widow named	N	1:8
Naomi's husband had a wealthy kinsman named	___ O	2:1
Ruth asked to gather barley among his	___ V	2:7
Ruth gleaned in the fields until it was	___ E	2:17
Naomi ___ Boaz for his kindness to them	___ L	2:20
Ruth ___ in a house with Naomi	L	2:23
Naomi told Ruth to ___ and put on her best clothes	___ A	
Ruth ___ softly to the sleeping Boaz	C	3:7
She ___ down beside him	___ A	3:7
At midnight something ___ Boaz	___ L	3:8
Next morning Boaz gave Ruth 6 measures of	___ L	3:17
Then Boaz went and sat by the city	___ E	4:1
He asked 10 city ___ to be there	___ D	4:2
Boaz suggested Naomi's next of kin ___ her land...	R	4:4
and also ___ the Moabite woman	___ U	4:5
Boaz asked the elders to ___ his transaction	___ T	4:9
Ruth and Boaz's child became the ___ of Jesse	___ H	4:22

Answers: Ruth, Bethlehem, famine; Naomi, Boaz, sheaves, evening, blessed, lived, wash, came, lay, startled, barley, gate, elders, redeem, buy, witness, father.

© RMS



Rev Mark Gibson (left) and Tristan Crawford (aged three) say thanks to Malvern Community Help co-ordinators Bev Elder and Heather Paul.

City thanks heartland

New Brighton said thank you to rural Canterbury at a community lunch recently.

Malvern Community Help, which represents churches and the wider community in Darfield and surrounding districts, was one of many communities which rallied to help Christchurch's eastern suburbs in the days and weeks after the February 22, 2011 earthquake.

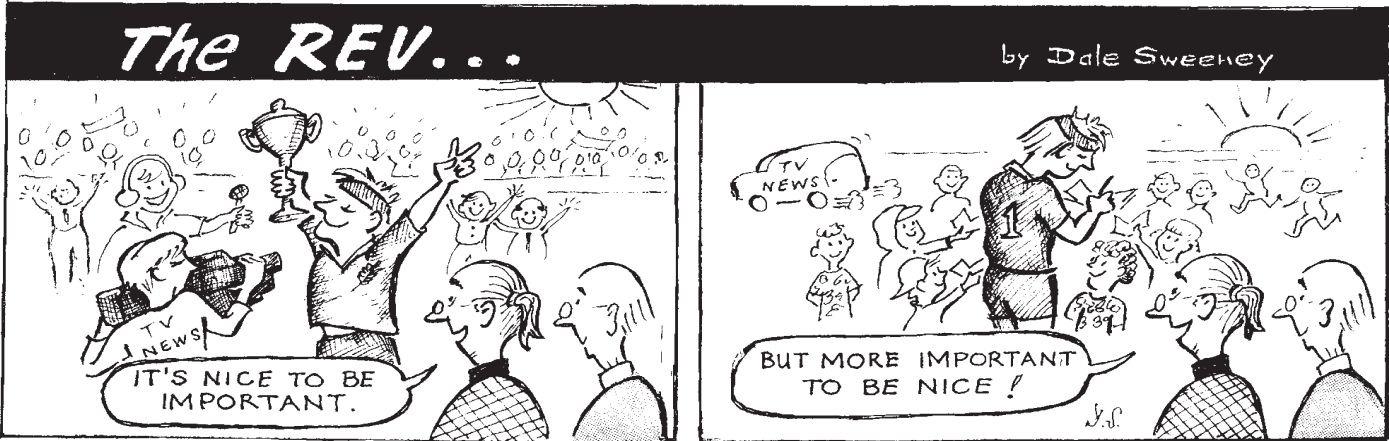
Trailer loads of food, blankets and other supplies were delivered from Darfield to a distribution centre at the Central New Brighton School, run by the local Grace Vineyard Church, Civil Defence, and the New Brighton Police.

At the thank-you lunch Malvern Community Help co-ordinators Bev Elder and Heather Paul were hosted by the New Brighton Union Church. They shared their story and some recipients of their support took the opportunity to express their appreciation.

"There was so much going on at the distribution centre but none of us had any idea where all the food was coming from," New Brighton Union minister Rev Mark Gibson says.

"It was great to finally meet some of the people behind that support and to say thanks. It's extraordinary how a small rural Canterbury community was able to help so many people."

Malvern Community Help provides on-going support to several earthquake affected Christchurch suburbs, including New Brighton, Aranui, Wainoni and Lyttelton.



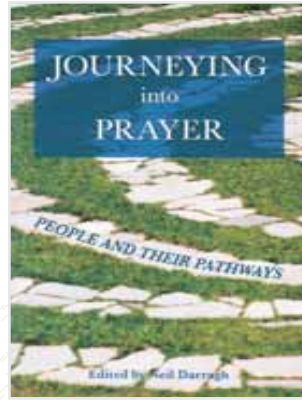
Journeying into Prayer - People and Their Pathways.

Journeying into Prayer is an excellent spiritual, devotional and educational multi-faith resource grounded here in Aotearoa-NZ.

Neil Darragh has selected 33 faith-filled women and men who share with us their diverse understandings and practices of prayer. The majority are Catholic but others come from Anglican, Quaker, Hindu, Muslim, and Sikh backgrounds.

The result is a fascinating insight into the lives and faith of each contributor. Many of the writers are well known in our land. They include Glynn Cardy, Joy Cowley, Peter Atkins, Peter Murnane, Pushpa Wood and Catherine Jones. Others I was pleased to encounter for the first time, including Dr Zain Ali who is head of the Islamic Studies Research Unit at the University of Auckland.

To read this book is to enter into conversation with each of these inspiring people as they share their story, their faith and their insights into the nature and significance of prayer,



in easy-to-read sections of five to 10 pages each.

The book is divided into six sections: praying in community, praying in the world around us, personal prayer and meditation, prayer in parish situations, praying from scripture, and multi-faith prayer. Neil has written an introduction and concluding reflections.

Knowing how others pray can inspire us to explore new ways of prayer, and can enrich our own customary practice. For non-Catholics Journeying into Prayer provides an introduction to the depth and beauty of various forms of Catholic devotion and spirituality. For Catholics and for all Christians, insights into other ways of

praying help extend our understanding of prayer.

This book will also be of great value to people of faith—other-than-Christian, and people of no faith who want to learn more about the nature and significance of prayer.

*Edited by Neil Darragh.
2012, Accent Publications, 289 pages
Reviewer: Greg Hughson*

Chapter titles include 'Considering Quakers and Prayer', 'Cistercian prayer', 'Seeking the Untamed Holy', 'Praying out of the earth', 'Say a prayer Mum', 'Praying in emptiness', 'The pastoral power of prayer', 'Praying the Paul way', 'Human will and God's Will', 'What has Mecca to do with Ponsoby?', 'Divine intimacy and human journeying' and 'Coming together to pray with believers of other faiths'.

One chapter I especially valued reading was 'The gift of prayer' by Fiona Lovatt Davis, a totally Muslim, totally Kiwi woman.

My only disappointment with this excellent book is that there are no contributions from New Zealand Methodists or Presbyterians or from members of the Jewish community. But, as always, the editorial line needs to be drawn somewhere.

The Chapter by Sr Catherine Jones on "Coming together to pray with believers of other faiths" provides some very helpful practical guidelines for planning multi-faith events and theological justifications for such occasions.

Catherine helpfully describes the Multi-faith Earthquake memorial service held in Hagley Park Christchurch on 18 March 2011 as one contemporary example of what can happen,

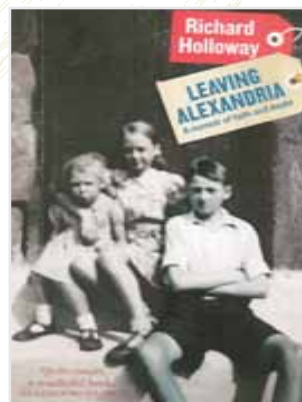
Leaving Alexandria - A Memoir of Faith and Doubt

Since I read The Monster and the Saint a few years ago, I've been a fan of Richard Holloway. Both for the way he tackles hard questions with rigorous honesty and for his very accessible writing style. So it was with great anticipation that I started to read Leaving Alexandria. It did not disappoint.

I'm always on the lookout for new ways of seeing things and quotable quotes for my sermons, and in this regard also, Leaving Alexandria did not disappoint. The two quotes that remain in my mind (and, yes, found their way into sermons) are: "The opposite of faith is not doubt, it is certainty", and "The toughest lesson life teaches us is the difference between who you wanted to be and who you actually are. And it can take a whole life to teach it."

As Holloway says, this has been a major theme in his life and so it is in his memoir - from his youthful lifesaving exploits, through his agonising over leaving the Anglican Church's Kelham Hall and with it live as a celibate priest, to resigning as bishop in the year 2000.

Holloway could never be accused of living an unexamined life. He is honest, at times painfully so about his own motives and actions during the various stages of his personal and ecclesial life. In this he calls on us to examine our own responses, as individuals and church, to issues and attitudes



around human sexuality, compassionate responsibility and most of all, faith and doubt. This is big stuff! And he treats it with the respect it deserves.

There are no facile answers in this book, it is as multi-dimensional as Holloway's own character.

He describes one of his early mentors as "a complex man always haunted by a personal failure, yet ...[one who] changed the lives of many". The same could well be said of Holloway himself.

His memoir follows this self from his working class childhood through his student days at Kelham, to his working life as a priest on both sides of the Atlantic.

The changes in location also reflect changes in Holloway's own thinking. In Boston he grapples with the Aids epidemic and the church's response to it. In Glasgow's slums it is poverty, while it is at Old St Pauls that doubt becomes less the enemy than dead certainty.

He dabbles in communal living, and marries Jean. But it is as the Bishop of Edinburgh where he finds himself most conflicted with his own inner self and with the church. "Consciously or unconsciously, I seemed to be going out of my way to provoke...I was becoming a riddle to myself and a scandal to others...Ordained to defend the faith and sound doctrine, I started trying to revise - if not actually subvert -

key aspects of the Christian moral tradition."

During these years Holloway was in the public eye as he called for the legalisation of same-sex unions and wrote several theological books including A Godless Morality which redefined the nature of sin. Newspapers delighted in recording his more outrageous remarks. Not surprisingly complaints were laid, and his resignation strongly encouraged in some quarters.

Finally, after the heightened emotions and invective of the Lambeth Conference of 1998 and the less than cordial reception of his book, Holloway began to question how much longer he wanted to remain in the church. He resigned in spring 2000.

In the final chapter of this book he documents his feelings: "I felt glutted with the verbal promiscuity of religion and the absolute confidence with which it talked about what was beyond our knowing." And his theology: "The irony was that in one of Paul's great poems, God chose to empty himself of language and become a life."

Holloway could well have left us there with much to ponder, but in the epilogue he offers an olive branch to the church and hope to all of us who hang on in there despite our doubts. "In my walks I discovered my real dilemma. I wanted to keep religion around, purged of cruelty, because it gave us space to wonder and listen within...(to) make us tender, and take us out of ourselves into the possibility of a courageous pity."

This is a book I know I will read again and discover new gems of wisdom. I recommend it to all who enjoy good writing and challenging theology.

Review copy courtesy of Epworth Books.

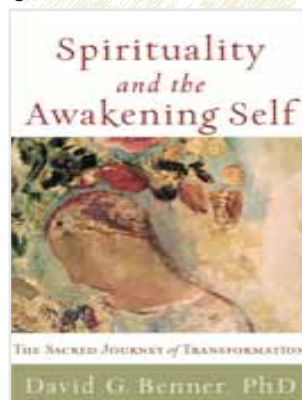
*By Richard Holloway,
2012, Text Publishing, 358 pages
Reviewer: Alison Molineux*

Spirituality and the Awakening Self - The Sacred Journey of Transformation

Of this book Fuller Theological Seminary professor of psychology Sian Yang Tan writes, "David Benner offers deep insight about the sacred journey of transformation of the unfolding self, emphasizing learning from the Christian mystics and the essential nature of contemplative stillness. There are also helpful appendices on dream work, meditation, prayer and awakening."

SoulStream director John Kiemle says, "David Benner is a trusted companion, who helps us navigate the complex possibilities of personal awakening, of becoming more than we are, of movement beyond changed behaviors into changed being. This book guides us into life as truer persons and communities immersed in God."

Of this book and of David Benner's writing, I would say it this way: Wow! Now I know this language is not particularly erudite however, on this occasion it serves me well as I endeavour to come to terms with the impact the book has had on me and as I try to put that impact into words in such a way



as to suggest that this may be a 'must read' for others.

Why has Benner's writing impacted me so profoundly? As I pondered that question, I came to realize that I have been hungry for something for some time but I didn't know what it was. Something about the title of this book caught my attention which suggests that it resonates with something within me. Bulls eye!

As Benner carefully and caringly companioned me through the pages of this book, I discovered much about myself and what is possible. The topics he covers include human awakening; mapping the unfolding self; growth and the lines of development; transformation and the levels of

development; learning from the Christian mystics; the body, mind, soul, and spirit-centred self; spirituality and awakening, the communal context of transformation, and transcendence.

I am actively seeking a state of wholeness for myself and desire it for others. Given my interest in this, I very much liked

Benner's concept of a 'theology of becoming' through which we can become "all we can be" and "experience the fullest unfolding of our self", an unfolding "that moves us toward being at one within our self and with God."

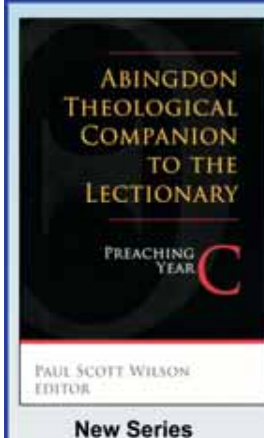
While I am aware that spiritual awakening is a life-long process and journey, I really appreciated Benner's iteration that through our awakening and because of it, we are enabled and empowered to transcend. This transcendence in turn, enables and empowers our transformation.

I have added to this the thought that having been awakened, transcended; and transformed, we then transition from what was to what is possible.

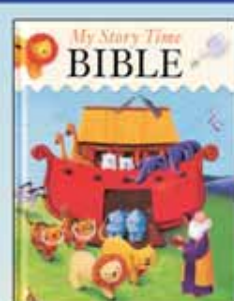
In the chapter entitled Transformation and Transcendence, Benner writes, "The Spirit of God - the Source of all generativity, all creativity, and all life - invites us to participate in the grand adventure of cosmic becoming." I have accepted that invitation.

I found Benner's writing style easily accessible and appreciated the dialogical question-answer section at the end of each chapter. I also appreciated the appendices offering information about dream work for growth and mediation, prayer and awakening.

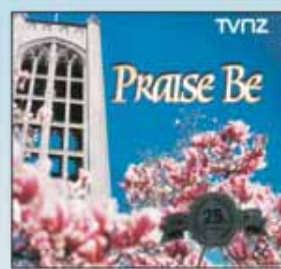
*By David Benner
2012, Brazos Press, 272 pages
Reviewer: Anne Griffiths*



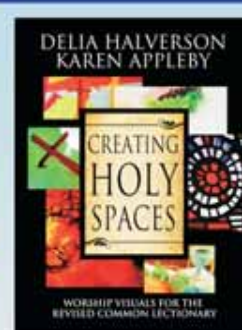
Abingdon Theological Companion to the Lectionary: Preaching Year C.
Paul Scott Wilson. Explore the deep meaning of the biblical text and the questions it raises for Christian life in the modern world.
\$39.99*



My Story Time Bible
Best-loved Bible tales.
Bright, appealing pictures.
Compact Hbk. **\$19.99***



Praise Be CD
Now just **\$15.00***
2 CD set.
Only while stocks last!



Creating Holy Spaces: Worship Visuals for the RCL Years A, B & C.
A rich resource, structured around the liturgical year, for designing visual displays to enrich worship or personal devotions. Includes access to online images.
\$35.00*

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.

Musical fete as Morrinsville organ strikes 50

By Eric Russell and Glenis Westbury

A wet Sunday afternoon did not deter the large group of people who gathered on 16th September for a recital to celebrate 50 years since the installation of the pipe organ at Morrinsville Methodist Church.

The instrument is part of the original organ that was installed in Christchurch Cathedral in 1882. In 1928 it was sold and made into three smaller organs. St Andrews Presbyterian Church, Wellington received one section, and in 1962 this organ was moved to the Morrinsville Methodist Church.

The organ is currently made up of 672 pipes with two manuals and a full pedal board. It has a fine tone and especially beautiful flute stops.

Among those gathered at Morrinsville Methodist were former ministers and organists of the church. During the concert the names of all those who have played the instrument were read out in acknowledgement of their contribution to Sunday worship and recitals. The list was impressive in its length.

Guest artists for the recital were Dr Ron Newton, who is a founder of the New Zealand Organ Manufactory. Begun in 1998, this firm services and restores pipe organs throughout the country. Ron was impressive in his mastery of the pipe organ, and his selection of music. He pleased the audience with works ranging from Bach's Jesus Joy of Man's Desiring, to Eugene Gigout's Toccata in B Minor.

Peter Averi has enjoyed a musical career of more than 60 years as an organist, broadcaster, arts administrator and musical adjudicator. He is well known to many throughout the country as music director of the television programme Praise Be, a role he has enjoyed since 1999.

Peter entertained the audience with a range of selections - from Schumann sketches to paraphrases on Handel's well known 'See the Conquering Hero comes'. Peter's contribution as one of the guest organists was special because in 1962 he gave the very first recital after the organ was installed in Morrinsville, and he has



John Parker plays the much-loved Morrinsville organ with help from wife Lynley.

given several other recitals since.

John Parker is son of the late Rev Frank Parker, a former minister of the Morrinsville Church. John learned to play the organ on the Morrinsville instrument. He entertained, ably assisted by his wife Lynley as page-turner, with Bach's Fantasia in G, BWV 572, and two miniatures composed by Noel Rawsthorne.

To completed the afternoon, the current organist for most of the last 50 years, Glenis Westbury, played the organ for a memorable singing of 'To God be the glory'.

Those in attendance were able to enjoy fellowship over a cup of tea afterwards, and many old acquaintances were renewed.

On behalf of all those who had the privilege of attending, we express sincere appreciation to the artists who performed so capably. They demonstrated the superb range of sounds available from the organ. It was a memorable experience for all who attended. Thank you, thank you, thank you.



Dunsandel's staunchest Methodist Mavis Barnett in front of the former Methodist Church.

Memories and shop talk at Dunsandel church centennial

Though it is now an art and craft shop, the service of Dunsandel's former Methodist Church building has not been forgotten.

In April a centenary celebration was held to commemorate the opening of the church and honour the Methodist pioneers who built it.

Dunsandel Historic Society president Mike Noonan opened the proceedings with a talk on the history of the churches in the district around the mid-Canterbury town.

The history of Dunsandel township dates to 1872, when the railway was extended from Selwyn. Methodists originally met in homes and later a public hall. In June, 1911 the local Ladies Guild called a meeting where the decision was made to build a church.

Christchurch architect RW England drew up plans for a building that ultimately cost £800. The foundation stone was laid in November 2011 and the building opened five months later. In 1971 church union was in the air

and Dunsandel's Methodists and Presbyterians joined forces. They decided to build a new church, and the idea of using the old building as an art and craft shop was mooted.

'The Old Church Shop' is now in its 40th year and the building still has the old church furniture and harmonium. Nifty Gifts is the name of the business now and it also carries home crafts sold on commission.

Guests at the centenary celebration included contributors and volunteers at the shop, past and present members of the historic society, and many who attended church or Sunday school there.

Mavis Burnett contributed her memories of a lifetime involvement with the church, and she invited all those who had been married there to walk up the aisle as she played the Bridal March on the organ.

Material for this story is taken from two articles published in the Ellesmere Echo.

St Andrew's Cookery Book a recipe for success

PRESBYTERIAN ARCHIVES

By Yvonne Wilkie



The St. Andrew's Cookery Book 5th Edition 1911

The happiness of the human race depends to a large extent on the inspirations of cooks, so it follows that, all the world over, cooks need cookery books. So began the small review of the St Andrew's Dunedin Cookery Book in the 1927 Outlook.

The reviewer was expounding the

wonders of its 12th Edition which included cooking for invalids, first aid to the sick and injured, household hints and advice to mothers from Sir Truby King as well as some 580 recipes.

This edition had brought the total sales of the 22 year-old cookbook to 61,000 and raised £700 (roughly \$64,157 today) for St Andrew's local and overseas mission activity.

The idea for a cookbook initially came from Mrs Robertson of the St Andrew's Friendly Aid Society, an organisation of women who assisted the large number of poor people who lived within the St Andrew's parish bounds. Considerable demands for funds to support the local mission activity had seen the Society seek out creative ways to achieve their goal.

The idea for a cookbook was novel and quickly taken up by the Society. Four women formed a committee in August 1904 and set about gathering recipes from parishioners and friends. By December 1904, 2000 copies had been printed and were ready to sell.

The Cookery Book was the first community fund-raising recipe book published in New Zealand. It was a great success with all 2000 copies sold in six months. It was such a success that the Committee had two offers to take over its publication and sale. The women chose the Drapery and General Importing Co (DIC), which initially agreed to publish 5,000 to 10,000 further copies. The Society received threepence for every copy sold.

As the popularity of the publication continued the DIC continued its support. The Society remained responsible for editing and having oversight of each new volume. They encouraged women of standing to contribute their recipes, and those who did so included wives of serving Governor Generals, Lady Liverpool and Lady Plunket.

A copy was given to the Queen in 1918 by Countess Liverpool and the response published in the 10th edition and those thereafter where she had been "graciously pleased to accept the Cookery Book"

In a forward to the 1911 fifth edition, Rutherford Waddell noted the contribution of new recipes from Professor Boyes-Smith the recently appointed professor of the new Domestic Science Chair at Otago University.

Waddell also commented on the popular new method of paper bag cookery using parchment type bags. He noted that the Cookery Book is the only book of its genre containing instructions by Truby King on the feeding and caring of children. He suggested that to be "thoroughly up to date in the principles and practices in domestic science [one] should buy, buy, buy, the St Andrew's Cookery Book!"

The recipes in the different editions varied as new ones are added and old ones dropped. Of the 550 recipes that made up the 1905 cookbook, more than half were for baking, puddings and desserts, suggesting the Scots' delight in things sweet, with just 50 recipes for meat, 27 for fish and 19 for soup. One notable omission from the early editions however, is vegetable recipes. In contrast the

1927 edition has 46 vegetable and salad recipes supplied by Professor Strong of the University's Domestic Science Department.

Much has been made of where the ANZAC biscuit originated in recent years but it would appear that St Andrew's Dunedin women can claim the honour for the first published ANZAC biscuit recipe. Professor emeritus Helen Leach of Otago University found that the first reference to ANZAC with a recipe was in the 1915 St Andrew's Cookery Book although the recipe appeared to be more cake-like than a biscuit. The 1921 edition published a recipe for ANZAC Crispies, which today we claim as the ANZAC biscuit, although research may yet reveal an earlier published recipe.

The last edition of the cookbook appears to be published in 1932, 27 years after its first publication. In 2003 the 1905 edition was republished.

Community fund raising cookbooks proved to be popular among churches and associated groups in the years that followed. As Jane Teal notes in the Kinder Library Bibliography of Church cookbooks, "Many of these cookbooks are now butter-splattered, dog-eared and coverless, but they tell us much about our culinary traditions and developing national cuisines."

They have come in a variety of formats and appear in many kitchens but none had the life of the St Andrew's Cookery Book. These publications are worth retaining and hopefully will find their way to our libraries and archives.

Nelson Church enters new era

One chapter has closed and another is set to open for Nelson Methodists and the historic St Johns in the City Church complex.

Last month the Nelson Methodist Parish finalised the sale of the church, hall and parsonage to a prominent local family, Eelco and Ali Boswijk. The Boswijks intend to live in the parsonage and continue making St Johns a community resource.

Parish presbyter Rev Alison Molineux says the end of St Johns life as a church will be marked with a hand-over service on November 25th.

"We are very pleased that we have sold the church to people who will maintain its use as a community centre for all the people of Nelson."

Alison says the Nelson congregation has found itself a new home. They will lease the top floor of Nikau House, a former government building in downtown Nelson that now Nelson District Health Board's mental health services.

"We have leased the whole floor. It has a lovely worship space, two offices, two large meeting rooms and a tea room. One of our tenants from St Johns, Restorative Justice, will have a permanent space, and other casual tenants will use space on an

hourly basis," Alison says.

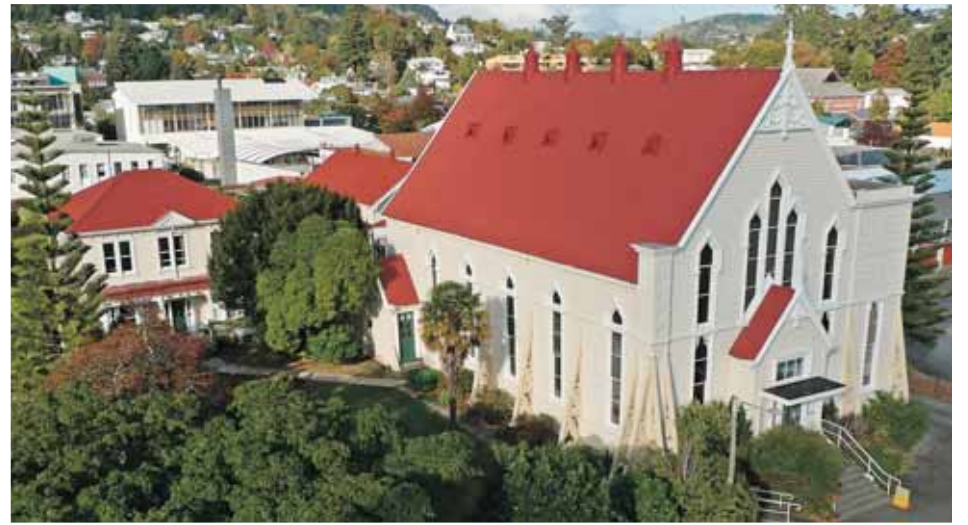
"The owner of the building has been brilliant. They are going to put in a lift and another toilet with disabled access to accommodate our congregation."

The new owners of the St Johns in the City have some impressive Nelson credentials. Ali Boswijk is the city's deputy mayor, and Eelco Boswijk shares the same name as his father, the proprietor of legendary Chez Eelco coffee house, which opened in 1960 and was a centre of artistic and cultural life in the city.

"We are very, very excited about the purchase," Eelco says. "I actually have a family connection to the church. My grandfather was GF McDowell, who was a minister there from 1957 to 1964. I spent a lot of time at the parsonage as a child when my grandparents babysat me, so it has a fond place in my heart."

Eelco says most of the tenants who use the St Johns hall will continue to do so and the future of the 1890 church building is not yet decided.

"There lots of ideas of how it could be used and right now it is a matter of 'suck it, and see'. We would like to use the church building as a performance venue and perhaps for weddings.



St Johns in the City is set to become a privately-owned community space.

"Someone has asked if they could use it to hold a funeral and others have proposed that it be used as a recording space for musicians. It has good acoustics and recording space is limited in Nelson."

One of the reasons the Nelson congregation opted to sell St Johns was the cost of maintaining the buildings and of bringing them up to earthquake code.

Eelco says the church building is not secured to its foundations and the mezzanine floor requires lateral bracing. But an engineer

who has experience in earthquake regions says because it is a wooden building it does not pose a large danger of collapse.

Ultimately he and Ali would like to see the buildings pay for their own upkeep but their aim is not to make lots of money from them.

"They are beautiful buildings and we are just happy to see them used and loved," he says.



Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

TEPA TASI I TUA MO LE AGA'I ATU I LUMA

By Filo Tu

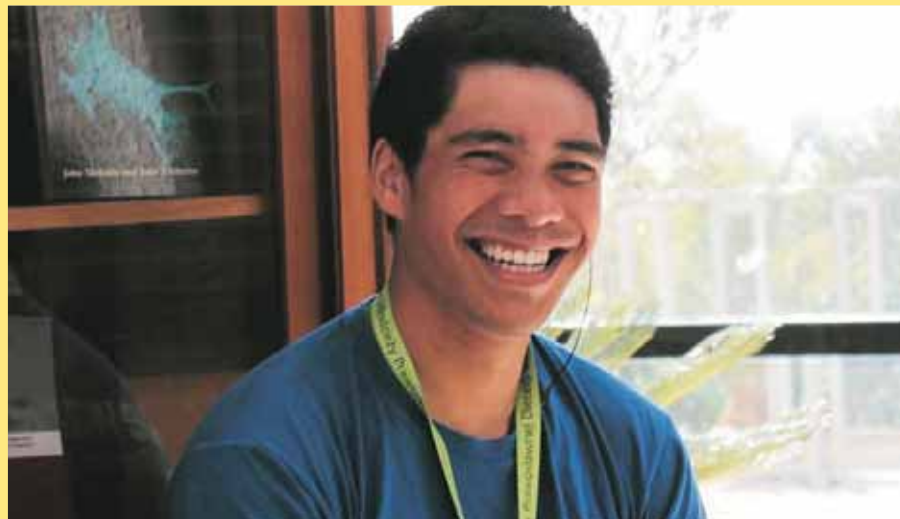
Ua loa ona fetaia'ina le mafaufau i le sini ma le 'autu e fa'apea: "God of life, lead us to justice and peace". A ou taumafai e liliu i le tatou gagana, "Le Atua o le ola, ta'ita'i i matou i le amiotonu ma le filemu". O le autu lea o lo'o fa'asalalauina e fai ma tatalo fa'atasi ai ma se tauloto a le 'au fa'atuatua, a'o aga atu mo le General Assembly, po'o le fonotaga tele a le World Council of Churches (WCC) i Busan, Korea i le tausaga 2013. O se autu e faigofie i le va'ai, ae loloto i lona fa'atinoina. O se autu e 'ese'ese lona fa'auigaina, ae tasi lava le 'auga po'o le pogai. A tatou toe tepa i tua ma toe sasa'a le fafao, o le fesili: "Ua tatou fesiligia ea le Atua o le Ola mo lana ta'ita'iga a'o alofaiva i tatou uma e fa'atino lana fe'au ma lana galuega?"

E mitamita faia'e le agaga i le Atua ona o lona alofa ma lona agalelei, sa mafai ai ona ave'a lo'u sui fa'atauva'a, e fai ma sui o le Ekalesia Metotisi i Niu Sila, i le Stewards Programme sa fa'atinoina i le motu o Crete i Eleni. O se avanoa sa fauao, faupo. O se la'asaga fo'i sa le manatu e 'ausia. Ae peita'i, e leai so tatou na te silafia pe iloa le finagalo a le Atua i lo outou soifua ma so'u nei ola. E fa'afetaia ai e le agaga, le avanoa sa tu'uina mai, ou te malaga atu ai i atunu'u mamao, e fai ma sui o le tatou Ekalesia, o lo'o outou auauna ma ou galue ai.

E lima vaiaso na ou to'esea ai, ma o le 'auga lava o le fa'amoemoe, o le a'otauina i tulaga o le Ecumenical Movement. E tolu matata o lenei polokalame:

- o Ecumenical Learning Programme
- o Assisting in an international ecumenical event
- o Ecumenical Project planning

O lenei polokalame sa auai atu iai le to'a 27 o i matou mai atunu'u 'ese'ese o le lalolagi, o tupulaga tama ma teine i le va



o le 18-30 tausaga le matutua, mai Ekalesia 'ese'ese o le lalolagi, e le na o le Ekalesia Metotisi. Sa fa'apena ona matou fa'atasi ma le Central Committee, e aofia ai le sili atu ma le 200 sui tofia fa'atasi ai ma sui fa'alologologo.

Ae peita'i, e le i faigofie le galuega ma le fa'amoemoe e pei ona taupoina. Sa galulue i le po ma le ao e fa'atinoina galuega mo le Worship, o le Conference Room, le fa'asalalauina o documentation, o galuega i totonu o le Press Office, fa'atasi ai ma le Sound ma le tele ma le anoanoa'i o galuega tau general administration, sorting mail, delivering messages ma mea fa'apena.

O lenei polokalame, sa fa'apena ona tautai e se tasi o alo fa'asino i si o tatou atunu'u, le tama'ita'i ia Fa'atu Talapusi, ma le alalafaga o Fasito'o-uta i Upolu, ma Pu'apua i Savai'i. O lenei tama'ita'i o lo'o ia va'aia galuega tau Pasefika, ma o lo'o alala i Geneva i Switzerland i le mea o lo'o iai Ofisa a le WCC.

Sa tapenaina i aso ta'itasi, ni isi o A'oga Tusi Pa'ia e lu'itauina ai le galulue o sui usufono i lea aso ma lea aso, o se tasi o

tapenaga, sa fa'apena ona fa'atatau lava i le sini ma le autu o le fa'amoemoe, ma ia taumafai ai e fa'amataali le 'auga o le autu:

"When we pray 'God of life, lead us to justice and peace' it reflects what we know, that peace is not only absence of war. There is much more to it. Peace is life in dignity; life in relationships that are fair, equal and just. And if peace is not only absence of war, then that also means, that the opposite of peace is not only war, but injustice... Let us heed the affirmation of the risen Christ to all fearful behind closed doors: "Peace be with you!" "Fear not!" "For I will be with you - always, to the end of the age"

Sa fa'atinoina le tele o Workshops na tapenaina e fa'alaua'itele ai lo matou iloa ma malamalama'aga i galuega fai a le WCC ma lona misiona o lo'o fa'atinoina i le lalolagi. O ni isi nei o Workshops sa mafai ona ou auai atu iai: Introduction to the Ecumenical Movement and the WCC; Church Unity; Faith & Order; Greek Context; Stewardship of Creation; Eco-justice; Communications and Assembly 2013.

E le mafai ona fa'agaloina le po fiafia sa fa'atinoina, i le felanulanua'i o teuga ma tapenaga a sui ta'itasi. Va'aia lava le matagofie o pesega, o fa'aevagelia, o ata ma lauga i po e lua sa fa'ailoga mo le Cultural Evening. Sa tu'uina mai fo'i le avanoa ou te fai ma MC i lea fo'i fa'amoemoe. O le o'otia o le loto, sa ou tusia ai lenei solo, e fai ma fa'amanatu o le matou mafutaga, fa'atasi ai ma le tele o se a'oa'oga mo a'u lava ia, i lenei fa'amoemoe sa mafai ona ou auai atu iai.

E leai lava se faiva e leai sona tapua'iga - e alagataua fo'i ona momoli atu se agaga fa'afetai i le pa'ia o le Sinoti Samoa i ona tulaga fa'alupelupeina. Fa'afetai i la outou fai tatalo, fa'afetai fo'i i la outou lagolagosua a o alofaiva fo'i e fa'atino tofiga o le tatou Ekalesia. O la outou pule lea. Fa'afetai fo'i i si o matou Aulotu i Petone mo le latou galuega fa'a-Leoleo Mamoe a o to'esea fo'i mai tiute ma faiva masani i totonu o le matou galuega. Fa'afetai ua tatou feiloa'i i pu'e o manu, ae le o pu'e o mala. O lo'u fa'afetai sili, o si o'u aiga, ma le nofo popole o nai o'u matua. E talitonu e tele fuafuaga, sa mamao fo'i le ala, ae sa faia lava le faiva a le Fe'epo ma patipatia lo'u fa'atauva'a, lea ua toe talii le uto ma tatou feiloa'i, vi'ia le Atua i lona alofa ma lona agalelei.

Le pa'ia e, ave'a ia lenei avanoa tatou te toe tepa i tua, toe sasa'a le fafao, toe tepa tasi la outou silasila ma lo'u nei va'ai po'o fa'apei lo tatou galuega. A ia silisili ona tatou talosaga atu i le Atua o le Ola, le Atua Soifua, ina ia ta'ita'i atu lo outou soifua, ma so'u nei ola, i le amiotonu ma le filemu.

NA MAWE NI YAVANA NA KALOU NA DAUVEIBULI

Vakarautaka ko Rev Dr IS Tuwere

“A Nomuni sala sa koto ena wasawasa, kei na Nomuni salatu ena wai levu, ka sa sega ni kilai na We ni Yavamuni” (Same 77:19)

Ni da butuka mai na vula ko Okotova, ka sa vakarau me dromu tale yani, ka da cabeta yani na Noveba, eda yacova mai kina na vula ni balolo. Okotova na vula ibalolo lailai kei na Noveba na vula ibalolo levu. Ogo ena nodra ivola ni vula na noda qase mai Viti. Ogo na vula e rua ka vagolei keda ki waitui se ki wasawasa. Na cabe ni balolo e dau kune ena veicakau mai wai, ka dau icoi vinaka ni kakana.

Ena nona ivola na dau ni Same ka koto oqori e cake, e cavuta koto kina ni nona sala kei na mawe ni yavana na Kalou na Dauveibuli e koto ena loma ni wasawasa. Ogo na wasawasa ga ka koto mai na iVakatekivu wase e 1, ka cavuta koto kina o koya ka vola ni “yavavala koto kina na Yalo ni Kalou” ni bera ni basika mai ena nodra buli na veika kece sara ena ituvatuva ni Nona veibuli na Kalou. Sa macala ni “mawe ni yava” ogo sa koto mai liu, ka sa yavu levu ka tara cake kina na vuravura ka vaka kina na lomalagi kei na veika kecega ka sinai kina. Na mawe ni yavana ogo na Kalou na Dauveibuli sa mai vakavatukanataka eke e vuravura na Luvena ko Jisu Karisito, ka dau cavuti talega ena i Vola Tabu Vou me o Jisu na kai Nasareci.

Na nona Bula na Karisito, Nona cakacaka, Nona vosa, nona ivakarau, nona ivakavuvuli, na ka e vakabibitaka, nona yaluma kei na rarawa, nona Mate kei na Tucake tale sa mawe ni yavana na Kalou e vuravura. E dau dredre vei ira na tawa vakabauta mera kunea na mawe ni yava ogo - na kena bibi, na kena dina kei na kena yaga. Kaya kina na daunisame - “sa

sega ni kilai na mawe ni yavamuni.”

Ia, ogo duadua na mawe ni yava ena sega vakadua ni taqusi rawa. Era na taqusi ka yali vakadua yani na mawe ni yavadra ko ira na turaga kei na marama rogo ni vuravura ogo. Na mawe ni yavana na Karisito ena tatibi koto me soli rarama, soli kaukauwa, veivakacegui ka dusi sala vei ira kecega era toro voleka vua ka tautauri mai na nona ivakavuvuli ka muria na ivakarau ni nona bula.

Ogo talega na mawe ni yava ka tukuna tiko vei keda ni vanua eda butuka yani - ena vuli, cakacaka, qito se dua tale na itavi, sa lakovi oti se butuki oti na veivanua oqori. Sa butuka oti na Kalou kei na Luvena ko Jisu Karisito. Sa kena ibalebale ni bula ena kena ibalebale vakaoti sa ikoya na noda “muria” na mawe ni yavana na Karisito ena veivanua eda bula ka veiqaravi kina. “Eda na bula vakaevai koi keda, kevaka eda sa vakaweleweletaka na bula levu ogo, o koya sa vakatekivuna na Turaga me tukuna, ka vakadinadinataka mai kivei keda ko ira era a rogoca” (Iperiu 2:3).

Na bula ni muri mawe ni yava sa ikoya na bula ga ni vakarorogo kei na talairawarawa. Ogo na bula eratou a kacivi kina na tisaipeli lewe tinikarua ena imatai ni gauna. Eratou kacivi ka ratou tucake ka muria na Turaga. Eratou kacivi me ratou vakarorogo, talairawarawa ka tu vakarau me vuli. Me ratou kakua ni nanuma ni

ratou sa kila vinaka na sala eratou sa kacivi kina ogo ka muria ga na lomadrato. Kaya na Turaga: “Kevaka edua sa via muri au, me kakua ni muria na lomana, ia me colata ga na nona kauveilatai ka muri au” (Maciu 16: 24).



Eda sa kacivi taucoko meda muria na Turaga ka vakaraica vinaka na mawe ni yavana ena noda dui bula. Kakua ni da lako vakaveitalia ni da sa mai tu ogo e Niusiladi. Meda saga ka tovolea me dua na keda yaga ni bera ni da vakacegu yani.

Oqori na kaci ki na itutu vakatisaipeli ka dola tu vei keda taucoko sara. Eda na sega beka ni dauvunau taucoko se Vakatawa, Talatala. Sa tu ga eso ka rauti ira vinaka na itutu oqori. Kevaka ko kila ni ko sega ni kacivi kina, ia kakua ga ni saga mo yacova yani. Na itutu cecere duadua ka da kacivi taucoko kina ena loma ni lotu nona na Turaga ko Jisu Karisito sa ikoya ga na itutu vaka-tisaipeli. Meda saga meda yacova ka rawata, ia meda rawata vinaka.

Na itutu vakatisaipeli e dola raraba tu na kena ibalebale e noda bula e vuravura. Sa sega ni koto ga se yalani ena loma ni lotu. Ni ratou kacivi oti na tisaipeli lewe tinikarua, eratou tu cake ka muria na Turaga. Ia, eratou sega ni biuta tu mai na nodratou cakacaka eratou a qarava tiko ni bera na nodratou kacivi. Oqori na itutu vagonedua. Eratou qoli tikoga. Ia, eratou bulataka na ibalebale ni nodratou “muria na Turaga” ena nodratou bula vagonedau.

Sa kena ibalebale ga ni sa bibi sara na itutu eda kena dau kina se qarava kina na noda bula ena veisiga - qasenivuli, vuniwai, dau ta waqa, nasi, dauqito, gonevuli, se cakacaka cava ga eda qarava. Na veivanua oqori sa tu oti kina na mawe ni yavana na Turaga. Meda qarava ka qarava vinaka na itavi eda sa kacivi kina.

Au cavuta tiko mai cake ena ivaqa vakayalo ogo na wasawasa ka koto kina na mawe ni yavana na Kalou na Dauveibuli. Eda kila taucoko ni waitui se wasawasa e sega ni tu vakadua. E tiko na gauna ka maravu sara kina ka tiko talega na gauna ka voravora sara kina. Tiko na ua lalai ka tiko talega na ualoka se tsunami me vaka eda sa kila vinaka.

Na veicavuyaki ni cagi kei na kena draki sa tukuna tu na veika sa yaco oti, veika sa yaco sara tikoga edaidai, kei na veika ena yaco mai muri. Ogo ena noda bula vakapolitiki, bula vakavanua kei na bula vakalotu talega e vuravura kei na noda vanua. Eda na sega ni levea rawa na veika oqori. Ia meda nui dei tiko, ka ni koto vinaka mai na boto ni veika kecega ka yavavala oqori edua na mawe ni yava ka sega ni na yali se taqusi rawa sa ikoya na mawe ni yavana na noda Kalou, o koya ka bulia na lomalagi kei na vuravura. Meda tautauri ka sema vinaka tu kina ena veisiga. “A veika ogo kau sa tukuna vei kemudou mo dou rawata na vakacegu ena vukuqu. Dou na kunea e vuravura na rarawa; ia mo dou vakacegu, au sa vakamalalumutaki vuravura” (Joni 16: 33).

Toso Na Veiqaravi Ni Wasewase Ko Viti Kei Rotuma e Niusiladi.

Ena vula o Julai ni yabaki ogo, era gole cake yani ki Okaladi, ena i tikotiko ni Lotu e Mt Roskill, ko ira na lewe ni Bose ni Wasewase Ko Viti kei Rotuma e Niusiladi, na kena laki qaravi na bosa vakayabaki ni 2012 (AGM).

Na bosa ogo era lewena na vei mata mai na Tabacakacaka o Viti e Okaladi, Tabacakacaka o Waikato/Waiariki, Tabacakacaka ni Ceva kei Aotearoa, Khyber Pass kei nai vavakoso na Kingsland Rotuman Congregation. Era tiko talega kina nai Liuliu i Pasifika Ministry o Talatala Asa Saleupolu kei na qasenivuli liu ni vuli talatala e Trinity College, o Talatala David Bell.

E sa tekivu me vakilai na rabailevu ni veiqaravi ni Wasewase ka sa vica nai

vavakoso lalai e sa tauyavu ena vei yasai Niusiladi, ena veivuke ni veivavakoso se tabacakacaka me vaka nai vavakoso mai Hauraki, Invercargil (Kenisareti), Mt. Cook (Orepi), Tauranga kei Rotorua.

E sa tekivu me raica yani na Wasewase na kena sotavi na veika me baleta na sasaga ni Synod ena yabaki 2014. E sa mai vakadeitaki tale ena bosa ogo, ki nai tutu ni veiliutaki ni Wasewase Ko Viti kei Rotuma e Niusiladi, o Nai Talatala Peni Tikoinaka, ka sa na tomana tale tiko nai tutu vaka i Talatala Qase ena loma ni tolu na yabaki mai ogo.

Ogo na nodra qaravi na lewe I Viti Lotu Wesele ena loma ni Lotu Wesele e Niusiladi raraba.

Bose Ko Viti - 2012

Ena vula o Okosita, sa mai tekivu taki tale e dua nai lakolako vou ena bula ni Lotu Wesele mai Viti, ni oti na kena soli na veivakadonui me qaravi na Bose Ko Viti, ena valenilotu na Centenary e Suva. Ena veisureti ni Lotu Wesele e Viti kina Lotu Wesele e Niusiladi, era a gole yani kina nai Talatala Qase ni Wasewase o Viti Kei Rotuma e Niusiladi, o Nai Talatala Qase Peni Tikoinaka, ka ra sosomitaka na Peresitedi ni Lotu Wesele e Niusiladi, o Nai Talatala John Roberts

E ra mai vakaraitaka nai Talatala Qase ena nona marautaka na draki ni veitalanoa ka vakauasivi ena kena veitalanoataki saraga na veika bibi eso kei na veika e dodonu me sotavi ena gauna ogo ena vuku ni Lotu. Ni sebera ni qai vakacagau na bosa, e qaravi taumada na nodra digitaki nai vakalesilesi vou ni Lotu Wesele, ni yabaki 2013. Ka sai ira ogo nai kena I vakalesilesi vou: Peresitedi - Nai Talatala

Tuikilakila Waqairatu, Vunivola o Nai Talatala Tevita Nawadra.

Era se taura tiko ena gauna ogo nai tutu vaka Peresitedi, o Nai Talatala Ame Tugaue, ni sebera ni qai mai cava enai tekivu ni yabaki 2013. E vica na ulutaga lelevu e veivosaki talega me vaka na Vuli, Na Tikobulabula kei na veika me vukea na tobu ni lavo ni Lotu, me vaka na susu bulumakau mai Navusu. Ena loma ni siga tolu ni bosa, era raica toka na veiliutaki na kena rokovi toka na vakatulewa ni matanitu veiliutaki ena vuku ni veika e bosa kei na gauna ni bosa.

E dua na ka qai vakaraitaka o nai talatala Qase ni sega ni yali na veiqaravi eda dau kilai tani tu kina nai taukei, vakauasivi ena Bose Ko Viti, na nodra veiqaravi na lewe ni Soqosoqo ni Masumasu Ni Marama ni vei wasewase ena nodra qaravi ka vakani o ira na lewe ni bosa.



AGM of Wasewase Ko Viti kei Rotuma.



From left: Rev Tuikilakila Waqairatu, Rev Ame Tugaue, and Peni Volavola.

Vahefonua Tonga against redefinition of marriage

Vahefonua Tonga has prepared a submission on the Marriage (Definition of Marriage) Amendment Bill to the Government Administration Select Committee.

In the submission Vahefonua Tonga superintendent Rev Setaita Kinahoi Veikune asked that she, along with Vahefonua secretary Edwin Talakai, probationary presbyter Tevita Finau, barrister Kathleen Tuai-Ta'ufu'ou, Vahefonua financial secretary Paula Taumoepeau, and lay pastor Moimoi Kaufononga be allowed to address the Select Committee.

They state that they oppose the intent of this bill because:

- 1) it goes against the traditional and cultural beliefs as Tongan people living in Aotearoa New Zealand;
- 2) it is contrary to our Tongan religious beliefs; and
- 3) they believe that it could affect the rights of our church marriage celebrants who do not agree with the intent of the bill.

Vahefonua Tonga O Aotearoa (VTOA) embraces all Tongans in Aotearoa New Zealand who are Methodists. The Conference of the Methodist Church of New Zealand, has given it the responsibility of oversight of all Tongan members of the Church.

This oversight's main component is to provide a safe environment within the church and in Aotearoa for all Tongan members of the church for their worshipping of God and practicing life affirming and life giving theology. The Auckland/Manukau Tongan Methodist Parish is one of five parishes in VTOA and comprises 17 local Tongan Methodist congregations throughout the greater Auckland region. VTOA has 8,169 members and of which Auckland/Manukau Parish has 6,589.

The Auckland/Manukau Tongan Methodist Parish and the VTOA have engaged its members throughout the country as well as other interested groups and Tongan Christian denominations through robust discussion with their local congregations and parishes through meetings and Pacific radio talk backs e.g. NIU FM and 531 PI concerning this matter and have come to the conclusion that we must oppose the redefining of marriage to "include" man and man or woman and woman.

There are three key reasons why we oppose the amendment to the Marriage Act 1955.

1) TRADITIONAL AND CULTURAL BELIEF

The Marriage Amendment Bill goes against our traditional and cultural beliefs. It undermines how we interact within the

space of 'famili' and 'kainga' because it dismantles the interweaving of the gender roles of the brother/sister relationship that underpins all Tongan societal interaction.

As a Tongan people, our concept of 'famili' or family can be defined in loose terms as the interweaving of close and immediate family or extended family (kainga) through blood/kinship. We Tongans describe the Tongan family not as the nuclear family, as it is traditionally known within the Western system. In fact there was traditionally no such concept in Tongan and the 'famili' is a translation of the English word. *"In traditional Tongan culture, the building blocks of society was the 'kainga', the extended family or clan".*

For us Tongans, it is about the survival of our **kainga**, our **matakali** (generations of people), and our **ha'a** (genealogy). Social ranking is embedded in the uppermost social classes of society as well as the lower social strata.

The **famili** is determinant upon the marriage of a male and female who in turn have children. The marriage brings together two families with different obligations and ranking into the new family due to gender roles played out by all who are connected to the two individuals that marry. When they have children, the male children as opposed to the female children are born into these roles giving emphasis to the oldest born male and female.

Social interaction is determinant on each individual playing out their role whereby gender relationships determine our way of life. In short, the 'va' or the relationships between male and female are determined by their brother/sister relationships, which in turn determines ones rank and obligations to another individual or family.

For example within a marriage between a male and female, the male person's maternal uncle or **fa'e tangata** has a different obligation to that of the male persons paternal aunty or 'fahu'. The 'fahu', the highest ranking woman in the family can only hold that rank if her brother is married to a woman and they have children. She will be 'fahu' to the children. The wife (and her family) of the brother will play her role by fulfilling certain rituals and obligations to the **fahu**.

This function cannot exist in a marriage of two women. The function of the 'fa'e tangata' (maternal uncle) which comes with it many obligations to his sister and her children cannot exist in a marriage of two men. The immediate and extended family will also play vital roles within the 'kainga' through their parents or grandparents connection based on their brother/sister relationships.

These relationships are translated into our everyday lives, hence at home, how a father and mother interacts with his/her sons and daughters, and how brothers and sisters interact with one another. It determines how we are placed in Tongan society, giving priority to the female role as the 'fahu' and placing certain taboos on how we will speak, act and treat one another.

It is our opinion the Amendment to the Marriage Act 1955 will be detrimental to our cultural and traditions beliefs which pre-dates Christianity but had meant that it was easier for the Tongans to embrace Christianity. We therefore wish to oppose this Amendment to the Marriage Act 1955.

2) CHRISTIAN BELIEF

The Marriage Amendment Bill goes against our Christian beliefs as Tongans living in Aotearoa because it does not align with our notion of marriage which is a tri-party holy covenant of life-long love between God, a man and a woman.

Throughout the Methodist world, marriage is also seen to be the faithful, life-long union in body, mind and spirit between one man and one woman. This view is held by the vast, overwhelming majority of Christians in the world from the Catholic to the Orthodox to the Pentecostal wings of the Church and also reflects the opinion of other world faiths, such as Islam, most of Judaism and other faiths originating from the Indian subcontinent.

The idea is based on the notion that God has created humanity and chosen to make us male and female so that we have to come together in love to survive as a race. This is according to the plan of God as Jesus said in Mark 10 verses 6 through 9: *"God's plan was seen from the beginning of creation, for he made them male and female. This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one."*

Note that Jesus said the man leaves his father and mother and is joined to his wife, a female. This is the basis of our Christian belief on marriage which is in line with our traditional and cultural beliefs.

We Tongans understand that since Christianity arrived in Tonga in the early 18th century, church and worship became a central feature of the Tongan way of life. Tongan spirituality has a long and close connection with Methodist spirituality. The Methodist Church of New Zealand embraces diversity in culture, race, sexual orientation and economic status. As Liberals, Evangelicals and Conservatives, Methodists are given a safe space to voice their opinion and the freedom to worship God in ways that they choose to. The

history of Tonga and religion has mainly been one of Christian egalitarianism whereby the interpretation of society post-Christianity encompassed adherence to biblical teachings interwoven with the concept of **famili** and **kainga**.

Today, the Tongan community within the Methodist church chooses to adhere strictly to traditional biblical teachings whereby in 1 Corinthians 11:3 the Bible states *"But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God"*. This teaching interweaves perfectly with our **kainga** concept of brother/sister whereby gender roles guide the way we socialise. The famili encompasses the **tamai/husipaniti** (father/husband), **fa'e/uaifi** (mother/wife), **tuonga'ane/tuafefine** (brother/sister), **kui tangata / kui fefine** (grandfather/grandmother) **fa'e tangata/tamai** (maternal uncle/paternal uncle), **fa'e/fahu** (maternal aunty/paternal aunty). They each play a vital gender role within the **kainga** that is complimented by our Christian belief that marriage is between man and woman.

In the Western world today, it has been forgotten that marriage was originally an institution of religion and was transferred from the Church to the State in the years when Church and State were much more closely linked

3) EFFECT ON MARRIAGE CELEBRANTS

It is also the view of many of our church members – including VTOA leaders, ministers, lay pastors and deacons – that Methodist marriage celebrants who oppose the redefining of the Act could eventually lose the freedom to choose or to maintain the right to only perform marriage ceremonies for man and woman.

We believe that the Marriage Act 1955 must remain the status quo, as it also carries with it spiritual and religious undertones that reflect our Christian beliefs as Tongans and as Methodists. We see it as a spiritual matter whereby marriage celebrants who oppose the amendment have the individual right to express their faith by only performing marriages for man and woman.

RECOMMENDATION

We believe that the Civil Union Act embraces same sex unions and there is room of the Civil Union Bill to be developed to ensure it meets the needs of same sex couples from a legal, social and economic standpoint. We also believe that the Marriage Act should remain as is with the Status Quo and that the institution of marriage continues to be defined as a religious institution that deems marriage to be between one man and one woman to reflect the existential equality of the sexes.

FAKALOTOFALE 'IA

KAVEINGA 'O E MAHINA: KO SISU 'A E FAKAMO'UI KI HE FONUA

Fakatulou mo e talamalu 'o e fonua, pea puipui ange he mo Hou'eiki, kae'umua'a 'a e kau Faifekau mo ha 'a Taki Lotu kae 'ataa keu ngaue 'aki ki he Fakalotofale'ia 'o e mahina ni ke hiki atu ai 'a e To Fofofola 'a e 'Uluaki Fa, Kingi Siaosi Tupou I, 'i he fuofua katoanga Siupeli 'o e lotu 'i Tonga. Ko e hiki mai eni pea mei he Tohi 'oku ui ko e Boobooi. Fakataunge e ala tokoni atu ki hono huluhulu 'o e kaveinga 'o e mahina ni. Pea 'oku 'oatu 'a e kole fakamolemole kapau 'oku 'i ai ha fehalaaki 'i hono feinga ke paaki atu 'a e koloa 'o e fonua kuo tukutauhi 'o saati ke fakatolonga.

'E kaiga, jitoofa atu kiate kimoutolu, 'oku ou 'ofa atu kia Misa Beika mo e kau Faifekau Toga, kaeumaa a U.Tugi mo e kaiga 'oku tau fakataha 'i he 'aho ni. 'Oku tauu mo kitautolu ke tau fakafeta'i ki he 'Eiki, 'i he'ene finagalo lelei ke tau fakataha 'i he taimi ni. 'Oku tau fakataha ke

fakamanatu 'a e hake 'a e Kosibeli 'i Togani. 'Oku 'ikai te tau 'i heni 'i he 'aho ni ke talanoa ki he me'a 'oku te'eki ai ke fai, be ko ha gaahi me'a 'oku tau feiga ke fai, ka koe fakataha fiefia koe'uhi koe ngaahi me'a kuo fai mo e ngaahi me'a kuo lava 'i he ta'u 'e 50 kuo hiliage be ko e Jiubeli 'o Toga.

'Oku ou fakafeta'i he omi 'a e Kosibeli, bea 'oku ou fakafeta'i koe'uhi ko e me'a kuo lava 'e he Kosibeli. 'E taeaoga keu fakamatala kiate kimoutolu koe'uhi 'oku tau 'ilo katoa a hono kovi 'o e bobula naa tau mo'ua ai 'i Toga ni, ka oku tau tauatana he aho ni bea 'oku tubu 'i he ha, ka ko e fua 'o e Kosibeli. 'Oku tau 'ilo na'e ufiufi a Toga 'aki 'a e gaahi fale fakatevolo, koeha 'a e me'a na'e fakaauiha 'a e gaahi fale koia? Ka koe Kosibeli bea 'i he aho ni 'oku tau vakai kuo ufiufi a Toga aki ae gaahi fale lotu aia 'oku tufa ki ai ae gaue mooni kae umaa oku tau vakai 'i he gaahi aho ni ki

he kau Faifekau Toga ko e fua moe gaue ae Kosibeli.

'Oku si'i 'a e taimi keu fakamatala ki he gaahi ako kuo fokotuu 'i hotau fonua ni, 'a e gaahi ako Teu mo e ako Tufuga mo e Koliji. 'Oku totonu ke tau fakamooni 'oku tau ma'u eni ko e fua 'o e Kosibeli. 'Oku lahi 'a e gaahi me'a ke tau fiefia ai he gaahi aho ni, 'oku kei ma'u 'a Toga 'i Toga bea 'oku kei bule a Toga ki Toga. 'Oku 'ikai te tau mo'ua ki ha fonua: manatu ki Fiji kuo mole ia 'o taengata... ka 'oku teeki moua a Toga 'i he ta'u e 50 kuo hiliage. 'Oku iate kitaua ke fiefia 'i he gaahi 'aho ni koeuhi koe gaahi me'a kuo lava 'i he ta'u 'e 50 kuo hiliage. Kuo lava he gaahi buleaga niihi ae gaahi mea lahi kae vakai ki he ngaahi ta'u lahi kuo nau moua ai. 'Oku totonu ke hoko 'a e gaahi me'a 'oku tau lava ko e me'a fakafiefia, koe fonua na'e hiteni kuo lotu, ko e kakai aga fakalielia kuo sivilaise. Kuo laga 'a e

gaahi fale lotu moe gaahi fale lautohi 'i he gaahi botu botu kotoabe. Kuo tauatana 'a e kakai, kuo foaki 'a e konisitutone, kuo fokotuu 'a e gaahi lao, kuo laga 'a e fale fakamaau, kaeumaa 'a e gaahi ofisi 'a e buleaga mo e gaahi hala kuo gaahi, bea kuo laga mo e gaahi fale fakatau moe gaahi mea fakasivilaise.

'Oku ikai teu faa lava ae gaahi mea 'oku i hoku lotu 'oku ou ogo'i 'oku vela hoku lotu 'i he gaahi me'a kuo lava 'i he talu 'a e hau a Misa Tomasi kaeumaa a e finagalo 'oe Eiki keu mamata ki he uluaki Jiubeli. E ikai teu mamata ki he ua ka oku ou behe kabau nae mau 'ehe gaahi akau mo e kelekele 'o Toga 'a e gutu te nau kalaga, fakafeta'i ki he 'Eiki, koeuhi koe me'a kuo lava maa Toga.

Fakataunge ke hoko mai 'a e 'Alo, ko e Toko Taha ke fai tu'utu'uni mo Fakamo'ui kiate koe mo au mo e fonua.

'Ofa Atu mo e Lotu,
Faifekau Hausia-ki-moana Taufu'i

OKOOKO 'A SIOPAU: FAKAOLA LAULOTAHA 'I 'AOKALANI

Na'e lava lelei hono fakaola (launch) 'a e polokalama Laulotaha Mentoring 'e he Minisitaa Ako, Hon Hekia Parata, 'i he Falaite ko hono 12 'Okatopa 2012 ki he 'Apiako Pule'anga Northcote. Na'e lava mai foki ki ai 'a e Faifekau Pule 'o e Lifewise, Faifekau John Murray, mo e Pule Lahi, John McCarthy.

Ko e polokalama foki ko eni kuo

fuofuolaa 'ene lele lelei 'i he kolomu'a, Uelingatoni pea na'e fakalele pe 'e Valeti Finau, Senorita Laukau, Nunia Ngauamo mo e kau fefine 'o e Kolomu'a.

Ka 'i he kamata'anga 'o e ta'u ni ne hiki mai ai 'a Valeti Finau ki Aokalani 'o kamata ngaue fakataha mo e Lifewise na'a lava ke fakalele 'a e Laulotaha 'i 'Aokalani ni. Ko e hiki mai ko eni 'a Valeti

ki 'Aokalani koe'uhi ko e hiki mai hono hoa, Faifekau 'Ahi'ahi Tevita Finau, 'o ma'u potungaue 'i he Fai'anga Lotu Northcote. Mo'u sioa ai pe kau fefine 'Aokalani.

Ko e polokalama foki eni 'oku fakatauhua ai ha kau "mentor" mei honau ngaahi tafa'aki taukei taki taha mo ha fanau ako 'o nau ngaue fakataha ke feinga'i

'a e tamasi'i/ta'ahine ako ke fakalakalaka ange 'a e ola 'o 'enau ngaahi sivi fakaako. Kau heni mo e tokoni ki he fai 'a e "homework" mo ha toe tokoni pe 'oku fiema'u 'e he fanau ako. Fakamalo atu ki he ngaue lahi kuo lava mo e talamonu ki he kaha'u ola lelei 'a 'etau fanau. Ko e ngaahi 'imisi taa ena mei he 'aho fakaola.

Toki Hoko Atu, Siopau



Ko e Minisitaa, Hon Hekia Parata, Valeti Finau mo e Pule Ako Kolisi Northcote.



Ko e taha ena 'o e ki'i tamasi'i ako 'oku lolotonga ma'u fakahinohino mei he'ene mentor mataotao



Ko e Minisitaa Ako, Hon Hekia Parata, mo e kau taki 'o e Polokalama Laulotaha pea 'i ai pe mo e kau tu'u noa'ia. 'Oku ha mei mui 'a e Faifekau Pule 'o e Lifewise, John Murray, mo e Pule Lahi, John McCarthy.



Ko e fanau ako ai pe ena mo e kau mentor.