

TOUCHSTONE

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

Hokitika's 'renegade' Boys Brigade thrives on tradition

By Marie Sherry

The 4th Westland Independent Boys' Brigade in Hokitika is thriving despite its split from the national organisation a decade ago.

The Westland company separated from national Boys' Brigade due to concerns over its direction and growing political correctness.

4th Westland captain John Mitchell says the Westland group wanted to maintain the standards of its uniforms, certificates and badges, while the national body was taking a more relaxed approach.

Since then the 4th Westland Boys' Brigade has gone from strength to strength and today enjoys a membership of 60 boys, who are divided into two age groups - 8-10 years and 11-18 years. Most boys go right through the organisation and spend eight years in the older section.

Boys' Brigade is the oldest international interdenominational uniformed Christian organisation concerned with the positive development of young people. The first Boys' Brigade began in 1883 in Glasgow, Scotland, and spread to New Zealand three years later. There has been a Boys' Brigade in Hokitika since 1940.

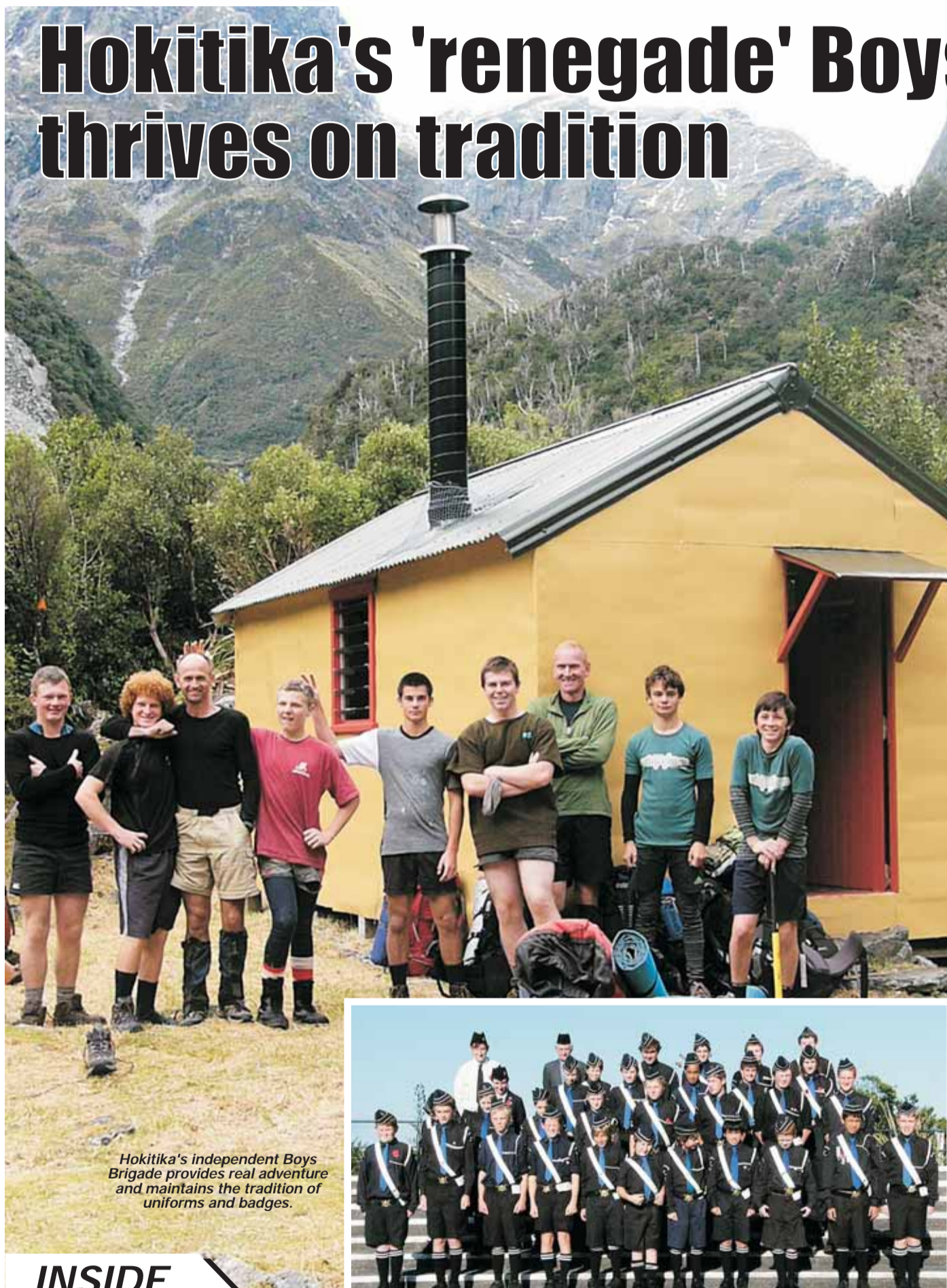
The Hokitika boys meet once a week. They take part in a variety of activities on these evenings, including knots, first aid, cooking, arts and crafts, Christian education, engineering, camping, citizenship, general knowledge, wildlife and gymnastics.

"We work on the philosophy that boys should be boys, and they should do all the things that boys should do," John says.

"They get leadership skills, life skills, planning, budgeting - anything you really need to have a good set up for life. We do things that schools can't do. We really want boys to be boys so that they can become decent men. We give them a good grounding so they have some morals and values."

The boys go on camps, undertake leadership courses and receive badges and awards once a year at their annual Christmas show and prize-giving. The show has a different theme each year and these have included the circus, Stars in their Eyes, and mimicking television ads.

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Hokitika's independent Boys Brigade provides real adventure and maintains the tradition of uniforms and badges.



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Financial housekeeping tips from the Connexional office

Methodist financial services officer Peter van Hout has some tips for parishes, synods and other church groups about reporting to the Charities Commission and audits.

Firstly, each parish has to complete its yearly own annual return to the Charities Commission. Do not panic, you have until 31 December to do it. You can either complete the annual return online on the Charities Commission's website or complete a paper return.

"If you have completed the M2 and M4 statistical forms (and I know you all have!) and returned them to us, then you have most of the information you need to complete the annual return to the Charities Commission," Peter says.

"It is also a good time to make sure that the Charities Commission and the Connexional Office have your 'officers' correctly named. You can change these at the same time."

If you wish to do the annual return online, then you need a user ID and password. You can obtain this from Peter Dent in the Connexional Office by e-mail (peterd@methodist.org.nz) or by a phone call to him.

The online form takes 15 minutes to complete. If you need help completing it online, Peter van Hout can help you. He hopes to have an audio/visual 'how to' completed in the next week or so that will guide you through the forms.

If you prefer to make a hard copy return, then let Peter Dent know and he will either e-mail you a copy or post one out to you.

Peter van Hout says Methodist parishes and synods should also remember the audit requirements of the Church. If your income is under \$100,000 per annum there is no requirement for an audit or review and cash accounts are all that is needed.

If you have annual income of between \$100,001 and \$2.5 million then you are required to report on an accrual basis with the accounts only subject to independent

review by a member of the NZ Institute of Chartered Accountants where practical or by two competent people independent to the entity. Annual income of more than \$2.5 million requires a full audit.

Audit requirements for Union parishes will be different.

"Looking ahead, a recent survey of annual returns submitted to the Charities Commission found that less than five percent of the financial reports could be classified as 'good' or 'very good' which means that 95 percent of the reports were less than 'good'," Peter van Hout says.

"There is a drive to improve annual reporting from the charitable sector which will mean that registered charities will be asked to comply with higher accounting standards and better reporting formats. For some larger entities within the Church it will mean new reporting standards.

"Over the next 12 months we will attempt to provide a simple template for annual reporting of financial information that will include a full balance sheet. Now is a time to think about and discuss these things."

Peter van Hout says the Church advocates a middle ground and therefore a couple of new questions have appeared on the M4 form this year. This will help in submissions about increasing the reporting burden on charities.

"There will be a fine balancing act to increase the quality of financial reporting within the sector while ensuring that the ethos and goodwill of thousands of volunteers is not lost."

He has set up an online forum for anyone who wants to share ideas or ask questions. If you have a GST login ID and password, then you should be able to log in now. If you do not have one but would like to join, add yourself to the forum membership.

The forum site can be found at <http://methodistnz.myfreeforum.org/index.php>.

Welfare reform or mere policy plasters?

By Betsan Martin, Methodist Public Questions, and Philippa Fletcher, NZ Council for Christian Social Services.

Children and teenagers were at the centre of attention for Welfare Reform and Policy discussion presented to us last month. Prime Minister John Key announced Government plans to bring in a managed system of payments to teenagers on benefits. Social Development Minister Paula Bennett has put out a green paper on vulnerable children and child abuse in New Zealand.

It would be hard to be complacent these days about child abuse in New Zealand or to be unaware of child poverty. News stories regularly confront us and remind us of the urgent need to put in place much more robust care for children. In particular we need care that works for Maori and Pasifika children and families.

The fact that 23 percent of our children live in poverty has also been squarely put in front of us. New Zealand's rating on inequality is a shock to our values of social equity.

Minister Paula Bennett's green paper describes the state of vulnerable children and invites public discussion on several policy proposals. The Green Paper says the costs of not giving children the best start in life are high in economic, human, social and spiritual terms.

Children living in poverty suffer poor nutrition and therefore ill health, are likely to attain low educational achievement, and are often unable to participate in sport or other activities.

At any point in time 15 percent of NZ children (163,000) are considered to be vulnerable. In 2009-10 there were 21,000 cases of child abuse and neglect. There were 47,300 children living around family violence.

Child poverty is greater for Maori (39 percent), Pasifika (51 percent) and refugee communities.

Inequality and dysfunction is a moral burden that also has an economic cost. We reap the consequences of having a large percentage of our young people in poverty in the form of their poor health, teen pregnancies, increased offending, poor mental health, reduced employment prospects and even lower life expectancy. The fallout to all of us is \$6

billion per year.

Paula Bennett asks:

- How can communities be encouraged to take more responsibility for the wellbeing of their children?
- What services could the government provide in support of parents and caregivers?
- How can the government work as partners with iwi and Maori organizations to deliver services for vulnerable tamariki and whaanau?

Public Questions also asks: Do the minister's questions overlook the things that would reduce or prevent vulnerability in the first place?

The green paper cites Scotland and Australia as countries we could learn from but fails to note that they both have a universal approach to child wellbeing. Australia prioritizes universal supports for all families. More intensive early interventions assist families that need additional assistance.

Scotland's Early Years Framework is also universal and is tied to the Universal Convention on the Rights of the Child.

In contrast Minister Bennett is proposing targeted policies and seeks to take funds from other portfolios rather than increasing spending on the problem.

Approaches that could be considered are raising funds by an increased excise tax on alcohol. Households in the highest quintile pay more tax to help ensure the larger social benefit of healthy and engaged young people and higher employment rates. This would ease the burden of hardship and its associated down stream costs.

The green paper provides no policies to solve child poverty. While income is not the only factor in attending to vulnerable families and children, it is crucial if we are to find sustainable solutions.

Public Questions Responses

You can make a submission on the Green Paper on Vulnerable Children before 28 February 2012.

Make a submission by emailing yourresponse@childrensactionplan.govt.nz. Or post your submission to: Green Paper for Vulnerable Children, PO Box 1556, Wellington 6140.

Good farmers struck down in Horn of Africa

Many of the drought victims in the Horn of Africa crisis are "good farmers who have been hit for a six" by two years of failed rains says Christian World Service international programmes staffer, Trish Murray. CWS has launched a Horn of Africa Appeal to provide vital relief in the latest crisis that has been building for two years.

The region is gripped by drought, famine, rising food prices and now mass migration.

The affected area takes in the easternmost projection of the African continent, (hence the 'horn'), and includes the countries of Eritrea, Djibouti, Ethiopia and Somalia. It covers about 2,000,000 kilometres and has about 100 million inhabitants.

More than 12 million people are in desperate need after the worst drought in 60 years.

Life in many areas is marginal at the best of times and when the cycle of the rains fails for two years, people are very quickly plunged into poverty and crisis.

"The first year it happens they are forced to sell their tools and eventually eat their seed just to survive. When it happens two years running they are in big trouble," says Trish.

It is very important to acknowledge that the subsistence farmers of the Horn of Africa are skilled famers who have adapted to working with the rhythm of the seasons over generations. When the two significant rains of each season failed to

come or were much less than usual, the result is a humanitarian crisis. It happened before in 1974/75 and in 1984/85.

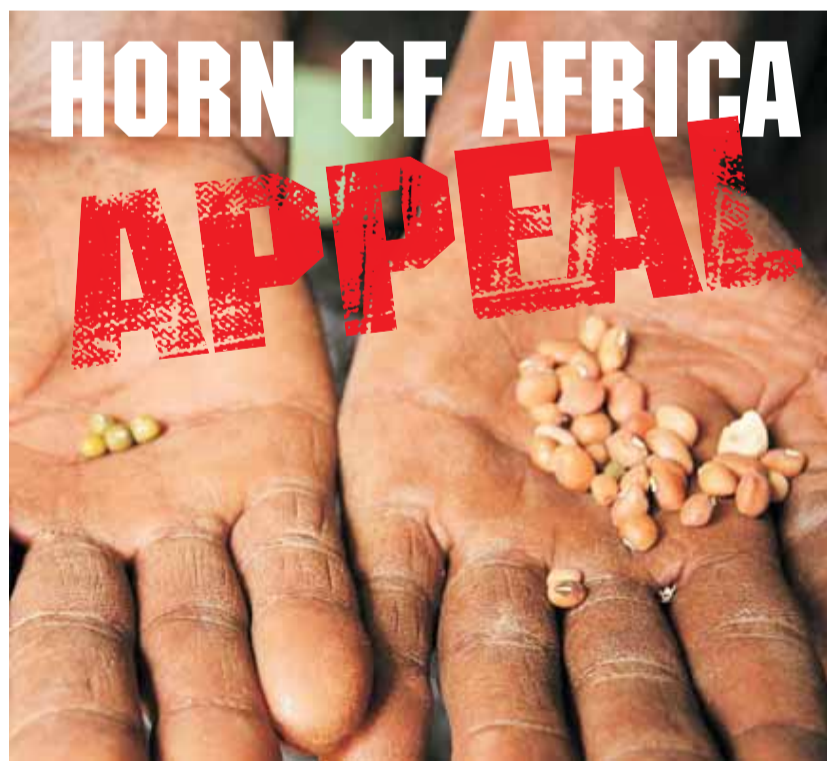
On both occasions CWS was significantly involved in New Zealand's relief efforts, including helping stock out the Operation Hope shipload of aid ranging from tractors to schoolbooks in the 1980s.

Trish had seen the resilience of the Horn of Africa people in action in Ethiopia where she had been amazed to see a community of hundreds building a dam to make sure they got the most of future rains. "They were doing it by hand and every three or four days they would have a group stomp to settle it down. It was an amazingly determined sight."

CWS is currently working with other members of the ACT Alliance (Action by Churches Together) to provide desperately needed relief in the Horn of Africa and also with the Lutheran World Federation in Ethiopia on a project aimed at keeping drought hit farmers on their land.

The mainly preventative programme aims to restore agricultural infrastructure, improve production and secure cattle feed so the local people do not have to migrate to survive.

To donate to the Christian World Service Horn of Africa Appeal call 0800 74 73 72, visit www.cws.org.nz, or post donations to CWS, PO Box 22652, Christchurch, 8140.



"This is the last of my food." Lucia, Kalimbi village, NE Kenya. Almost 12 million people in the Horn of Africa face famine, can you help? Yes, I can.

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Sir Paul Reeves' funeral at Holy Trinity Cathedral in Wellington. Methodists remember Sir Paul as an ecumenist and peace-maker.

Paul Reeves - churchman, statesman, teacher, father

With the passing of Rt Rev Sir Paul Reeves, New Zealand farewelled a man who had served in the highest levels of the Church and government.

Sir Paul was the archbishop of the Anglican Church of New Zealand from 1980 to 1985, and as New Zealand's governor general from 1985 to 1990. He was the country's first Maori governor general.

During his long career he taught at St Johns Theological College and was chancellor of Auckland University of Technology. After his term as governor general, he undertook a number of peace-making roles on behalf of the Commonwealth around the world.

On August 17th Methodist Church leaders attended Sir Paul's tangi at the Holy Sepulchre church in Auckland. Methodist vice president Sue Spindler and acting president Rev Alan Upson led the group. The next day Sue and Alan represented the Methodist Church at the state funeral.

Alan spoke for the group at the tangi. He told of the high regard Methodists held Sir Paul and

acknowledged the Methodist-Anglican covenant.

Sue says Sir Paul's connection to Parihaka was evident at the tangi. "He was of Te Atiawa descent and many of the Te Atiawa women at the tangi wore Te Raukura, the three white feathers of Parihaka. At the funeral Sir Paul was described as a son of Parihaka."

Alan says the funeral was moving and inspiring. "Paul wrote all the words and chose the hymns. It was significant that it included two modern hymns as well as the Maori hymn Piko Nei Te Matanga, which leaves one with a deep respect for the occasion.

"I was impressed with Don MacKinnon who spoke of Sir Paul's peace-keeping and diplomatic roles but also with the speakers who told how he always took time to talk with people from all walks of life," Alan says.

Sue says the funeral was very formal had wonderful moments of humour and humanity.

Long-serving Methodist ministers recall Sir Paul's strong ecumenism.

In the 1960s Rev Brian Turner did beach ministry as a young man at Oakura, Taranaki and recalls ecumenical breakfasts with Paul, who was then vicar at nearby Okato. "Later Paul was president of the National Council of Churches and I was with Christian World Service. I think it is fair to say he took a diplomatic rather than an activist approach to his ministry."

Rev Frank Hanson says Paul and Beverley Reeves were his neighbours at St John's College.

"Paul was broadly ecumenical in his relationships and concerns. He related constructively and sympathetically to Methodist staff and students. His speeches and sermons were provoking and challenging," Frank says.

"He was a staunch advocate of the place of Maori within theological education as well as a good and understanding friend of Methodism and the wider church. We grieve that his strong and discerning voice is now lost to both the church and community."

ENGAGE WITH RUGBY WORLD CUP

Churches and families are being urged to host and support people attending the Rugby World Cup (RWC). The tournament kick offs on September 9th and runs to October 25th.

Engage is an inter-denominational initiative set up to provide a Christian presence during the RWC. Among its initiatives is the Engage Family Hosting Program.

Rugby NZ CEO Martin Snedden has endorsed the effort, in which Kiwi families provide free bed and breakfast to the families, friends and support people of overseas rugby players.

National Engage family hosting manager Chris Bethwaite says Engage is looking for hosts and coordinators in each of the major venues where teams will be based and play their games: Kerikeri, Whangarei, Auckland including North Shore, Hamilton, Tauranga, Taupo, Rotorua, Napier, Gisborne, Palmerston North, New Plymouth, Wanganui, Masterton, Wellington, Nelson, Blenheim, Ashburton, Dunedin, Queenstown, and Invercargill.

"We are looking for local churches who will take responsibility to provide a number of beds from their congregations. We need to do our best to provide safe environments, so we would hope that local churches could vet potential hosts for suitability," Chris says.

Engage says other things congregations can do to support the RWC are to hold match screenings, focus on sport in worship and sermons, hold ladies' nights, and provide other types of hospitality.

You can screen games at your church by projecting them onto a big screen and hold other events for children and families at the same time. Screening must be free though you can charge for other entertainment.

A church service with a sport theme can build bridges with the community. Engage suggests you can invite people to come to church dressed in sports gear or decorate your church with banners and flags. Use hymns and choruses with a victory or sporting theme.

Churches can also support Women's Refuge as part of their response to RWC. Experience shows domestic violence is likely to spike during major sports tournaments, and this could happen regardless of the All Blacks' performance. Encourage women to seek help and provide contacts to Women's Refuge.

You or your congregation can register to host visitors (or stay in a Christian home if you are travelling to another town to watch a game) by visiting the Engage website: www.engagenz.org.

Contact Chris Bethwaite directly by email at hq@elim.org.nz.



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Free to a good home

To the editor,

I have been given a number of religious books for disposal and do not wish to bin them. I hope somebody would appreciate having them and would treat them with TLC.

The titles are as follows:

1. New Testament - small pocket edition Oxford University Press printing of a King James version. Leather bound, gold edged pages.

2. Anglican Book of Common Prayer, title page missing. Date of publication unknown but mention of The Queen would suggest some time in Victoria's era. Condition fair. Cloth bound.

3. Holy Bible, King James version, publisher - Eyre and Spottiswoode, Edinburgh. Publisher to the Queen, so I am assuming this was published some time in the Victorian era. Leatherette binding in reasonable condition.

4. Congregational Hymnary (word edition) pocket sized, leatherette binding originally gold edging to pages. Fair condition. Published by the Congregational Union of England and Wales, 1916.

5. Methodist Hymn Book (word edition) printed 1933. Good condition, cloth bound. Publisher not known, but probably Methodist Conference Office, London.

6. A Day-book of Prayer for the private use of young men and women. 11th edition. Published by the Church of Scotland Committee on Youth. Cloth bound, good condition. This book was part of my library in the early days of my lay preaching - 50+ yrs ago.

Books free of charge, recipient to pay postage.

Contact me on (04) 902 3779 or bhfarr@paradise.net.nz.

Howard Farr, Paraparaumu.

Wellspring flows again

To the editor,

The recent report from Trinity Theological College announcing the establishment of a new facility at Torbay, Auckland, is for me, and I believe the Connexion, good news.

Administration, and facility for 'on line' educational work will be centred there. Most encouraging is the wide range of ways in which learning will now be offered to persons throughout the whole country. This was the vision in establishing 'Wellspring' in 1985.

Ministry and the creation of community were seen to belong with us all, whether 'ordained' or 'lay'.

New methods of communication will greatly facilitate "distance education". While something of the beautiful residential setting which we lost by selling the original building has been lost, I sincerely hope our younger generation throughout all of the country will take advantage of what the 'new Wellspring' will offer.

Loyal Gibson, Palmerston North

Green Fund not enough

To the editor

The new 'Green Fund' of the Methodist Trust Association (Touchstone, August) is a step in the right direction for more ethical investment by the Methodist Church of NZ but is it enough if it allows presently questionable investments to continue?

Contrary to the assertion that all church investments presently comply with ethical standards, there are a number that don't. These include:

- Rio Tinto mining in West Papua, where the company is complicit with the Indonesian military in gross human rights abuses of the indigenous people.
- Rakon NZ Ltd, which produces guidance systems for missiles.

• Pike River Coal (presently in receivership), which is in the spotlight for unsafe mining practices as well as questionable claims as to the quality of the coal mined. Claims that high quality coal is non-polluting is "green wash".

Despite repeated requests to disinvest from such stock, MTA have refused and will now certainly use the establishment of a green fund to continue elsewhere these less ethical and less green investments.

One way to counter this is for all parts of the church to follow Mission & Ecumenical's lead and invest only in the Green Fund and not at all in the MTA's general Growth & Income Fund.

Brian Turner, Christchurch

Mission to older people churches' next great challenge

By Rev Andrew Doubleday

'Fresh Horizons is a ministry committed to training, resourcing and encouraging people who are interested in working with active people in life's second half.' So starts the registration flyer for New Zealand's first Fresh Horizons leadership conference.

On the 9th and 10th of August, 90 of us, including a small number of Methodists, gathered in Tauranga for a rich two day event hosted by St Columba Presbyterian and Tauranga Central Baptist Churches.

It was heart-warming to be with others who recognise the mission priority of ministry with older people. It was gratifying to share my own enthusiasm for this ministry with other church leaders and not be scorned as if there was something very odd about this.

The Palangi/Pakeha section of the Methodist Church is overwhelmingly made up of people over 50, and this presents us an amazing mission opportunity, if only we are able to recognise it. With much of the Christian church obsessed with youth, the mission to older persons is being woefully neglected. Yet, it represents the

growth demographic in this country.

I inherited a thriving all-age congregation from my predecessor. Four years later we went through a significant church spilt which saw virtually all our young families and all but a small rump of a large youth group disappear. We were left with an aging congregation wondering how to fill a big generation gap.

Like many in pastoral leadership, I hoped that our greying congregation would once again green. I believed the mantra that without young people the church had no future.

Yet, a new journey was starting. The challenge of Yahweh to Moses "What's that in your hand?" (Ex4:2) was seminal. Our people are our primary resource. We are an aging congregation. It was time to start celebrating this rather than lamenting it.

By and large the church has followed our God-denying, death-denying culture's party line that old age is a time of steady decline into inevitable enfeeblement and helplessness. While clearly this does happen, it does not have to be inevitable for most of us.

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FROM THE BACKYARD

Spring is coming, ready or not

Gillian Watkin

None of us was prepared for the last lash of winter we had in August. At home, we watched pictures of a snow-covered country while we basked in the Hawkes Bay sun, albeit with a strong wind chill factor.

What I like about my part of the world is that each season is so clearly defined. This is a society where years of horticultural experience and planning take care of the how and when of planting.

People have accepted that snow in August, although unusual, is fine. They know that snow on the hills and rain on the plains will grow the grass, and that the frost will kill the bugs. I am often told spring will arrive in the first week of September, and it usually does.

We farewelled the "four seasons in one day" of Auckland and found a stability and compatibility with nature in this new life. It is planning for vegies time. Experience has taught us when planting to choose what we like to eat and can process, and leave what is easier to buy locally.

I like the idea of the primary schools' gardens grown fit for purpose. The students at our grandson's school grew a salad garden in the first term. The next planting will be a pizza garden with all the vegetables to make a great pizza.

We have his and her gardens. His traditional Kiwi vegetable garden has rows of beans, carrots, peas, lettuces, tomatoes etc. Mine is more experimental, although always with tomatoes, sometimes rare varieties, and garlic.

Garlic takes six months to grow

and is expensive to buy NZ grown. You know if it doesn't have roots on in the shop it comes from China.

I have grown aubergines for their beautiful colour, and chillies which we discovered take up too much room for the amount we use. We are revisiting the way of our parents provided food for the table.

The citrus trees are laden. We have made marmalade and lemon curd, and grapefruit in a box labeled 'Free' are disappearing from the gate. People ask why we don't sell them. I believe firmly and clearly that a sustainable society begins with personal attitudes and actions

'The personal is political' was and still is a key call in the women's movement for equality and change. So it is with sustainability and the care of our planet.

This starts with personal experience. The politics of planet care are complicated and conflicted. To get an understanding, start by asking questions about what you do and know, that is, about the food you eat. Where does it come from? When is it in season?

Understanding is the beginning of love. Spring is the time of new life, resurrection of the sleeping, a good time for change.

Jesus taught that if you could not love the brother or sister you have seen how could you love God who you have not seen? If you do not understand the patch of the planet which holds you and feeds you how can you truly understand the amazing gift of mother earth?

It's that simple.



A reflection by Vice President Sue Spindler

CONVERSATION WITH THE CONNEXION

Thank God (and the Wesleys) for lay preachers

On August 14th the Church held its annual Lay Preachers' Sunday. I was privileged to mark the day by joining a wonderful celebration in Hamilton of Catherine Dickie's 60 years of lay preaching.

What an amazing achievement. What is more, Catherine is still an active lay preacher, who is very much appreciated by the congregations she takes her message to.

Lay preachers in our church today follow in a very rich tradition begun during the time of John Wesley. The promotion of lay preachers was a typically practical solution to a shortage of ordained ministers in the fledgling Methodist movement.

Without our lay preachers the Methodist church would never have survived, and they will continue to be even more critical to our church's ministry and mission in the future. We need to appreciate and support our working lay preachers in all that they do, and we need to encourage and nurture the gifts of emerging lay preachers as they develop their ministries.

The influence of John's mother Susanna Wesley on some developments in the Methodist movement cannot be underestimated. I recently re-read Rita Snowden's little booklet 'Such a Woman - The Story of Susanna Wesley'.

In it Rita recounts how, when John Wesley was only a boy, his mother began a house church. At the time her husband was away for an extended stay in London, and his curate's preaching was found to be most unsatisfactory, focusing largely on ones' duty to pay one's debts!

Susanna felt some responsibility for the spiritual lives of her children and servants, so she began to hold a little service in her kitchen each Sunday evening. Word spread and numbers multiplied until it is reported that there were up to 200 attending.

Susanna's husband Samuel heard what was happening and wrote to his wife objecting on three grounds. Not surprisingly one was that it was unsuitable because she was a woman.

Her persuasive response outlined the positive consequences of the evening meetings. She concluded her letter with the words "If you do, after all, think fit to dissolve this assembly, do not tell me you desire me to do it, for that will not satisfy my conscience; but send me your positive command, in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ."

Needless to say, the kitchen meetings continued until Samuel's return, when the normal standard of preaching in the parish was resumed.

In her later years, after she was widowed, Susanna made her home with John at the Foundry in London. While John and Charles were away on one of their preaching journeys a layman, Thomas Maxfield, was left in charge there, with instructions to read and expound the Scriptures only. It was only a short step from that to preaching, and John was disturbed when he heard of it.

Susanna's words of caution on his return had far-reaching consequences. She



Celebrating Catherine Dickie's 60 years of lay preaching. From left: Methodist vice president Sue Spindler, Waikato-Waiariki Synod lay preachers representative Elaine Diprose, Catherine Dickie, Hamilton East presbyter Rev Anne Griffiths, and Waikato-Waiariki Synod superintendent Rev Dr Susan Thompson.

told him "... take care what you do with respect to that young man; for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching and hear him for yourself."

John had to acknowledge the common sense and tolerance of her words, and so the Methodist tradition of lay-preaching began.

It can be quite daunting for a lay person to stand in front of a congregation (which often includes active or retired presbyters with years of theological training) to lead

worship and reflect on biblical passages and their relevance today. It is something that is done for love, and requires much time in preparation. We can very easily take this for granted.

So I think we need to say a huge thank you to, and for, our lay preachers. And may more lay people be inspired and encouraged to join the ranks of these wonderful folk who are dedicated to sharing the good news of God's love in this way.

MMP fairest voting system for NZ

By Michael Dymond

On Saturday November 26th, New Zealanders will go to the polls to elect a new parliament. At the same time, voters will be asked to decide about our voting system and the type of representative government we have.

The referendum on our current voting system - Mixed Member Proportional Representation (or MMP) asks voters two questions:

The first is whether New Zealand should keep the MMP voting system. You simply vote 'yes' or 'no' on this question.

The second question asks: If New Zealand were to change to another voting system, which would you choose? Options are the First Past the Post system; the Preferential Voting system; the Single Transferable Vote system; and the Supplementary Member system.

If we as a nation decide to keep MMP, the Electoral Commission will review and seek public input on how MMP works. The Commission will then report to the Justice Minister about whether it recommends changes to MMP.

I argue that we should keep MMP. MMP parliaments reflect the diversity of New Zealanders. It is a system that

is good fit for our multicultural society and for our future together.

Under MMP our parliaments have become more representative of New Zealanders. MMP encourages all political parties to put a range of candidates on their party lists - men, women, Maori, Pacific and Asian Members.

For more than a century before we shifted to MMP, only 44 women were elected to the Parliament in New Zealand. In the 15 years since MMP began, we have elected more than 80 women MPs.

Keeping MMP promotes stability. Voting systems should not be changed at a whim - change produces instability. New systems take a while to bed in. We are used to MMP; it is working well and produces stable governments - on both the right and the left.

MMP is flexible and it can be made even better! If most people vote to keep MMP, then by law we'll get an independent review of MMP to make it even better.

If you like MMP but don't like some of the details, vote for MMP and take your part in the review. A vote for MMP is a vote to make it even better.

The number of MPs will stay the

same at 120. This is up from a Parliament of 99 before MMP, and more representatives give less chance for rich lobby groups to influence Government.

Ask yourself, 'Why does big business want to go back to FPP?'

Having List MPs enables the parties to include minorities and to place people in the House who have particular skills, knowledge or expertise who would have no show of getting elected in a constituency. With 120 members, the House can put together wider based, more representative Select committees that should be better able to make careful recommendations

MMP tends to give us win/win results rather than win/lose outcomes. That's good because major parties have to consult with their minority supporters, and are held to account. This reduces the chance a party will follow rigid, doctrinaire policies.

Vote to keep MMP. With MMP everyone's vote counts equally. It gives us all a fair go.

Only under MMP, no matter if you are in Otago or Otago, does everyone's party vote count equally. The party votes set the number of seats each party gets in Parliament. That's only fair!

ALTERNATIVES TO MMP

First-past-the-post (FPP)

Voters vote only for an electorate candidate. The winning candidate in each electorate is the one who gains the most votes. This was the system before MMP.

Preferential Vote (PV)

Voters rank the candidates in their electorate in their order of preference. The winning candidate in each electorate must have 50 percent plus one vote of the total votes. If no candidate receives 50 percent plus one vote of the first preference votes, the candidate with the lowest number of first preference votes is eliminated and that candidate's second preference votes are redistributed.

Single Transferable Vote (STV)

Voters rank the candidates in their electorate in their order of preference. Each electorate elects a number of candidates to represent them in Parliament. The winning candidate in each electorate must receive a minimum number of the votes. This system of voting is used for district health board elections and for local council elections in a number of NZ cities and districts.

Supplementary Member (SM)

Voters have two votes. The first vote is for an electorate candidate, who is elected in the same way as FPP. There would be 90 electorate seats. The second vote is for a party. The supplementary seats are allocated to parties in proportion to the number of party votes received by that party. There would be 30 supplementary seats.

Creating God in our own image

By Ian Harris

An interesting divide has opened up between people who believe that God created them, and those who prefer to say it is they who create God. So far the divide is blurred and only half-realised, but it is certain to grow wider over the years.

The first of these propositions is so deep-rooted in our Western tradition, and so much flows from it, that it comes as a jolt to realise that it is a long-lasting hangover from the science of the ancient Middle East. As such, it is not a requirement for religious faith today.

The belief that God created human beings stems from the days when religion provided a full set of answers to the questions people have always asked themselves about how the world came to be, and about human origins, purpose and destiny.

In the pre-scientific era the responses naturally had something to do with God, whose existence and power were taken for granted as part of the order of things. God was assumed to be a real being with an existence independent of this world.

He (always he in those days) was holy, almighty, everlasting, but ready to intervene in this world to touch people's lives, influence the affairs of nations, and even tweak the weather.

Within that world view traditional ideas of God made perfect sense, and for centuries they served people well. Anything that had no straightforward explanation could be attributed to God, from illness and earthquakes to bumper crops and victory in battle. Whatever happened, the faithful could be persuaded that it must have been the will of the God.

Such ideas are not dead but they just will not do any more. The advance of scientific knowledge and the inroads of secularisation have made that understanding of God redundant.

That isn't the end of God, however. It's the opportunity for a new beginning. One fruitful place to start is the idea that it is human beings who create the one who (or that which) will be God for them, not the other way round.

That is not a new concept, nor one that some church folk will particularly welcome but the more

one thinks about it, the more obvious it becomes. Views of God are many and varied. They range from the profound to the zany. But none of them has any traction till a person accepts a particular view, internalises it, and begins to live in light of it.

The concept we affirm may be a liberating and loving God, or a martinet who makes us feel perpetually guilty, or even a quixotic tyrant. It may be a distant creator, an intimate father figure, or an abstract energy or life force. It may come to some people through the teaching of a church, to others through a quirky reading of certain Bible passages, to others again through a powerful experience of some reality beyond them.

Some of those ideas are healthy and life-promoting. Some are diabolical. Whatever, the decisive moment comes when a person gives his or her subjective assent to a particular understanding of God, develops it for themselves, and wills that God to shape their lives.

The same is true, incidentally, of those who dismiss anything to do with God. They build a notion of God they can't believe in, and then feel honour-bound to reject it. As an American preacher told a sceptic, "I believed God was the way you say he is, I'd be an atheist too."

It isn't always obvious that what people do amounts to creating God. They would say they have accepted a view of God, not created it. However, assent to a view of God that others have prepared for them - even a God they could not have created - is a kind of kitset creation. It becomes a force in their lives only when they absorb it and let their imaginations work on it. In that sense, the God they worship is still the God they have created.

At first blush, that seems to reduce the idea of God to the realm of fantasy, and to make it so subjective that it ceases to have any general validity. Certainly those are dangers, and have been throughout history.

Nevertheless, to consciously and deliberately create the one who (or that which) will be God for us can also be a pivotal and life-affirming experience.



Ian Harris

Colonial lessons for contemporary times

JOHN COOKSON REFLECTS ON UPPER RICCARTON'S FORTHCOMING 125TH ANNIVERSARY.

At the induction service for Rev Marcia Hardy in February, Rev Mary Caygill urged us to tell the stories of the people of faith in our own lives and in the places where we live. A church anniversary is not a bad occasion for doing this.

The history of any congregation or parish is part of a changing social fabric over time that is laced with the ideas and service that members have offered their communities. The Christchurch earthquakes have made it even more timely to use our anniversary to reflect on where we have been, where we are now and where we hope to go in the future.

Upper Riccarton is now a church set amidst a busy suburban hub of supermarkets and shops. It began very differently as a country 'village' church, part of the great Methodist colonisation of Canterbury in the 19th century.

The Anglican origins of the Canterbury settlement usually hold our attention. But by 1890, soon after 'Riccarton Village' Church started, one-third of the Methodist churches in the entire country were found in Canterbury. Methodist worshippers probably equalled the number of Anglican worshippers.

What lay behind this impressive expansion? In reflecting on it, can we see today's challenges and opportunities in sharper focus?

Riccarton Village Church was a 'daughter' church. Closer to town was the large, well-heeled, expansionist St Albans congregation. St Albans' money, legal advice and furnishings, not to say, preachers, were invested in Riccarton's future.

In this pioneering Methodist world there was no place for selfish parochialism. There was a real determination to minister to the settler population and build the churches that would serve as familiar signs of community life.

'Getting on' is sometimes portrayed as the colonials' creed. But again and again the myopia of material concerns is seen to have been challenged by a larger spiritual and social vision. While it would be absurd to say there was a strategy of development, New Zealand Methodism in this period did evince an ability to organise itself according to the wider church's needs and opportunities.

In the colonial situation, this Methodist drive was reinforced by exceptional Methodist organisation. Individual congregations might well have lapsed into contemplation of their own concerns. Circuits, by contrast, were able to deploy scarce resources of leaders and money effectively and economically. Lay leadership, most notably through lay preachers, was critical in keeping these early faith communities alive in the absence of the larger body of clergy that later eventuated.

An early circuit plan of the 1890s for St Albans, to which the Riccarton Village Church belonged, reveals that six out of the eight Sunday morning and evening services held each month were led by lay preachers. Most of them came from the 'mother' church at St Albans, a good hour's walk each way if they did not have a horse to ride.

For us, especially now that our city is in another time of starting afresh, the lessons of our past seem to be essentially these. Keep hold of a vision for the spiritual and social needs of people. Put lay resources to the best possible use. Remember that structures or organisations exist to serve people, not vice versa.

Upper Riccarton Church began 125 years ago in September 1886. A weekend of celebration is to be held on 23-25 September. Past members are invited to contact the Church (riccmeth@xtra.co.nz or 03 348 9260) for further information.



Rev Alison Molineux (left) and Geshe Jampa Tharchin at the Chandrakirti Meditation Centre.

Nelson Methodists and Buddhists exchange ideas, hospitality

How do Buddhists and Christians understand compassion and love? This was the question posed for an interfaith exchange last month between parishioners of St Johns Methodist Church in Nelson and members of the Chandrakirti Meditation Centre.

About 17 Methodists made the trip to the Chandrakirti Centre in Upper Moutere for the Saturday afternoon discussion. It followed a shared worship service the two groups held at St Johns earlier in the year.

St Johns minister Rev Allison Molineux says Chandrakirti is a Tibetan Buddhist study and meditation centre. The centre's leader is Geshe Jampa Tharchin, who recently arrived from India.

"We opened the exchange with a Christian prayer of approach and a Buddhist prayer of motivation. We closed with a prayer for world peace.

"We were warmly welcomed. As someone said, the way everyone was smiling and laughing made us feel that we were among friends."

During the exchange of ideas, Alison first presented a view of Christian compassion. She focused on forgiveness and the need to identify with other people. She described Jesus' teaching to forgive people 70 times seven times, and then recounted the story of the Good Samaritan.

She said compassion for another, as Jesus teaches, can only truly come when we see in the other something of ourselves.

This is the meaning of the command to love your neighbour as yourself.

Alison says Jampa spoke through an interpreter and discussed the butterfly effect of compassion. It starts in our everyday life and the way we treat our families and friends. Even in the small things we do, such as smile or hold back harsh words, can have an effect on the world.

Jampa said, when someone who has developed love and compassion sees others' suffering, they have the wish to take on that person's suffering so they can attain happiness. When a compassionate person experiences suffering they wish that by their experience, no others have to experience suffering. As a result of this attitude, the compassionate person's suffering is reduced.

In his introduction to the event Alan Carter, the Western resident teacher at the Chandrakirti Centre, said religious traditions have quite different philosophies but they all strive for the same basic outcome - to become more loving and compassionate people. "We may not totally agree on philosophies but we agree on the aim of becoming better individuals."

After the exchange of ideas the Methodists and Buddhists enjoyed a shared meal. "That is something both of our communities do very well," Allison says, "sharing food and drinking tea."

Another interfaith event is planned for October at St Johns church. People of all religious traditions or no religious tradition are welcome.



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What did the Methodist say to the atheist?

On August 14th, the Sunday service at Auckland's Pitt Street Methodist Church was a bit out of the ordinary. Rather than the usual worship format, it featured a conversation on spirituality between lay preacher David Hines and atheist Dr Bill Cooke.



David Hines



Bill Cooke

Bill is a spokesperson for the NZ Association of Rationalists and Humanists. Rationalists believe we discover truth using reason and logic, not supernatural revelation but some have developed the notion of a rational spirituality.

In their conversations, David and Bill responded to a set of questions. This is a condensed version of some of their views.

What does spirituality mean in your context?

David: As Methodists, our main spirituality is the Sunday service. It is generally structured into three main parts: saying thanks, getting new ideas, and thinking about others.

First, we look at our lives and thank God in prayers or hymns. This is not supernatural. These are the kinds of feelings anybody might share.

Next we listening to ideas that will

inform us, or could change our minds. The Bible is the core but we occasionally listen to readings from other points of view. Most of us would not buy into the idea that the Bible is God literally talking to us. The Bible is an obscure book, and it's up to the preacher to make it relevant for today's issues.

The third mood of worship is a response to the Bible, and this includes prayers for other people. The service starts by looking back at our own life and ends by focusing on other people and the rest of the world.

Bill: Spirituality refers to the gap between knowing our own life spans are limited while that of the universe is unlimited. Atheist spirituality takes seriously the facts of our finiteness as against our infinitude.

Christian spirituality tends not to take this seriously because there's an afterlife and living forever. It tries to give us a nice story to make us feel better, but like most nice stories takes the edge off the harder truth. In the 21st century it is important to look with clear eyes at the hard truth.

By hard truth I mean the fact of population growth to a point of unsustainability, environmental

degradation and social breakdown. An atheist spirituality, which disabuses any sense of entitlement seems to me a good base from which to contribute, however minimally, to lessening the impact of these problems.

How does God figure in your notion of spirituality?

David: I do not believe God is out there controlling the world. I believe God is a poetic name for justice or love.

I think of God as a pattern in the ordinary secular events of life but only in a poetic sense. A good example is our Bible reading Genesis 45.1-11. Joseph had a series of disasters in his life, but he kept overcoming them. Finally he was able to rescue his family from famine.

Joseph says to his brothers 'you tried to harm me, but God meant it for good; he used it to save this country from starvation'. In the story, God is not a supernatural being. He is a pattern that Joseph sees, for turning a series of disasters into something good.

These divine patterns are a matter of opinion. What one person sees as a divine pattern differs from somebody else's. I believe there is no absolute divine pattern.

Whenever I pray I use the idea of God carefully. I take care not to ask for miracles, and I do not suggest that the pattern really is God.

I take care not to suggest that Christians are God's favourite people. If there is a

good pattern in our lives it includes atheists as much as Christians.

Bill: To me the idea of God is an impediment to a mature conception of spirituality because it buttresses the presumption that we matter to the cosmos when we don't. We think someone who created 15 billion stars cares whether we get a car park or that promotion.

And it also feeds the sense of entitlement to the resources of the world. This sense of entitlement is the single most important reason why the world is going to hell in a hand basket.

The Bible encourages a sense of hierarchy in the cosmos, starting with God at the top, with man next, then woman, lower animals, plants, rocks. Science shows us no such hierarchy exists. There's no essential difference between our needs and the needs of a wombats - air water and solid sustenance. The rest is just detail.

Among the other questions Bill and David were asked is whether they believe in the afterlife and what things they might have in common.

On these two questions, there was a degree of agreement. Neither believes in life after death and both agree that they it is important to share ideas and listen to people who hold different views than we do.

Bishops and the Anglican-Methodist Covenant

By Padre Rob McKay,
Anglican member of the Anglican-Methodist dialogue

On the first Sunday of every month Fijian Methodists join with Maori Anglicans to worship at the Church of Holy Sepulchre in Khyber Pass, Auckland. At other times we meet separately in the same building.

The idea of coming together monthly to share in the eucharist pre-dates the 2009 Anglican-Methodist covenant but it is an expression of it. Sharing the same space together just seemed the right thing to do.

On Pentecost Sunday this year Anglicans, Catholics, Methodists and Presbyterians gathered for prayer at nearby St Benedict's Catholic Church as part of the Week of Prayer for Christian Unity. Catholics welcomed us, Rev Sarah Stevens from Holy Trinity Cathedral led us in prayer, a Methodist youth choir from Mt Albert sang, and Bishop John Bluck preached.

In his sermon John observed that some Anglicans were slow in embracing the Covenant with the Methodist Church. So how can we respond to John's challenge?

I feel we Anglicans need to put some spirit into this covenant, because it calls on us to not only build a deeper relationship but also to "work towards a united and interchangeable ministry...of our two churches". The Covenant's ultimate goal is to assist our journey towards visible unity.

One of the chief obstacles to that unity is the fact that the Anglican Church of New Zealand is an episcopal church but the Methodist Church in NZ is not. Methodist ministers have not been ordained by a bishop in the historic



Rob McKay (left, kneeling) with members of the Papatoetoe Methodist youth group and supporters.

succession. This has resulted in their not being able to exercise a ministry within Anglican structures.

In my opinion, this sort of thinking needs to be challenged. There ought to be a way through that is acceptable to both churches. After all, the Church of God is the priesthood of all believers, the Church as a whole is a priestly community (see I Peter 2:9 and Hebrews 3:1).

What can we do?

There is a need for our two churches to learn each other's language and cultural ways. First we need to build a deeper relationship between our two churches at local levels.

This will involve Anglican parishes taking the ecumenical step to meet with our Methodist neighbours. To build closer relationships with the local Methodist parish in an Anglican Parish requires a bit of tenacity and creative thinking. Maybe we need to periodically step into each other's sacred spaces.

For some 18 months I have been attending a local Methodist Church in Papatoetoe every fourth Sunday. Admittedly they preach longer than we Anglicans but I figure that the only way you can come to fully understand a people is to spend time with them.

I have even joined their Alpha programme on Sunday evenings. Ideally local congregations of both churches would best get to know each other by doing things together: Alpha, shared services, a joint mission project to the community or to some place of need.

On a regional level, at our Tai Tokerau Hui Amorangi held in Dargaville this year, Bishop Te Kitohi Pikaahu invited the tumuaki o Te Taha Maori o Te Haahi Weteriana, Rev Diana Tana along with Rev Rex Nathan, to spend time with us at our local diocese.

There the tumuaki gave us a challenging talk on what it means for her as a Maori Methodist to be in a bi-cultural relationship with her nga tangata tiriti church partner.



A Fijian cultural group performs at the 130th anniversary of the Anglican Church of Holy Sepulchre in Auckland.

Her encouragement to us was most appreciated and our bishop wants to see this relationship continued.

Similarly at a national level the Methodist president and general secretary could be invited to our three tikanga General Synod and we in turn have our representatives invited to the Methodist Conference as observers.

In 2003 the Church of England and the Methodist Church in Britain ended a 200 year rift by entering a joint covenant that aims to bring the two churches together with a vision of "full visible unity/communion".

Because the Methodist Church in Britain is open to ordained women exercising ministry in all offices, this constituted a challenge for the Church of England to respond in kind and to legislate for the ordination of women to the episcopate within their own Church.

As a result of this ecclesial change within the Church of England there seems to be some expectation that the Methodist

Church will incorporate a third (episcopal) order of ministry into its polity and become a church ordered in the historic episcopate.

In Ireland, Methodists and Anglicans have taken a different path. The Methodist Church in Ireland and The Church of Ireland have "discerned consonance" between the functions of president and past presidents of the Methodist Church and the functions of bishops in the Church in Ireland. This may provide a basis for a further step in recognition.

For us as Anglicans this is expressed in the three-fold ministry of bishops, priests and deacons. Through our conversations we have discovered that Methodist Church exercises episcopate through the authority of the Conference, the ministry of the president and of district superintendents.

We are learning that apostolic succession is not dependent upon the historic episcopate. The convergence of views around episcopate opens up possibilities of further steps in recognition.

READINGS ON HUMANS, EARTH AND GOD

GREG HUGHSON REFLECTS
ON THE SEASON OF CREATION

During September we are invited to follow lectionary readings for the Season of Creation. Focusing our springtime worship readings on God's creation, and our place within creation, is to be strongly encouraged.

More and more we are learning to appreciate our place within the entirety of God's creation and the urgent need to be better stewards of creation. God has created, and is continuing to create.

Whilst avoiding pantheism we need to attend more to the immanent presence of God in creation. The whole of creation is in process. Creation spirituality, nurtured by Hebrew and Christian scripture, helps us appreciate this.

The readings for the season of creation, and a wide range of excellent liturgical and worship resources are available via www.seasonsofcreation.com. The following notes are a summary of information from this website.

On the first Sunday in Creation (September 4th) we read Genesis 2:4b-22, the second creation story. It declares that God created humans from Earth and the Spirit, and planted a forest garden to be a home for them with the rest of their kin. In Psalm 139:13-16 the writer confesses they were created by God in a wondrous way like Adam, deep in the womb of Earth.

In his famous sermon about the 'Unknown God' (Acts 17:22-28), Paul claims that God created all humans with an inner impulse to search for God's presence. In John 3:1-16 Jesus invites Nicodemus to go beyond being born of Earth and the Spirit to be born of 'water and the Spirit' in Christ.

On the Second Sunday in Creation (September 11th) Genesis 3:14-19; 4:8-16 speaks of the tragedy that planet Earth bears the curse for humans, and that Abel's blood cries to God from the Earth. Psalm

139:7-10 reminds us that the Spirit of God is present throughout creation from the heights of space to the depths of the ocean.

In Romans 5:12-17 we read that Christ is the second Adam, who appeared to overcome the sin and death caused by Adam, including the curse imposed on Earth. Our gospel reading from Matthew 12:38-40 affirms that Jesus will spend three days and nights in deep connection with the depths of the earth.

On the Third Sunday in Creation (September 18th) Joel 1:8-10, 17-20 reminds us that during times of disaster caused by nature or war it is not only humans who suffer anguish. The ground also mourns, and the creatures of the wild cry out to God.

In Psalm 18:1-19 we read about the wild forces of creation. The Psalmist remembers how God employed the fierce forces of creation to intervene and rescue him.

Romans 8:18-27 makes it clear humans

are not alone as they wait for liberation. Creation is also groaning, and longing for that day, as a mother about to give birth. In Matthew 3:13-4:1 (and Mark 1:9-13) we learn that after his baptism Jesus retired to the wilderness to connect with creation. In Mark's version the wild animals and the angels join him.

On the Fourth Sunday in Creation (September 26th) we encounter God's promise to the earth (Genesis 8:20-22; 9:12-17). After the flood God promises that Earth and all of life on Earth will be preserved by God, in spite of the sins of human beings. In Psalm 104:27-33 the writer celebrates how God sustains all life on Earth through the Spirit and calls on God to rejoice in God's own creation. Revelation 22:1-5 speaks of God's healing for Earth.

When creation is restored, a river will flow directly from God with trees of life growing on either side to bring healing to all nations on Earth.

I have a meaning imperative

CONNECTIONS

By Jim Stuart



Two weeks ago I got a new hip, and, as I write this, I am slowly recovering at home. Hip replacement surgery is a fairly common undertaking with

about six weeks recovery.

Once again, the experience of surgery has reminded me how important meaning is to our lives. So I find myself reflecting on what it means to me. At the same time I am also grateful for the work of modern medicine that made the surgery possible.

In his book *Meaning and Medicine* (1991), physician Larry Dossey argues that modern medicine is still dominated by an illusion known in western

philosophy as Cartesian Dualism. French philosopher and mathematician René Descartes lived in the 17th century and believed the best way to understand human beings was to explain the way our minds function in relation to our bodies.

The methodological tool Descartes used to explore this relationship was the human capacity to 'doubt', that is, the ability to suspend judgement until one can prove something conclusively. Descartes concluded: "The truths about minds are just as true of minds as the truths about bodies of bodies, and the truths about minds are not true of the bodies, and the truths about bodies are not true of minds."

According to neuroscientist Antonio Damasio this understanding of the brain led to the modern mechanistic understanding of disease. Such a paradigm allows no place for expressions of

meaning, such as beliefs and acts of faith, that help us make sense of our experiences.

This mechanistic way of thinking, it seems to me, is inadequate and short-sighted. Specifically it makes no provision for the capacity of human beings to recover health through expressions of meaning. For example, voluntary control of internal states such as breathing, circulation and digestion, the body's ability to respond to environmental stimuli, and our ability to live well in spite of illness.

We shall never be free of the need for drugs, medical interventions and good care but we also need to recognise the importance of mind-mediated phenomena such as trust in the physician, prayers for healing, moments of remembered wellness, and the power of beliefs to heal mind and body in good and positive ways. This more holistic way of thinking will

make us more aware of our own inner potential to heal ourselves and take more responsibility not only for our own wellness, but also for the health of society as well.

My surgery is now behind me, and I am learning how to walk again. I am fully aware that there will be good and bad days along the way. I will focus on how faith is guiding me in this process and tap into its resources that have sustained and healed me many times before.

I am more convinced than ever that health and meaning are bound together. We cannot have one without the other. The Swiss psychiatrist Carl Jung once wrote: "Meaning makes a great many things endurable - perhaps everything. Through the creation of meaning... a new cosmos emerges." And that is what I am looking for!

Be bold, not bland, as we blend traditions

Peter MacKenzie
Executive Officer, UCANZ

I'm living in an interesting household at the moment. We have a girl from China living with us and going to school for the year, and for a month we also have a girl from Japan also staying with us.

Living with two unfamiliar 17 year old girls would be an adventure on its own but mix in different languages and cultures and it is a fascinating time. Yu (from China) and Yuri immediately made friends and I realized that they easily overcame the language barrier because of their shared experience living in a different culture and being away from home.

As I reflected on this, I came to appreciate how brave they were. Both girls have come from mono-cultural environments into a completely new culture. We've had some curious conversations about how and why we do things.

Both have been fascinated with the big garden and the ability to grow

our own fresh vegetables. They've also been surprised that we don't live a city life of malls, eating out and shopping.

Yu commented that we seemed so adaptable to having her come into our house. I realised then that we are quite experienced in trying to be multi-cultural. We have, in fact, enjoyed the challenge of learning new languages and sharing in cultural practices. I'm not sure that we have changed anything about what we do but we have been challenged to look at some things with a different perspective.

As I think about our experiences with Yu and Yuri, I am reminded of someone who told me that his congregation was non-denominational. I found the statement curious at the time and even more so now.

The comment was meant to profess the fact that his congregation chose not to follow any of the

denominational partners' traditions, and therefore was none of them. On further investigation it was clear that the church was a delicate blend of many traditions. Far from being non-denominational, they were multi-denominational.

Blending traditions and developing a local expression of them is a logical outcome. It is how we make sense of our common journey. But it is a mistake to believe that the way we do things becomes neutral.

Whether we are blending cultures or denominational traditions, we are creating something that reflects the variety of our past. There is a treasure in finding out more about our own way of doing things by being challenged by others. Learning about Tongan tradition (Faka Me) helps us to understand some of our other traditions. Learning some words in Chinese helps us to understand our own language better. Sharing in Wesley Sunday, a Methodist tradition,

helps us to understand another denomination.

As society becomes more multi-cultural and as churches become more multi-denominational, we are called not to create a bland amalgam of non-identifiable activities but a celebration of where we have come from. That task is not only for formally multi-denominational congregations like those involved with UCANZ, but for all churches. There is unlikely to be any church in New Zealand that does not benefit from a rich tapestry of cultures and traditions.

I'm off now to have some tea - I'm not too sure what's in it as I cannot read the writing on the packet. The girls went shopping and found the ingredients and have enjoyed putting things together and creating something to share with us. The chopsticks are ready - hurrah for sharing cultures and food.

Canterbury churches poised for repair, demolition

Methodist and Uniting churches are making slow but steady progress in the aftermath of the Canterbury earthquakes with many property issues now settled.

The repair and demolition of damaged church buildings were delayed by the large aftershocks in June. Now, however, reports from engineers and project managers are nearly all complete, and, in some cases, contracts for work are in place.

Central South Island Synod co-superintendent Rev Norman West says question marks still hang over several "fragile" parishes, and their future will be decided as the synod takes a regional approach to charting a future.

"We now have a good idea of which buildings can be repaired. Durham Street Methodist and New Brighton Union Churches will be demolished, and we have accepted a tender to demolish the halls of the Opawa and Richmond Methodist Churches. The hall of the Beckenham Methodist Church is also uneconomic to repair.

"We are waiting for engineering reports on other buildings and for geotechnical studies on the land of two damaged properties," Norman says.

Discussions are underway with Partner



The front doors of Richmond Methodist Church attest to its uncertain future.

churches about the future of Uniting Congregations - New Brighton, Linwood, St Albans, Sumner-Redcliffs-Lyttelton, Kaiapoi, and Oxford.

Taking a regional and cooperative approach to rebuilding the Church's presence in

Christchurch and surrounding areas will enable a better use of resources, and ideally congregations in new suburbs.

Norman says the Methodist Church has been well-served by the insurance cover it had in place.

Executive officer of the Methodist Property and Insurance Committee Greg Wright says having a single insurance policy for the full Connexion and full replacement coverage has been a real advantage.

"We are covered for the full loss of Durham Street and New Brighton. The Church receives the reinstatement value, which is the cost to replace the building in a similar style and size in modern materials. It is not necessary to rebuild the building on the same site but the money must be used for another property project," Greg says.

Taking a Connexional approach means that project management and repair work can be coordinated and carried out more cheaply than if each congregation acted on its own. The 1.5 percent excess on all repairs has been paid from reserves in the national insurance fund.

Greg emphasises that the earthquake shows a major disaster could happen virtually anywhere in New Zealand. It underscores the need for all congregations to carry out property valuations every two or three years to ensure the properties are properly protected.

Planning coordinator to help Church rebuild presence after quakes

The Canterbury earthquake has pushed the region's churches to answer the question all churches should be asking themselves: Where do we want to be in 50 years time?

This is the view of newly appointed strategic planning coordinator Jill Hawkey, who will help the Methodist Church rebuild its presence in Christchurch and surrounding areas.

Synod co-superintendent Rev Norman West says Jill's brief is to consult within the Methodist Church and with other denominations, government bodies and community groups to develop a strategy for the future of the Methodist Church in the region. Jill has outlined the approach she intends take during her first 90 days on the job.

"I will work closely with the Connexional office and spend time with every presbyter and every congregation that has been affected," she says.

"Together, we will look at where we have come from and key elements of Methodist history as we move forward and create a vision of what the Methodist presence could be in 50 years.

"Once we have pulled all the information together and begun to see what themes emerge, we will give feedback to the parishes and other groups. It will be an intentional consultation. We want people to feel they have been listened to and to be part of the process of determining the way ahead."

Jill says the Synod aims to create a vision that extends beyond individual parishes to the overall city and region.

"We will not necessarily rebuild what we

had. We need to take account of the demographic changes that will take place so we will also consult with the Christchurch City Council, the Canterbury Earthquake Recovery Authority, and the Ministry of Social Development."

Consultation with other denominations will be critical, not only to look after existing Uniting Congregations but also to develop new ways to cooperate in future.

Norman says whereas the Methodist Church has trained its ministers to be sole operators within their parishes, the best way to serve Christchurch may be a circuit model in which ministers and lay leaders share responsibilities in a wider area.

The strategic planning coordinator position has been funded for three years. Jill will

fulfil the role for the first year, and then the requirements of the position will be reviewed.

"Once a strategic plan is in place, it could be that someone else is better suited to implement it" she says.

Jill was based in Christchurch when she was the director of Christian World Service from 1994 to 2003. She then moved to Geneva where she worked for ACT Alliance, a global alliance of 130 church-related aid and development organisations.

She initially established ACT Development to coordinate long-term development projects. She then had the job of merging this alliance with ACT International, which provided emergency responses to humanitarian disasters, a task that also required strategic planning and communication.



Jill Hawkey



'Mourners' gather for the New Brighton Union Church wake.

New Brighton wake for 'munted' church

By David Hill

More than 100 people braved freezing conditions to farewell the New Brighton Union's 98-year-old red brick worship centre, at a 'Wake after the Quake' on August 7.

Mourners assembled in the Union Street carpark across the road, before walking around the worship centre to the hall, leaving messages on the fence as they passed by.

Among the assembled folk were past and present congregation members and ministers, and representatives from the Methodist and Presbyterian churches, the Joint Regional Committee, and the wider New Brighton community.

The building has been out of action since the February 22 earthquake, and the subsequent June 13 quake had left it beyond repair. Since then the congregation had met on the beach, and in a local café, before the church hall could be re-occupied.

Minister Rev Mark Gibson spoke about

being in just his third week, and at a community planning meeting in the office behind the church building when the quake struck.

"The parish has long had a close relationship with the wider New Brighton community, and that has only been strengthened by the shared earthquake experience."

Mark said the parish was working closely with other community groups to help rebuild New Brighton.

The red brick worship was first opened in 1913 as the central New Brighton Methodist Church, and had served the church community well over the years. Earlier in the day congregation members shared their memories during the regular Sunday morning worship.

While it was sad to farewell the "grand old lady by the sea", it was acknowledged throughout the day that the church was present in New Brighton long before she was built, and the church would remain long after she had done.

PAC grants support Canterbury's recovery

The Methodist Church's Prince Albert College (PAC) Trust set the theme 'Recovery and Restoration' for this year's distribution.

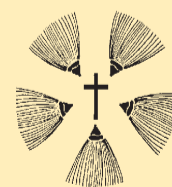
The theme was inspired by the Canterbury earthquakes, and the Central South Island Synod has received PAC grants for its recovery work. They are:

- \$120,000 to support the appointment of a strategic planning coordinator, half time for three years.
- \$100,000 to strengthen local parishes and communities. This grant is an addition to money given to the Evangelical Network and Opawa Community Church for 'community building gatherings'.
- \$20,000 for children in eastern Christchurch. The Synod or the Methodist Mission will approach east Christchurch schools about the best ways to help children who have been affected by the quake.

- \$60,000 for use in 2012 to support parish stipends. This money will be added to the funds administered by Mission Resourcing and extend the assistance provided to congregations that have difficulty paying their presbyters.

The synod executive will promote guidelines for parishes who wish to take up the funding to strengthen their life after the earthquakes. It wants those applying to consider how they can be Connexional, at a time when many religious groups are becoming more congregational and isolated.

Applications for funding should be sent to the secretary of the Central South Island Synod who will be responsible for the distribution of grants with the Synod executive. Applications close March 15th, 2012, and parishes that receive grants will report on progress at the end of six months and when the project is finished.



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Power shift in World Methodist Council

Natal Premier Dr Kweli Mkhize greeting the World Methodist Conference during the opening ceremonies.



The World Methodist Council (WMC) has made structural changes and selected officers that observers say will better distribute power among Churches in countries outside North America and the UK.

The World Methodist Council is made up of 77 member churches in 135 countries and represents 75 million people. It was founded in 1881 and holds a Conference every five years.

The 20th Conference was held last month in Durban, South Africa under the theme 'Jesus Christ - for the healing of nations'. Some 1850 Methodist from nearly 60 countries attended the conference including a contingent of New Zealanders.

Prior to the Conference the new officers of the WMC were chosen. They include general secretary Rev Ivan Abrahams from South Africa, and president Rev Dr Paolo Lockmann from Brazil.

Ivan is the first general secretary from outside the United States and the first non-United Methodist Church clergy to serve in the post. At the Conference out-going president Rev Dr John Barrett said "We have to recognize that the centre of gravity of world Methodism is moving south."

Ivan replaces George Freeman as general secretary. Ivan is presiding bishop of the Methodist Church of South Africa. He has been instrumental in forming ecumenical groups in South Africa and has been a strong advocate for the rights of the poor.

Former Methodist Church of NZ general secretary Rev Jill van de Geer was a member of the WMC presidium, which met in Durban for three days prior to the Conference. Jill says the WMC approved changes to its constitution that will allow for greater sharing of power among member churches.

"For example, until now every past president of the WMC was on the presidium. Under the new constitution only the immediate past president will be on it. This and other changes should allow new thinking to emerge and younger people to participate in the work of the Council," Jill says.

She has now finished her term on the presidium but New Zealand will continue to be represented on the presidium because



Rev Ivan Abrahams

Methodist general secretary Rev David Bush was selected to be the representative from the Pacific region.

Jill says the Durban Conference itself was the friendliest and most interesting she has attended. One of the highlights of the Conference for her was the way delegates responded to the challenge to pack 100,000 meals for vulnerable children.

International hunger relief organisation Stop Hunger Now provided the dehydrated, protein rich meals. Volunteers from the Conference, including Kiwis Linda Bush and Rebecca Hanscamp, helped package the meals.

Methodist Mission Resourcing director Rev Nigel Hanscamp says the Conference focused on both the world Methodist family and the host country. The theme of 'healing the nation' was elaborated by many speakers and extended to creation and the world but particularly to South Africa and its people.

"South Africa has been through an intentional journey of reconciliation and

healing. I was impressed to hear from South Africans who are looking deeply at themselves and their attitudes toward other people including people of other ethnicities.

"South Africa is still a place of extreme inequality and even violence. But the church people we met are making real efforts to understand how their perspectives can contribute to raising the level of equality, and to see those who are different to themselves, in whatever way, as people who are made in the image of God," Nigel says.

Tumuaki of Te Taha Maori Rev Diana Tana says the WMC Conference was a wonderful opportunity to be part of the world Methodist family.

"There is so much to learn, experience and share with fellow Methodists, in particular the unique brand of Methodism we practice in Aotearoa-New Zealand.

"Churches in different countries have distinct ways of decision making, processing resolutions and finding common ground. It is important our church is involved in the World Council as we have much to offer to the wider family and society."

Support for Palestine volatile issue

Brokering support for the Palestinian community at the 2011 World Methodist Conference was a difficult and emotionally loaded process says Rev Mary Caygill.

Mary attended the Conference in Durban as co-convenor of the Social and International Affairs Committee, where the issue of support for the Palestinian cause was debated.

The original resolution seeking support for the Palestinian cause came from the South African Methodist church of which the most famous Methodist is probably, Nelson Mandela.

Nelson has said that Palestine is the moral issue of our times and that South Africa will never be fully free until Palestine is free.

Mary says that the original resolution had to be substantially amended to get it through the emotional and perceptual minefield that surrounds Palestinian issues.

"It think it's fair to say some people in the more conservative American Methodist group found the original resolution too harsh. They just could not accept some of it," she says.

The resolution got momentum once British Methodists proposed that it be changed to make it clear it accepts a



Elias Chacour

two-state concept that acknowledges the right of Israel to exist.

"It was a major learning for me that, when seeking support for Palestinian justice, you must be clear that this does not deny Israel's right to exist," she says.

The resolution had been intended to muster support for justice for the Palestinian community and to decry the increasing militarisation and land grabs in the region.

Mary says that as the debate around the resolution evolved she was surprised to see how polarised and low on fact the debate could be.

A turning point in getting the resolution passed was the keynote speech by Archbishop of Palestine Rev Elias Chacour. Mary says Elias spoke passionately on theme of Jesus and the healing of nations.

"He described the refugee camps and the experience of Palestinians in a way that people who were not familiar with the situation could grasp its seriousness.

"Often when you say 'Palestinian' many people seem to hear 'Islamic terrorist'. That reaction shocked me," Mary says.

She found that even people who were open minded on the issue had

very little idea of how grim conditions still were for many Palestinians after three generations.

The modified two state resolution was eventually passed.

"For me it heightened the need to provide information on this issue for study and education in clear and lucid terms that are short but informative," she says.

Christian World Service has consistently helped the Palestinian community in their search for self sufficiency and justice.

CWS first funded relief for Palestinian refugees in 1949 and has been funding programmes for them for over 30 years.

CWS partner with the Middle East Council of Churches' Department of Service to the Palestinian Refugees (DSPR). The recently retired head of the DSPR, Constantine Dabbagh toured New Zealand on a lecture tour supported by CWS last year talking about the realities of life under occupation.

It is worth noting that the number of Palestinians still living as refugees under United Nations criteria is equal to the entire population of New Zealand, that is 4 million people.

Palestine is the focus of the Methodist Women's Fellowship 2011/12 special appeal.

Recommendations from the Social and International Affairs Committee on Palestine

The World Methodist Council affirms the two state solution, that is the right of the State of Israel and Palestine to have a viable state. Recognising the duty of all governments including the Government of Israel to defend all their citizens, notes the following:

i. The ongoing oppression suffered by the people of faith in Palestine and particularly by our Christian brothers and sisters,

ii. The cry of Christian brothers and sisters expressed in the Kairos Palestine document (available on the World Council of Churches (WCC) website) for a non-violent solution to the continued occupation of Palestinian lands and our support for such a solution,

iii. Their expressed desire for us to "come see and hear" them as the living stones in pilgrimages to the Holy Land,

iv. The worship of Mammon that finds expression in the support of a military-industrial complex in Israel and the monopoly of natural resources rather than the ubuntu principle of sharing and the dependence of people on each other for each other's humanity.

Therefore, the World Methodist Council resolves to:

1. Recommend the Kairos Palestine 2009 document for study in the congregations of our member churches.

2. Urge member churches through their congregations to observe the annual WCC week of prayer for Palestine, and pray for the peace of Jerusalem.

3. Send warm solidarity greetings to members of the Christian Churches in Palestine.

4. Work and pray for a just and sustainable peace in Israel and Palestine.

5. Urge groups in our congregations to work with Kairos Palestine and Kairos Southern Africa to plan pilgrimages to the Holy Land that seek justice and connect World Methodist Council churches to persons of all faith in the region.

A sobering but rewarding visit to Johannesburg

South Africa is a land of extremes, where rich and poor live close together, and the poverty of urban shantytowns is a jarring contrast to the magnificent safari parks.

Methodist Mission Resourcing Director Rev Nigel Hanscamp experienced some of those contrasts prior to the World Methodist Conference in Durban.

Nigel and wife Rebecca spent several days in Johannesburg and then several days on safari in Hluhluwe National Park before the conference.

In Johannesburg they visited Central Methodist Church where more than 800 refugees sleep every night. They also attended an unveiling ceremony at the former church of Rev Andre Le Roux. Andre served the Methodist Church of New Zealand for eight years before his death from cancer at a young age last year.

Nigel says the visit to Johannesburg's Central Methodist Church was not an easy trip. Most major businesses have moved out of the centre of the city, and it is home to large numbers of poor and homeless people. Crime is rife.

"Bishop Paul Verryn has turned the Church into a sanctuary for refugees. Most are from Zimbabwe but we met people from Mozambique, and Congo. They have fled for political and personal reasons, and many are traumatised," Nigel says.

"Most of the women and young girls face rape, in some cases several times, in their journey to Johannesburg. The church provides counselling and pastoral support, as well as a safe place for them to live and find new hope."

The Church works with the non-profit group Lawyers for Human Rights to advocate for asylum status on behalf of the refugees. With unemployment in South Africa at 45 percent, refugees face resentment and at times violence.

"The refugees are expected to contribute to the work of the community in the Church and to keep the building clean. We attended a community meeting in the church where issues and problems were discussed.

"There is a childcare facility in the Church and school nearby that the refugees attend. There is no public funding but Medicin Sans Frontiers provides a clinic for refugees."

In Johannesburg Nigel and Rebecca also went to a refugee shantytown and the Soweto townships, where they visited Nelson Mandela's home and the memorial to the students



Both South Africans and refugees live in Johannesburg's informal townships

and others killed in protests against apartheid in 1976.

Andre Le Roux's former parish is in Kempton Park, a suburb of Johannesburg. It is a congregation of about 120 people that includes 30 to 40 children.

"The congregation runs a number of projects including distributing meals and food parcels for about 150 people each week.

"They have also taken part in the Stop Hunger Now initiative, which packages and distributes vitamin enriched, dehydrated meals to vulnerable people, with each meal feeding six people. The food is prepared to a formula and can be made for as little as 65 cents a meal.

"The Trinity Kempton Park congregation packaged more than 500 meals during the weekend before we arrived. 75 percent of them will be distributed through local schools and the others will go to other African countries."

Nigel says Andre is fondly remembered at Kempton Park United Church for his sense of humour, his work with young people, and his practical spirituality.

During the service Nigel and Rebecca attended, the congregation sang Auckland synod superintendent Rev Norman Brook's hymn, 'Healing Love', which is based on



Central Methodist Church in Johannesburg is home to 800 refugees.

the words Andre used to sign his letters in the last stage of his life. Nigel gave a sermon based on Mark 6 about how God influences us through other people. Afterwards, the congregation moved to a memorial garden at the back of the church to unveil an engraved inscription remembering Andre.

Mental health pioneer receives Methodist Peace Award



Rosalind Colwill

A woman who pioneered grassroots mental health care in Nigeria received the Methodist Peace Award at the World Methodist Conference in Durban.

Rosalind Colwill serves as a mission partner from the British Methodist Church on assignment with the Methodist Church in Nigeria. Rosalind is a trained social worker, who initially worked with leprosy sufferers in Nigeria.

She encountered many leprosy victims with mental health problems and became aware of the number of poor people with mental illnesses

and learning disabilities where she worked.

Rosalind gathered local and international support to develop a pioneer project in a small village in the southeast of Nigeria. Called 'Amaudo' (Village of Peace), the project began in 1990.

The community created a holistic approach to care and it became known internationally for its success. The project has treated and supported hundreds of adults and children in their own homes. It has developed education and training and reduced stigma of mental illness, ultimately preventing destitution and homelessness.

The Methodist Peace Award is presented annually to an individual or group who works for peace, justice and reconciliation in their lives and in their ministries.

Rosalind joins the ranks of peace advocates such as former South African president Nelson Mandela, Archbishop Desmond Tutu, and former US president Jimmy Carter. Other recipients include the compassionate community of Sant'Egidio in Rome, and the Grandmothers of the Plaza de Mayo in Argentina.

The WMC says it was inspiring to honour Rosalind as this year's recipient as she has partial disability following a stroke.



CHURCH CHALLENGED TO HEAL NATIONS



In opening address to the Durban World Methodist Conference former general secretary of the All Africa Council of Churches Rev Dr Mvume Dandala addressed the theme 'Jesus Christ for the healing of the nations.'

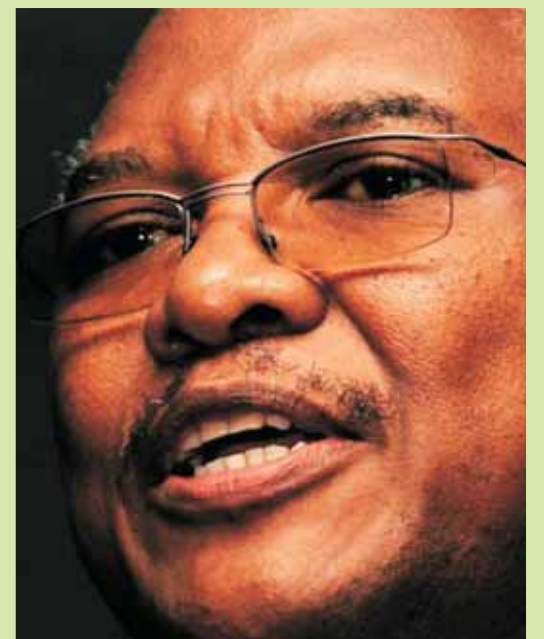
Mvume asked how the Church can offer healing when we have not identified the illness. He then went on to identify how the world is afflicted.

"The illness is in a world where violence is often being embraced as the sole solution to political differences; a world where the gap between the rich and the poor is inexorably getting wider; a world where the exploitation of the environment continues unabatedly because it benefits some.

"Diseases like HIV/AIDS decimate entire populations, while pharmaceuticals see this first as an opportunity for expanding markets. Humans deal with one another as if they were different species because of racial and cultural differences, and thus oppress each other on this basis."

"These are some of the ills the Church

needs to focus on to heal the nations through Jesus Christ," Mvume said. He urged the church to reclaim its position as the moral compass of the world. We should not only condemn socio-economic injustices but actively champion the changes we hope to see.



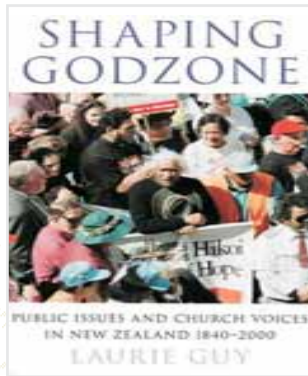
Mvume Dandala

Shaping Godzone - Public Issues and Church Voices in New Zealand 1840-2000

Any historical overview of New Zealand culture and society will show that we have moved from it having an egalitarian/communal nature to one having the individual as its focus and with self interest as paramount.

This is in stark contrast to the Christian churches' journey as detailed in Laurie Guy's book 'Shaping Godzone'. Laurie demonstrates that for churches, the opposite is true, that is, over time they have moved from intense concern about individuals' morality and behaviour to an expressed concern for the welfare of the wider community both within and without New Zealand.

If you ever wanted a reference book that provides a well-researched and detailed account of the relationship between church and its social environment, this is it. It has an extensive bibliography and notes and is a 'church in society' history of Aotearoa/New Zealand from the earliest European days up to the Hikoi of Hope in 1998.



You will find people and events to which you will relate personally. And you will find the background and history to those people and events.

Despite its length and detail, I found this book to be quite gripping. It leads the reader on from generation to generation, not always comfortably and often with the question 'Did we really do that?'

Laurie writes, "In thinking about the influence of church in society we must not only ask how much it led society, but also how much it followed society." He points out that the things that concerned

the church are striking but so are the things that did not.

Evangelical churches have tended to focus on 'personal' sin, sin that related especially to the individual. What was much less recognised was structural sin, sin embedded in the larger patterns of society.

The author well demonstrates that as the Church became more wealthy and middle class, it lost its cutting edge.

By Laurie Guy
2011, Victoria University Press, 607 pages
Reviewer: Michael Dymond

Indeed he shows we fulfilled the prediction that John Wesley made: "The Methodists grow more and more self-indulgent, because they grow rich' adding 'it is an observation which admits of few exceptions, that nine in ten Methodists decreased in grace in the same proportion as they increased in wealth'.

But the Methodist Church and all churches have to live in their context. This book provides this context and the churches' reactions to the challenges of their times. Individual church clergy and lay people stand out but many seemed constrained by the need to conform and keep their congregations in the pews.

Despite this, there is still edginess in Methodism, the social justice ethos still disturbs. This book shows that when we deal with issues that are real for the poor, then we connect with true Christianity.

As Jim Wallis has said, "If the gospel is not good news for the poor, then it is not the gospel of Jesus Christ". This book will stir your minds. I hope it also warms your heart.

In and Out of Sync

I have always found history an interesting subject. The more I delve into historical narratives, the more I realise that history is an art, not a science. Too often I have read books or articles that try to dissect a slice of history and determine the truth - only to prove that there really is no truth, just a view of the past from particular eyes.

What delighted me most about In and Out of Sync is the flavour of history and life that comes without an overly convoluted evaluation. Dave tells his life narrative with honesty, simplicity and heart-warming empathy for the journey taken. The challenges, triumphs and frustrations are laid out as part of the tapestry of his life. They are not treated with scientific enquiry but reflect an artistic impression of events that have been.

The story is written in an easy flowing style and draws the reader into the wider family of the author. We view



unique characters interacting in a specific context. That interaction is sometimes affirming, sometimes chiding.

The words reminded me that the church is not what it once was. Nor is it what it possibly could have been. It also reminded me that the world is not what it once was - here was a trigger for memories of the past - of a world that didn't know about cell phones, Facebook and blogging. The moments of nostalgia were a joy to reflect on in the busyness of life today.

Dave catches the moments of recent history, and I am sure that readers will

enjoy the sense of Kiwiana in some of the narrative. Equally, those with a history in the Methodist Church will recognise names and events that will provide a nostalgic twinge for the church of old.

There is also a prophetic element here, however, in that

we are encouraged to reflect on our own journey and dream what still might be, and perhaps lament for what might have been if decisions had been different. This too seems to suit Dave's ministry.

At a level above the factual, there is a serious consideration of what a call to ministry might entail. Ministers feel the whisper of God's voice in the silence but it is often drowned out by the clamour of the church, the busyness of family life, or the tears of pastoral sorrow.

Ministry is done in the real world and Dave's story tells of a particular minister responding to God's call in a very real way. While ministry in New Zealand has now radically changed in the 21st century, the essence of God's call remains the same and its echo is heard through the pages of this book.

In and Out of Sync is an easy read for people who enjoy reflecting on life in New Zealand in the 20th Century, and more particularly the Methodist Church. Along with Dave's many other titles, it is available from a variety of bookshops or from Colcom Press.

By Dave Mullan
2010, Colcom Press, 548 pages
Reviewer: Peter MacKenzie

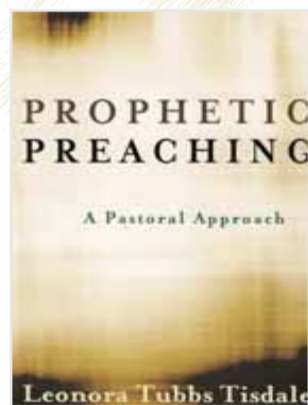
Prophetic Preaching - A Pastoral Approach

The prophets who have given their names to books in our Bible were not crystal ball gazers. They spoke for God in the context of their times.

Leonora Tubbs Tisdale is convinced this continues to be an important role for the church. She sees prophetic preaching as a way to challenge complacency and energeise people to embrace a vision of God's reign.

While she explores various definitions, the author's preference is not so much to define as to identify hallmarks of prophetic preaching. These hallmarks include biblical witness, a passion for justice, challenge of the present social order, presenting a new vision of a world renewed by God, offering hope that this is possible, and a strong reliance on the presence and power of the Holy Spirit.

Because prophetic preaching will challenge the status quo and what may be considered respectable, the author recognises that it may get ministers into trouble, both with the powers that be, and with their own congregation. The



aim must be, however, not to alienate, but to engage an audience in exploring new possibilities.

Piety and social activism are dynamically inter-related. If they become separated from each other, the church may become preoccupied either with internal devotional practice, or with taking stands for social justice.

Social activists need to be deeply rooted in the kind of piety that helps them tap into the power of the Holy Spirit, while pietists need to discover the fullness of God in the world. What is needed for

Christian life and witness is "spirituality for activism".

Among other things, spirituality for activism will make a place for silence and listening to the voice of God. It will also seek to interpret the social implications of the biblical text, and not purely the text's personal individual application.

Spirituality for activism will be pastoral. A pastoral approach will avoid condemning those who see things differently. People must be respected and channels of

communication kept open. Nevertheless, it is easy to become discouraged, so it is important to realise that nearly every congregation will have people within it who are engaged in small but significant acts of prophetic witness.

Prophetic preachers are called not to speak in anger or despair, but to speak the truth in love, and to encourage in love.

The author's enthusiasm for her subject is easily seen. She believes that prophetic preaching is not just a form adopted by a preacher, but a witness that belongs to the whole community of faith.

Prophetic witness involves words and deeds. People must be able to see prophetic witness, not just hear it. Acting prophetically may be costly. Those engaged in this witness will need the support of a community of faith that will pray with and for them and encourage them in the hope that lies at the heart of the gospel.

This gospel hope is the hope in which the author encourages readers as she writes. Clearly, this is a book not just for preachers but for the whole community of faith.

Review copy courtesy of Epworth Books

By Leonora Tubbs Tisdale
2010, Westminster John Knox, 138 pages
Reviewer: John Meredith

<p>Celtic Christian Spirituality Mary Earle presents selections of key writings prayers and poems from the Celtic Christian tradition. Themes include: Creation, Daily life and work, Incarnation, Pilgrimage, Praise, Social justice & Prayer. \$29.99*</p>	<p>Praying with the Earth John Philip Newell provides beautiful, profound prayers that call us to be the people Jesus named "blessed." Prayed alone or with others, these simple liturgies inspire us to live as those whose hearts yearn for peace. Hbk. \$34.00*</p>	<p>New Testament for Everyone Tom Wright's complete translations of NT scripture from his <i>For Everyone</i> guides. Easy-to-read, with clear, helpful maps. Study in sections or as a daily devotional. Hbk. \$44.99*</p>	<p>Order now from Epworth BOOKS www.epworthbooks.org.nz sales@epworthbooks.org.nz PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330 <small>*Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</small></p>
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ON SCREEN

A film review by Steve Taylor

OF GODS AND MEN

This is a slow moving reflection on the reality of faith. Eight monks live and pray in a monastery in rural North Africa. Patiently the film paints the contours of their daily lives, as they pray, doctor, read, build, study, garden and trade.

This is mission as service. It draws energy from the life of Christ and finds expression in caring for the sick, filing forms for the illiterate, and learning the Koran. The rhythms lap in gentle harmony with their Muslim neighbours. It is an uplifting and positive model of mission, a reminder that different religious faiths can - and have - lived in beneficial co-existence.

It stands in stark contrast to mission as coercion that looms in a swelling tide of encroaching Islamic fundamentalism. Slowly the country around the monks and their rural village is terrorised into conflict.

This allows the introduction of a raft of complex questions. Should they go? How should they respond to violence?

Should there be limits on mercy? How do we discern heroism from martyrdom?

It makes compulsive viewing for a Western Christianity tempted to reduce faith to a decaffeinated religion of gentle Jesus hymns shared over civil pot-luck meals. It ensures a movie packed with theology.

The theology comes through verbally, with quotes like "Let God set the table here, for friends and enemies." And ethically, in the statement "I'm tired of not seeing this country grown up. I blame colonisation for plundering." It is apparent visually, with the vulnerability that is the manger placed carefully against a first visit to the monastery by armed Islamic terrorists.

Directed by Xavier Beauvois, *Of Gods and Men* is loosely based on real life (the kidnap and murder of Trappist monks from the Algerian village of Tibhirine in 1996). Told in French, with English subtitles, the film gained the Grand Prix

and Ecumenical Prize at the 2010 Cannes Film Festival.

While the film lacks a star cast, it still features strong acting. Highlights include the faith crisis of Chrisophe (Olivier Rabourdin), monastery leader, Brother Christian's (Lambert Wilson) grace under fire, and the gentle, shuffling wisdom of Brother Luc (Michael Lonsdale).

A feature is the use of sound. Dialogue is minimal. Yet background noise often carries the narrative - the scrape of building tools while the camera pans the valley's beauty, the thump of an Army helicopter while the monks chant their prayers, the knock of a car engine driving past the random violence of a roadside shooting.

Another highlight is a final supper scene. To a simple meal, music is added, friendship is shared and wine is appreciated. The camera moves in close, tenderly exploring the detail in the faces of each of these monks. It is a scene

that deeply etches the human lines that are faith, laughter and tears.

Of Gods and Men is no star-studded, special effects-ridden, 3D, Hollywood blockbuster. Nevertheless it still offers a compelling contemplation of love amid violence.

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



DO YOU KNOW THE WHOLE MOSES STORY?

The first section of the Lectionary is still pondering action stories found in the Hebrew Scriptures. Currently we have moved from Genesis to Exodus where we reflect on the life of Moses.

The stories are familiar but the Lectionary considers only nine small portions from a collection of 40 chapters. There is much more to the story of Moses than most of us know. His story does not end in Exodus it continues through Leviticus, Numbers and Deuteronomy.

This puzzle looks at less known, non-lectionary stories.

Bible Challenge

Moses was a ___ by double descent

Name the two midwives...

... who tricked Pharaoh

Moses wife was one of ___ sisters

Moses named his first son

Moses took a serpent by the

Aaron's rod ___ the magicians' rods

Moses named his 2nd son

Moses held up his ___ all day

Miriam led the rejoicings with dance and

Moses got ___ from a rock

Aaron was Moses ___ by three years

Moses father-in-law was named

The name of mother Moses was

The name of Moses father was

The name of Moses wife was

Mountain of the 10 commandments

Another name for this Mountain

Moses 2nd wife was a ___ woman

Woman who spoke against Moses

Man who spoke against Moses

Only the woman was

Spy chosen from tribe of Judah by Moses

Moses said, love God with heart, mind and

___ T ___
___ R ___
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___ E ___
___ L ___
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Nm 26:57-59

Ex 1:15

Ex 1:17-19

Ex 2:16

Ex 2:22

Ex 4:4

Ex 7:12

Ex 18:4

Ex 17:11-12

Ex 15:20-21

Ex 17:6

Ex 7:7

Ex 18:1

Nm 26:59

Nm 26:59

Ex 2:21

Ex 19:20

Duet 5:2

Nm 12:1

Nm 12:1

Nm 12:1

Nm 12: 10-11

Nm 13:1-6

Deut 10:12

Answers: Levi, Shiphrah, Puah, seven, Gershom, tail, swallowed, Eliezer, hands, song, water, senior, Jethro, Jochebed, Amram, Ziporah, Sinai, Horeb, Cushite, Miriam, Aaron, punish, Caleb, soul.

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Mission to older people

From Page 4

It does, however, become a self-fulfilling prophecy when our seniors are stripped of respect, the freedom to choose, and any sense of a meaningful existence. Retirement, held up as the reward for a full and productive life, strips many of their sense of value.

I became aware of how many seniors I had let down as they face, what is for many, the most terrifying period of their lives. They are often largely unsupported by the church, and this is particularly true for those in care.

Little wonder that so many of us end our days doped up on a cocktail of anti-depressant, anti-psychotic, and anti-anxiety medications. Little wonder that the highest suicide group is not young people as many believe, but men over the age of 65.

We all need a sense of value and meaning. We need for our lives to count for something. It's hardwired into us. We, the church, should understand this better than any.

We all need a sense of purpose. Ministry is simply making a positive life-giving difference in somebody else's life. It gives us purpose. A simple prayer, a phone call, a thoughtful note - they're all ministry.

We can all do it. It's good, and not just for the recipients - it also does something life-giving in the minister. It gives a reason to continue living, to get up in the morning, knowing that our life matters, that we are making a difference.

There will always be older people. Yesterday's youth are tomorrow's seniors. The demographers anticipate that by 2050 there will be 1.2 to 1.5 million people in Aotearoa/NZ over our current retirement age. What an exciting challenge this presents to the church. Especially churches with aging congregations. Churches like ours.

We have the privilege and opportunity to be engaged in an intentional mission to the fastest increasing demographic - the seniors among us. John Wesley proclaimed "Don't go just to those who need you, go to those who need you most!"

Are our seniors to be forever overlooked as candidates for experiencing the life-giving grace of God? The field is ours. Few others have yet recognised the opportunities it presents. The Fresh Horizons Conference assures me that this is an idea whose time has come!

OTARA'S METHODIST RUGBY LEAGUE HOPEFUL - SEMISI TYRELL

By Joshua Robertson

To rugby league fans the names Dean Bell and Manu Vatuvei are synonymous with New Zealand rugby league - both have played for the Warriors and the Kiwis.

Another thing they have in common that is not so well known is they are both former students of Hillary College in Otago, South Auckland, now known as Sir Edmund Hillary Collegiate. A young man who hopes to emulate their rugby league accomplishments is 16 year old Semisi Tyrell.

Semisi is a year 12 student at - you guessed it - Sir Edmund Hillary Collegiate. He is also a member of St Pauls Methodist Samoan Parish in Otago.

Recently he took another step towards achieving his dream of becoming a professional rugby league player after he was chosen for the New Zealand Under 16 rugby league squad.

In July Semisi was selected to attend a three day training camp and trial for the New Zealand Under 16 rugby league team held in Rotorua. More than 40 young up-and-coming players from around the country were selected to attend the camp. Also on hand to give some tips to the young hopefuls

were former NZ league greats Ruben Wiki and Tawera Nikau.

"Ruben Wiki is cool. He's a good guy but when it's time to train, he doesn't muck around," said Semisi after I asked him about his recent experience.

At the camp the boys undertook rigorous health and fitness testing, received specialist skills training, took part in group discussions about goal setting and professional sport and then to top it all off played in a trial match which Semisi said was extremely tough.

He played at hooker in the trial match although his versatility means he can also play in the centres and the halves which he often does for his Mangere East club team. Semisi is also currently a member of the Warriors development squad.

In addition to his footie, Semisi is very active in his church. He is a member of the church's junior youth group known as the 'Otago Saints' as well as the main church youth group (Aulavou) and choir, which are all supportive of his sporting endeavours.

Being the second youngest of six children means Semisi also gets plenty of family support especially from parents Lau and Alofa Tyrell.

Young People



The New Zealand Under 16 rugby league team assembles later in the year to prepare for their match against the Queensland Academy Under 16s team on October 18th in Auckland.

We wish you all the best Semisi - God bless!

Semisi Tyrell is making good progress toward his goal of playing professional rugby league

Kidz Kerna!

It's hard to believe it is already September. I hope everyone is feeling warmer now that the snow has gone. I've lived in the Hamilton area for more 30 years and it's the first time we've had snow - not too much - but it floated down from the sky. I thought about those of you in Christchurch and prayed that you could all keep warm. This month we hear from the children in New Plymouth and see what exciting things they have been doing. Love, Doreen.

A special Pentecost Sunday



Atelaite, Siaosi and Christian Kava and Bale Kito listen as Joy Cowley reads her story.



Elena Ligavatu, Lusi Kuvadra and 'Atelaite Kava with their finished banner.



Mriama Kuvadra helps Junior Qikata, Christian and Siaosi Kava to make their banner.



'Atelaite Kava, Adi Qikata and Lusi Kuvadra attach brightly coloured pieces of material to their banner.

Pentecost Sunday was an exciting day for the children at New Plymouth Methodist Centre. It was the day we went, with our parents and all the others from our church, around the corner to St Mary's Anglican Cathedral for a combined service.

Our friends from Fitzroy Samoan congregation and Oakura were there too. Being in a church that looked so different from ours impressed Siosifa Kava. He says, "The church is so old and there are even graves outside."

The service started with greetings in many languages and our children added their voices to those in Samoan, Fijian and Tongan.

There was a very special guest at the service - Joy Cowley. Many of us have read Joy Cowley's books such as Greedy Cat or Mrs Wishy Washy, so the children were amazed to meet her in real life.

Joy's story about a little sparrow and how its song

touched many people helped us to think about how we can help the people we meet.

Lusi Kuvadra was thrilled that Joy had written a story just for us. Jekope Kito declared "it was the best story I've ever heard!"

After the story everyone made Pentecost banners with their new friends. We created a Pentecost message on our banners using hot glue guns, brightly coloured pieces of material, sequins and felt.

The adult helpers helped to attach the banners to bamboo garden stakes. Our banners made an impressive sight as we walked into church to show the adults the results of our hard work.

Waisea Batisaresare summed up what everyone was thinking when he said "I had a great time making the wonderful, bright banner. Thanks for inviting us to St Mary's."

MOTHERS AND SONS QUIZ

Can you match these sons with their mothers? I've given you clues for four of the harder ones.

Mother	Son
Ruth	Timothy (2Timothy Ch.1)
Hannah	Jesus
Bathsheba	Gain
Jochobed	Obed (Ruth Ch.4)
Rachel	John the Baptist
Eve	Samuel (1Samuel Ch1)
Eunice	Moses (Numbers Ch26v59)
Mary	Solomon
Elizabeth	Joseph



Hokitika Boys' Brigade does lots of outdoor activities including raft trips.

Hokitika's 'renegade' Boys Brigade

From Page 1

The boys work towards certificates and badges for different activities, which require a significant amount of time and effort to earn.

John says the 4th Westland Brigade offers leadership badges and believes in allowing boys to fail if they do not meet standards.

"Unless a boy can come to terms with failing they are set up for a fall. You have to be able to cope with losing. One of the reasons we split from the national movement is that they downgraded the certificates. The national organisation tends to make it cheaper and easier, so there's no value in it."

"We still wear the original formal uniform each week, and all boys have a full inspection every parade night."

The Westland group relies on parental help to run its busy schedule, which includes an annual church parade with St Andrews Presbyterian Church. While the Boys' Brigade company is inter-denominational, it has a close connection with St Andrews.

John says boys take part in a Christmas camp, undertaking such activities as camping, shooting, tramping, canoeing, gliding and caving.

Three years ago a group of eight boys and their leaders did a five-day rafting trip down the Clarence River in the upper South Island. They borrowed two rafts, with all supplies carried onboard.

A major tramp is carried out each Easter in some part of the South Island, last year being at Mt Tapuae-o-Uenuku in the

Inland Kaikouras.

Work is currently underway to extend the Westland group's hall and facilities in Hokitika in order to better accommodate its larger membership.

The organisation has spent the past five years fundraising to extend their hall at the Racecourse Grounds on Hauhau Road.

"We're providing more storage, another lounge with full video and surround sound capabilities, meeting room, classrooms and a basement workroom," John says.

Work on the extensions started last May, but problems with the builder mean the project will not be finished until later this year.

The \$750,000 extension will double the size of the hall and facilities to 2000 square metres.



On safari in the Australian outback.

Hot times on Aussie safari

The 4th Westland Independent Boys' Brigade's recent trip to the Australian outback is being hailed a huge success for the 22 boys who took part.

The organisation takes boys on a safari every four years, alternating between trips within the North Island, South Island and Australia. This is the second time they've been to Australia.

Captain John Mitchell says the group of 22 boys aged 11 to 18 were away with 14 parents and officers for 17 days. They flew to Melbourne and drove to Adelaide, Ayers Rock, the Flinders Ranges and back to Adelaide, before flying to Brisbane and then home in mid January.

"The point is to provide a major camp, as opposed to our regional Christmas camp. We were on the move continuously and we stayed in tents the whole time," John says.

"We looked at the countryside, did some walking, camel rides, checked out the towns, beaches and swimming pools, the zoo and when we got to Brisbane we went to the theme parks. The idea was to see as much of the country as we could. We travelled by two minivans and a 20-seater bus."

While the trip was a big success, the 4th Westland group was disappointed they weren't able to climb Ayers Rock while they were there. The climb was meant to be one of the trip's highlights, with the hottest temperature reaching 47degC.

"The boys enjoyed it and for some of them it was their first trip out of the country," says John.

"While it wasn't as action packed as some of the trips, visiting places like Coober Pedy, the Olgas, Oodendatta and William Creek will ensure it is remembered."

The Church's long tussle over rugby

PRESBYTERIAN ARCHIVES

By Yvonne Wilkie

Rugby has stirred this nation's blood from the time the game grabbed ahold of the New Zealand psyche in the 19th century.

The early Bible Classes at the beginning of the 20th century formed rugby teams and held inter-parish competitions including the ever popular presentation cups and trophies. As one youth report in 1939 stated, rugby was considered a healthy physical game that made men strong, and built team spirit, tolerance and character'. It remained a popular activity among Presbyterian young men into the 1940s when the ever increasing development of local club rugby took its place.

However, for a period of some 40 years, from the late 1940s to the late 1980s, the Presbyterian and Methodist Churches became embroiled in rugby at a very different level. Linked closely to the emerging post World War II debate around race relations in New Zealand and overseas, the Public Questions Committee of the General Assembly took up the issue of international rugby and the inclusion of Maori players to alert and educate the Church to injustices due to racial prejudice.

In 1958 the General Assembly opposed any All Black tour of South Africa from which Maori were excluded. When a team excluding Maori left for South Africa in 1960, church leaders

from several denominations joined a deputation of protest to Prime Minister Walter Nash and leader of the Opposition Keith Holyoake.

The decision of 1958 however, did not necessarily mean that it represented the views of all Presbyterian members as the letters in the Outlook and the nation's newspapers indicate. Some said mixing sports and politics was an ill conceived and divisive issue about which the Church's Public Questions Committee had little authority to express an opinion. Nevertheless, the General Assembly continued to oppose tours to South Africa that did not include New Zealand Maori players.

By 1966 Presbyterians would begin to understand the politics of Apartheid as more literature moved through the Committee into parish circles. A significant conference on apartheid in sport convened by the National Council of Churches and the Roman Catholic Church saw their decisions forwarded to the executive of all sporting councils.

The propositions stipulated that all teams selected for international tours should be

selected without regard to race. No doubt these strongly worded statements, along with representation to the Rugby Union and

chosen on the grounds of race to accommodate another country. From 1969 the Committee's attention was directed to how Presbyterians could discharge their Christian duties in support of those sports persons who could not be members of national teams on the grounds of race. Should New Zealand stop competing with South African sports teams so long as apartheid was practised?

The result of a survey undertaken by the Committee on this question revealed considerable division among Presbyterians. In a carefully worded report to the 1969 Assembly, the Convener stressed, "an open door philosophy commends itself within Christian thinking but we must beware lest this is a rationalisation of our own love of sport and desire to see New Zealand supremacy in world rugby."

The Public Questions Committee did not let up on its insistence that the Church could help end apartheid by influencing organisations to look beyond their sporting involvements to the injustices of institutional racial prejudice.

The 1970s saw visitors such as Bishop Desmond Tutu and Sir Francis and Lady Ibiam of Nigeria speak throughout New

Zealand. Protest groups such as Halt All Racist Tours (HART) produced pamphlets and magazines to educate the New Zealand population.

Within the church kitsets were published and circulated for study. The debate extended to include race relations in New Zealand, the development of a new understanding of bi-culturalism, the unethical and double standard of the Church investing in South African financial institutions, and the issues of land and the Treaty of Waitangi.

The climax came in the bitter confrontation of the 1981 protests against the South African tour. Many Presbyterians participated in the demonstrations.

It caused much division within the New Zealand Church family and the wider Reformed Church. A decision in 1984 supporting the World Alliance of Reformed Churches declared that apartheid was a heresy. The court injunction in 1985 cancelled the pending tour and highlighted the attitude among Presbyterians that sport should be free of politics. Needless to say, the Church at a national level celebrated with all South Africans the release of Nelson Mandela and the calling of the first democratic elections in 1994.



Government, contributed to the 1967 tour to South Africa being cancelled. The cancellation brought a surprising turnaround from South Africa authorities whereby Maori players could tour with New Zealand teams.

The focus of the Public Questions Committee up until 1967 had been to ensure that New Zealand sport teams were not

Methodist and Uniting women say 'Bambelela - Christ is our hope'

By Mataiva Robertson, president
New Zealand Methodist Women's
Fellowship pres

In August the World Federation of Methodist and Uniting Church Women (WFMUCW) held its 12th World Assembly in Johannesburg, South Africa.

More than 500 women from around the world gathered to worship and fellowship as one. It was a truly memorable event that included powerful bible studies, workshops as well as reports and items from the nine areas around the globe that make up the WFMUCW.

Fifteen NZ delegates attended the assembly and had a wonderful time. It was extra special for the Kiwis as this journey allowed them time to bond which meant new friendships were established and old ones renewed. The New Zealand delegates came from

Christchurch, New Plymouth, Palmerston North and Auckland.

The assembly theme was 'Bambelela - Christ is our Hope'. Bambelela is an African term that means 'never give up'. Women from the African area provided entertainment during the opening ceremony which also included a performance from the world renowned Soweto Gospel Choir and the Children's Band. What a great night of music.

Each day opened and closed with inspirational devotions, one couldn't help but feel uplifted when leaving the conference. The powerful bible studies led by Dr Fulata Moyo of South Africa challenged all delegates to allow Christ to be our hope.

The highlights for many women were the workshops about the United Nations' eight Millennium



NZ delegates to WFMUCW Assembly. Back row (from left) Rosa Faafuata, Siniva Vaitohi, Rev Setaita Veikune, Mataiva Robertson, Leu Pupulu, and Miriama Kauvadra. Front row: Uila Pulu, Fumi Scaaf, Susau Strickland, Lynne Scott, Tina Khan, Loretta Bray, Faafou Tiplady.

Development Goals (MDG's). There were two MDG sessions held during the assembly. After I attended the Hope for the Hungry workshop I felt ready to take on the world...only to ask, where do I start?

Part of the programme was a tour around Soweto to the Hector Pieterse Museum and a tour of Nelson and Winnie Mandela's former residence. It was a reality check for many of us, seeing first-hand the degree of poverty that many live in, in extreme contrast to the lavish mansions located only a few kilometres away.

It was a rather moving experience as we passed out our packed lunches to the children standing on the side walk - assisting where we could. It didn't take much convincing that we really don't have it bad here in the land of the long white cloud.

During the business sessions, the new World Office was elected and I have the greatest pleasure in announcing to our Touchstone readers

that two of our NZMWF members have been blessed with roles within the World Executive.

Leu Pupulu is now the WFMUCW World Treasurer 2011 - 2016 and Lynne Scott is now the South Pacific Area President 2011 - 2016.

The ceremony for the new officers was a special moment for Leu and Lynne as well as the New Zealand unit. We are extremely proud of them both and wish them the very best and God's blessings as they undertake their new roles.

The Saturday evening was dedicated to the Helen Kim Memorial Scholars. New Zealand's Helen Kim Scholar Lise Jubilee Malaeimi says she enjoyed the experience. We were proud of Lise as she represented NZ well when asked to take part in the closing ceremony.

During the South Pacific Area report on the Friday evening, the NZ Unit sang the national anthem and performed two Maori songs. There

were a huge number of All Black fans amongst the crowd so it was nice to pretend to be Mrs Richie McCaw for the week!

The whole conference was an amazing experience - singing, praying, worshipping, talking, laughing and eating together with women from all different countries from around the world was truly wonderful. It was a reminder of how great God is, and how His powerful word continues to reach out to the four corners of the earth.

The trip back was hilarious as we flew via Dubai then Melbourne en route to Auckland. The very long flights to and from South Africa were adventures in their own right. The details will need to remain confidential in accordance with the unwritten rule - 'what goes on tour, stays on tour!' All in all it was truly a memorable trip.

We look forward to the 13th Assembly in 2016.



Rev David Clancey's church supports skiers and snowboarders.

Methven church feeds the skiers

By David Hill

Realising the spiritual needs of Methven's winter population were not being met by traditional church services, David Clancey decided to 'feed' the skiers and snowboarders.

"Methven changes dramatically in the winter. I've had a little bit to do with the people who work on the mountain. Those who chase snow have their own culture, and they don't naturally fit in with the traditional ways of doing church," David says.

"We wanted to do something that was accessible to them. So we started 'Feed'. We're not sitting in pews, we're sitting around tables. It's about being able to talk about Jesus, without forcing them to do it our way.

"People need to be fed, and rural churches have always been good at feeding people - farmers know how to eat! So it was about putting needs and skills together."

David has been vicar at Methven's All Saints Anglican Church for three-and-a-half years, and said 'Feed' was initiated last winter and had proven popular with skiers, snowboarders and locals alike.

The name 'Feed' was chosen for three reasons, he says. "We feed people physical food, we feed people spiritual food, and we want to feed people from here into churches in other parts of the world as they chase the snow."

"Feed" sessions have elements of a traditional service including reading from the Bible but in an informal setting, with the use of a digital projector and modern music. Other features include interviews, music and book reviews.

Last winter attendances averaged 30, with the majority under the age of 30. "Feed" is held in the All Saints hall at the back of the church. The church has sliding doors and none of the pews are nailed down, and tables can swell into the church if necessary.

David says the food is free - thanks to the generous support of the All Saints congregation and the local community. 'Feed' even has its own website www.feed.org.nz.

As well as "Feed", another event 'Seconds' is held on Thursday evenings as an informal catch up for skiers, snowboarders and anyone else to chat about the Bible. Given the transient nature of Methven's winter population regular advertising is essential, he says.

David's work with skiers and snowboarders has also seen him appointed chaplain to the Mt Hutt Skifield staff.

Sunday morning attendance at the All Saints has also improved during the same period, David said, with an average 35 adults plus 20 children attending. This was a mix of young farmers, retired farmers, dairy workers, school teachers, business people and young families.

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:

Ruth Silverstone

Convenor, Methodist Mission Aotearoa

23 Tarbottons Road, ASHBURTON, 7700.

Phone: 03 307 1116

Email: ilverst@extra.co.nz





MOLIMAU OLA

E leai se gagana, leai ni upu, leai foi se leo. O le talitonuga lea o Tavita e uiga i le molimau a le lagi ma le vanimonimo i le Atua, Salamo 19:1-4.

O se molimau e sili atu le moni tusa lava pe tuufaatasi molimau uma a failauga, faifeau, faievagelia, failotu, faiaoga mataupusilisili, ma ekalesia uma o le lalolagi.

O galuega mamana a le Atua e tutumau ma usiusita'i i le Atua i o latou uiga, natura ma faamoemoea na faia ai i latou. E afio ai foi le Atua faatasi ma i latou, ona latou faaali atu ai lea o lona mamalu ma lona silisiliese.

Afai ua faasilisili le tagata i foafoaga uma a le Atua, ua silisili atu foi le faamoemoe o le Atua ina ia faaalua lona mamalu ma lona matagofie i le soifuaga o le tagata. Peitai e ao ona tutumau le tagata i le Atua ma usiusita'i i le faamoemoe na faia ai o ia.

E mafutaina foi o ia i aso uma e le Atua ona mafai ai lea ona faaalua le mamalu, matagofie ma le silisiliese o le Atua i lona soifuaga. O se molimau e sili ona moni, sili foi le matagofie - o le MOLIMAU OLA.

Aso Samoa Saleupolu

GALUEGA FA'A-MISIONA



Samson and Delilah at the Springhill Prison Malaga Samoa Graduation.

By Rev Suiva'aia Te'o

O le Misiona o le upu ua faamatalaina ai le auai o le Sinoti I le lalolagi, ma le faatinoina o ana auunaga I le sosaiete, komiunite faapea le Ekalesia a Iesu Keriso.

O le Misiona a le Sinoti Samoa "O le folafola atu lea e ala I upu ma galuega, le alofa o le Atua e pei ona fa'aalia I le Tus iPaia ma le Talalelei ia Iesu Keriso. E fa'atinoina lenei Misiona I le si'osi'omaga I Aotearoa I NiuSila, o le atunu'u o lo'o tatou soifua ai, galulue ai, auuna atu ai I le sosaiete ma le lalolagi".

I le faatinoina o lenei Misiona, e ao ona fa'atauaina e le Sinoti ana Matagaluega ma Aulotu, o ni komiunite tapuai, fetausia ma faatupuina le faatuatua. O ni komiunite e galulue ma auuna atu I le sosaiete ma le lalolagi. O ni komiunite e talia ma aloaia tutufaatasi tagata uma, aemaise o le faamalosi ma atinaeina ai mea alofa ma taleni a tagata taitoasi aua galuega a le Ekalesia I le lalolagi.

I le tele fo'i o fesuiaga o le soifuaga ma faafitauli o loo tula'i mai pea, e tatau fo'i ona matua filifiliga le tatou Sinoti e faatauaina

Galuega a Tupulaga talavou ma fanau iti, ina ia latou tutupu I le faatuatua I le Atua, ma faatumaia o latou tagata Samoa moni. E tatau fo'i ona faatauaina le tatou GaluegaTalai atu o le Talalelei, ia fa'atupuina le filemu ma faia le amiotonu, ia tatou tausia lelei ma vaaia lelei lo tatou siosiomaga faanatura, o mea uma na faia e le Atua.

E tatau foi ona matua mautinoa e le Sinoti o le tatou Aganuu Samoa I tu ma aga, o le vafealoa'i atoa ma la tatou gagana, o le va'a lea o le Talalelei e momoli atu ai Afioa a le Atua I le soifuaga o tatou lava tagata Samoa. E tatau fo'i ona faavaeina ma taitaiina le tatou Aganuu Samoa e le Talalelei, ina ia fausia ai se soifuaga talafeagai ma se malamalamaaga I le Atua o tatou tagata I lenei atunu'u ua tatou nonofo ai.

Na lipotia mai I le tatou Sinoti faatoa mavae atu nei le tele o le maugaluega lelei ma le alofa o loo feagaia ma tatou Matagaluega ae maise foi o Itumalo taitasi, galuega e pei o le apili o le mafuie I Kalaiesetete, taumafa (foodbank) I faalapotopotoga e faasoina i tagata puapugatia, asiasiga I falepuipui, maota gasegase ma falema'I o tagata matutua, 40 itula faalaina.

E le gata I lea ae o loo faapea ona alu manua I taimi o le Kerisimasi, o taavale teuteuina o komiunite, o le galuega folafola I lea Aso Sa ma lea Aso Sa. O nei galuega uma ma le tele o nisi galuega o loo outou gapatiaai, o le faatinoina lea o la tatou Misiona I le lalolagi. O lo tatou folafola atu foi lea o le alofa ole Atua I komiunite o loo tatou nonofo ai. Malo galulue, faafetai tautua I le Atua e ala I le Sinoti Samoa ma lana Misiona. Fai mai SauloiaTavita: 'Ia manuia oe lo'u atalii e, Tavita, e te faia e oe mea e sili, ma e malo pea lava' (1Sam 26:25).

Miss Samoa NZ 2011 is talented and confident



Fuatino Mareko in her traditional wear.

On Saturday 2nd July the Miss Samoa New Zealand 2011 Beauty Pageant was held at the Telstra Clear Events Centre in Manukau. Six beautiful young Samoan women contested this event including the Sinoti Samoa's very own Fuatino Iesili Mareko.

Fuatino is 23 year old Bachelor of Communications student at UNITEC and a member of the Mangere Central Parish. When a friend encouraged her to enter the pageant, it took a couple of nights sleeping on the idea before Fuatino managed to build up the courage to give it a go.

Being a New Zealand-born Samoan, Fuatino saw it as an opportunity to showcase how strongly she identifies with her Samoan culture as well as a challenge that would

also help her grow and develop as a person.

With the help and support of her parents (Iesili and Teuila Mareko), her eight siblings, extended family, friends and of course her beloved church family, Fuatino was able to come through the whole experience with flying colours.

Whilst the pageant night itself was the obvious highlight, Fuatino had to overcome so many challenges just so that she would be in a position to take part and compete. This included finding a sponsor, organising the various competition outfits, learning the compulsory dance routines, preparing an item for the talent section, preparing for the pageant interview segment and of course there were the media commitments!

Fuatino's leap of faith was definitely rewarded. She managed to find a willing sponsor (Nesian Tattoos) whose financial assistance allowed her to attain amazing outfits for the traditional, sarong and puletasi categories of the pageant. Trinity College Student David Palelei assisted her with preparing an opera song for her talent item. Television (Tagata Pasifika) and radio interviews (Niu FM, 531PI) were also challenges that she was able to overcome.

Fuatino not only came away from the pageant with the "Friendship Award", but she also came away from it with a new found confidence, some great friends, an invitation to join the pageant organizing committee and the satisfaction of knowing she made the most of this opportunity.

Well done Fuatino - we are all very proud of your achievement!



By Rev Tovia Aumua

As stated in the August issue of Touchstone, Sinoti Samoa's 2011 Annual Meeting was held in Manukau on the third weekend of July, with a number of delegates from around the country participating.

One of the highlights of the gathering was a workshop based on the theme 'Making Homes Safe' led by the fire fighters (two Samoans and two Palagi) from the Fire Service in West Auckland. They shared a shocking message that a Pacific Island resident in New Zealand is twice as likely to die in a house fire as a Pakeha.

That's a fact, according to the Fire Service's records. Thus a campaign is being run in order to convey a safety message, with high hopes for these statistics to change.

It was reported that there have been seven house fires in the Waitemata area this year particularly in Pacific Island households. The occupants in two of the west Auckland cases were asleep inside and only escaped thanks to the quick thinking of neighbours who spotted the smoke coming out of the houses and went to their rescue. Others weren't so lucky. Lives have been wasted, and particularly those of young children.

According to the fire fighters, there are a variety of reasons for the problem: not only that the life style of the Pacific Islands is different from that of New Zealand, but also that safety measures are not being taken seriously, including having smoke detectors installed in homes.

It was an emotional and challenging presentation, especially seeing the results of fire tragedies that ended up in deaths. Hence, delegates have taken the message back to their local communities and are planning for further workshops to be run in various regions.

Representatives from the Fire Service were appreciative of a rare opportunity they had to run an important workshop in a Pacific Island gathering such as the Sinoti Samoa annual meeting.

What you can do

The Fire Service can provide and install free smoke alarms and give your house a free safety check. Call your local fire station.

E mafai ele Ofisa Tinei Mu i Niusila ona faapipi'ina se faailo (smoke alarm) i lou maota. E mafai fo'i ona matou siakiina lou maota mo le saogalemu mai afi ma nisi faalavelave e ona tutupu mai. O lenei auunaga e leai se tofogi. Telefoni vave loa le fale tinei mu e latalata ane i lou maota ma faatonu se taimi e o atu ai le au fuimu e faataunuu lenei galuega.

What to do in a fire:

- Crawl low and fast to escape smoke. 'Get Down, Get Low, Get out.'
- Shut doors behind you to slow the spread of fire
- Meet at your planned meeting place.
- Once out, stay out - never go back inside.
- Phone the Fire Service from a safe phone.



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

LAKO ENA VAKABAUTA



Ni Sa Bula vinaka - Noa'ia 'e Mauri

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

Same 32:8; “Au na vakavulici iko ka vakatakila vei iko na sala mo lako kina; ka'u na rai tiko vei iko ka tuberi iko”

Ve vakayaloqataki vei keda na vosa nei Paula ka tukuna vakamatata na dei ni nona vakabauta na Kalou; “Au sa qai lako ki Jerusalemi ... ka'u sa sega ni kila se cava ena yaco kina vei au ... ena vei koro kecega sa waraki au na I vesu kei na rarawa. Ia ka'u sa sega sara ni nanuma na noqu bula me ka talei vei au. Ka me'u vakaotia ga na noqu cakacaka kei na I tavi ka solia mai vei au na Turaga ...” [Cakacaka20: 22 - 24]. Noda I tovo na tamata me via kila se'u lako tiko ki vei, cava au na sotava, cava au la'ki cakava se cava ena yaco vei au. Na Kalou ena vakaraitaka vei keda na vei ka kece eda

lomatarotaro kina ena kena gauna dodonu, na noda I tavi ga meda talairawarawa ka lako.

Me vakataki Eparama, sega ni kila na vanua e lako tiko kina, ia e talairawarawa me lako ena nona vakabauta na dina ni nona vosa ni yalayala na Kalou [Iperiu 11:8]. Cala na vakasama ke nanumi ni na rawarawa se logaloga vinaka na I lakolako ni da sa talairawarawa ka vakayacora na loma ni Kalou. Vakaraitaka vinaka na vosa nei Paula me vaka e toka mai cake na dina levu ogo. Dua na ka bibi e dodonu meda vakabauta ka I vurevure ni yaloqaqa ena noda I lakolako, oya, ni o koya e tekivuna na I lakolako, ena tiko vata kei keda ka raica me cava sara kina vanua e dodonu me la'ki

vakacavari kina.

Ni tu dei na Qase ni Lotu, ni tudei noda I vavakoso lomani, kua na rere, soro, yalolailai se lomalomarua. Tekivutaka na Kalou na I lakolako eda lako tiko kina ogo, o Koya talega ena vakacavara vata kei keda. Kaya na Kalou vei Jekope; “raica au na tiko vata kei iko ka vakabulai iko ena nomu I lakolako kecega, au na vakalesui iko talega kina vanua ogo, ni'u na sega ni biuti iko, ka me'u cakava mada vei iko na ka ka'u a vosa kina vei iko” [Vakatekivu 28:15]. Me sobuti keda vata nona veivakacegui kei na veivakalougatataki na Kalou na Tamada vakalomalagi.

Emeni.



Ogo ko ira na tabagone era a gole yani kina porokaramu ka vakarautaka na tabana ni Mataveitokani ni Lotu Wesele e Niusiladi, ka vakatokai na SeRVNT Hood

Na Dauveiqaravi 'SeRVNT-HOOD'

Ena mua ni vula o Julai, era a gole yani ki Whanganui kina dua na porokaramu ka vakarautaka na tabana ni Mataveitokani ni Lotu Wesele e Niusiladi, e rauta e lewe 12 na tabagone mai na vei yasai Niusiladi - Okaladi, Taranaki, Christchurch kei Weligtoni ka koto na yabaki ni nodra bula mai na 15-18.

Era lewe lima mai nai vavakoso mai Weligtoni (Matila Ramacake, Luisa Ramacake, Sevuloni Cawanikawai, Vavataga Mocevakaca kei Marika Muatabu) ka lewe 4 mai na i vavakoso na Kingsland Rotuma - Okaladi (TeRito -nai liuliu ni Taiuiwi Youth Ministry ena Lotu Wesele e Niusiladi). E na i matai ni wasewase ni porokaramu, era goleka ka ra la'ki veivuke na tabagone na veivanua eso ka veiqaravi kina na tabana ni bulararaba ni Lotu Wesele, me vaka na vanua e dau veisoliyaki kina na kakana vei ira era sega na kedra (food bank), na i cili vei ira e sega na vanua me ra vakacegu kina (drop-in center), na vanua ni volitaki yaya/sulu makawa eso (Op-Shop) kei na vanua e dau vakarautaki kina na kakana buta (Soup Kitchen).

Nai karua ni wasewase ni porokaramu sai koya na nodra veikilai ga vakatabagone, na masumasu, na

veiwasei kei na veivakamarautaki. Era a sureti talega yani e lewe vica nai talatala mera la'ki wasea na veika era sotava ena vuku ni nodra veiqaravi ena tabana ni bulararaba.

Era la'ki donumaka talega na porokaramu ka vakarauta na Lotu Wesele me baleti ira nai talatala ka vakatokai na “Lower South Island Synod School of Theology” ka kena ulutaga na “Many shores, Ocean of Peace: Christ and Culture in the Pacific. Era marautaka na gone ni rawa ni ra la'ki tiko maliwai ira nai talatala ena siga koya.

Ena Sigatabu, era sureti me ra la'ki veiliutaki ena Lotu vakavavalag ni sebera ni ra qai veitalatala. Era tukuna ni” dolava na matadra” na veika era la'kii raica ka vulica mai kina. E bucina kina e so na veiwekani vou ka vukea na nodra raica na veika e qarava tu na Lotu ena so na vanua me vaka na tabana ni bulararaba, ka dau vuqa na gauna sa dau guilecavi sara vakalevu. Ena vakayacori tale tiko e dua na porokaramu vata ga ogo ena vula o Okotova ni yabaki ogo 2011.

Ogo ko ira na tabagone era a gole yani kina porokaramu ka vakarautaka na tabana ni Mataveitokani ni Lotu Wesele e Niusiladi, ka vakatokai na SeRVNT Hood

Na Bose Vakayabaki Ni Wasewase Ko Viti kei Rotuma e Niusiladi- New Plymouth 2011

Era yaco yani vakalewelevu kina bose vakayabaki ni Wasewase ka a vakayacori mai New Plymouth, ko ira na vei mata eso mai na Tabacakaca o Viti e Okaladi, Waikato/Waiariki kei na Tabacakaca ni Ceva kei Aotearoa, Kingsland Rotuma kei Khyber Pass. Era tiko talega kina ko ira na mata mai na i vavakoso mai Rotorua kei Hauraki. Era a matataka mai na Lotu Wesele e Niusiladi o koya nai vukevuke ni Peresitedi ni Lotu Wesele o Mrs Sue Spindler kei na i liuliu ni Taiuiwi Pasifika Ministry, o Talatala Aso Saleupolu.

Ena mataka caca ni Vakarauwai, era sou yani vakamata na lewe ni bose ena kena qaravi na masumasu ka ra veiliutaki kina na Radini Talatala Qase Una Tikoinaka. Era vaqataki ka ra vakadeitaki na lewe ni bose ni sebera na boseka ni siga koya. Ni oti na vakatalau, sa goleka sara na bose ka ra veiliutaki kina o Nai Talatala Qase ni Wasewase o Talatala Peni Tikoinaka.

Tekivu taki na bose ena dua na vaqa vakayalo mai vua na Qase Levu Vakacegu ni Lotu Wesele e Viti kei Rotuma o Nai Talatala Ilatia Sevati Tuwere, ni veidraki ni bula kecega eda sotava, e tiko kina na bula e bole, ia ena loma ni draki ni bula oqori e sa dau tiko kina na Kalou. Era veivakadreti talega na Marama Vukevuke ni Peresitedi Vakacegu ni Lotu Wesele e Niusiladi o Mrs Susau Strickland, ka ra vakaraitaka na vakavinavinaka ena i tavi sa qaravi tiko. E ra sa raica na veisau enai wiliwili kei na tubu ni lotu - vakatekivu mai na veiyabaki ni se vakatokai tu kina na Wasewase me se “Fijian Advisory Council”.

Ena nodra soli tukutuku o Nai Talatala Qase in Wasewase, era vakaraitaka taumada na vakavinavinaka ena vuku ni veitokoni levu ni Lotu Wesele e Niusiladi kina Wasewase kei na

veiqaravi mai vei ira na Qase ni Lotu kei ira na lewena. Era vakaraitaka na veikacivi ni Kalou vua nai Talatala Qase ni T a b a c a k a c a k a o Waikato/Waiariki o Nai Talatala Apakuki Ratucoka, ka ra biuta koto mai na talei ni veiqaravi ka sa kune votu vei iratou na Qase

vavakoso, ka tukuna tu na tubu ni lotu kei na kena sa rabailevu tikoga mai na veiqaravi. E vuqa sara na ka e veivosakitaki ka laurai na veiyaloni kei na veimositi ena loma ni Wasewase. Ena nona mai tinia tiko na bose o Nai Talatala Qase, era tauca na vosa ni vakavinavinaka kei na



Eratou vakaitavi tiko oqori ena bose vakayabaki o koya nai vukevuke ni Peresitedi ni Lotu Wesele e Niusiladi o Sue Spindler, Talatala Qase ni Wasewase o Viti kei Rotuma e Niusiladi Talatala Peni Tikoinaka kei Nai liuliu ni Taiuiwi Pasifika Ministry Talatala Aso Saleupolu.

mai T a b a c a k a c a k a o Waikato/Waiariki. Era vakaraitaka talega e so na vua ni veiqaravi kei na tatadra eso ni Wasewase:

- E lewe rua na noda gone e rau sa vakarautaki tiko kina vuli talatala ena yabaki 2012 (Alivereti Uludole kei Joeli Ducivaki)

- Na kena vakayacori nai karua ni reli ni Soqosoqo ni Masumasu ni Marama ni Wasewase ka a vakayacori mai na Waipara Boy's Brigade, Christchurch.

- Na kena vakatabui nai vavakoso vou mai Kenisareti (Invercargill, Mataura, Gore) kei ira na kena i vakalesilesi.

- Na tabaki ni tukutuku ni Wasewase ena niusiveva na Touchstone.

Totoka vakaoti na vei tukutuku ka a vakarautaki mai na vei tabacakacaka kei nai

vakanuinuinakana ka vakananumi ira tale na matabose ena vuku ni veiqaravi sa tu mai liu. E mai tini tiko na bose ena dua na lotu, ka ra talaci talega kina na lewe ni bose. Ena nona soli vaqa vakayalo na marama Dikonesi Temalesi Makutu, era vakananumi ira tale na lewe ni matabose me baleta na Kalou levu eda qarava ka boroi na kena yaloyalo ena ulunivanua eso ka vakatakilai enai volatabu.

Na vakavinavinaka cecekie e vakagolei vua na i Vakatawa kei matavuvale, na Tuirara kei na matavuvale kei ira kece na Qase ni Lotu kei nail ewe ni vavakoso lomani mai New Plymouth ena vuku ni veiqaravi, na veivakani, na veivakamarautaki kei na veivakaicilitaki vei ira na lewe ni bose-Vinaka vakalevu New Plymouth.

Na Veitaratara

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

Kevaka ko ni gadreva mo ni kila na veika e yaco tiko ena loma ni Lotu Wesele e Niusiladi, ena rawa ni ko ni raica ena nodratou tabana ena monalivaliva (Internet) www.methodist.org.nz/home.

ONGO 'APITANGA FAKAULUI 'A E TO'UTUPU - SIULAI 2011

Ko e 'uluaki, ko e 'Apitanga Lahi 'a e To'utupu, 'a ia 'oku ui ko e Youth Outreach Camp, ki he Christian Youth Camp 'i Ngaruwahia. Ko e tokolahi a e Apitanga 'o e ta'u ni na'e ofi ki he toko 200 mei he Vahenga Ngaue 'Aokalani/Manukau, Vahenga Ngaue Tokaima'ananga, Hamilton St Paul mo Hamilton St John.

Ko e kavienga 'o e 'apitanga na'e fokotu'u ko e "VEIPAA KI HE MO'ONI (THE BATTLE FOR TRUTH)" pea na'e tefito 'a e kaveinga mei he ongo lesioni ko 'eni: Sione 14:6, "Pea folofola 'a Sisu ki ai, Ko Au pe ko e Hala, pea mo e Mo'oni mo e Mo'ui: 'oku 'ikai ha'u ha taha ki he Tamai ka 'i he'ene fou 'iate au" mo Loma 12:2, "Pea 'oua na'a tuku ke fakaanga tatau kimoutolu ki he maama ko 'eni: kae tuku ke fai ai pe homou liliu, he fakafo'ou 'o homou 'atamai, ke mou sivi 'o 'ilo pe ko e haa 'a e finangalo 'o e 'Otua, 'a e me'a 'oku lelei, 'a e me'a te Ne hoifua ai, 'a e me'a 'oku haohaoa."

Ko e ngaahi polokalama lea na'e faka fakalaumalie 'aupito pea na'a nau fakalotolahi'i aupito mo pole'i a e kau apitanga ke nau fekumi ta'e tukua ki he Mo'oni, 'a ia ko e Fofofola 'a e 'Otua. Ko e 'aho tokonaki na'e lea ai 'a Pastor Warren Retzlaff he kaveinga ko e "TOHITAPU" pea mo Ronji Tanielu he kaveinga ko e "MATERIALISIM". Ko e Sapate na'e lava mai 'a e Faifekau Sea 'o e Vahefonua, Faifekau Setaita K Veikune, 'o fakakakato 'a e ouau malanga ma'a e 'Apitanga. Pea ko e efiafi leva na'e lava mai 'a Nick Tuitasi 'o lea he Kaveinga "GOD" pea lea lea 'a Faifekau Alipate Uhila he "PRAYER & FAITH".

Ko e aho Monite na'e fai ai a e polokalama ki he Men & Women ministries, pea na'e lea a Lili Lemalu pea mo 'Ilaisaane Langi ki he fanau fefine pea ko Geoff Wiklund mo Tavale Mata'ia na'a nau lea ki he fanau tangata. Ko e kaveinga lea ko e MO'UI FAKAPOTOPOTO & MO'UI 'ANGAMA'A. Na'e lava mai a e kulupu ko e FLEP (Family Life Education Pasefika) 'o fakalele enau ki'i workshop pea na'e foaki mo 'enau me'a ofa ki he Faifekau Goll Fan Manukia. Ko e efiafi Monite na'e fakahoko ai 'e he Faifekau Alipate Uhila 'a e malanga fakaului pea fakafeta'i ki he Otua 'i he 'Ene tataki a e kau apitanga ke nau tali a Sisu ke taki 'i he'enua mo'ui. Fakafeta'i ki he Otua he sio tonu a e kau Apitanga ki he ivi 'o e Laumalie Ma'oni'oni he 'Ene hifo ki he Apitanga.

'I he pongipongi Tusite na'e lava mai 'a e Faifekau malanga Fakaului 'iloa ko Bill Subritzky 'o lea ki he kau Apitanga. Ko e toki lea eni na'e ongo mo'oni ki he laumalie kotoa pea ne pole'i ai e kau 'apitanga ke nau toe vakavakai'i 'enau TUI, kenau TUI mo'oni ki he ivi o e Laumalie Ma'oni'oni. Na'a ne fakamamafa'i ke mahino pea 'ilo 'e he kau apitanga 'a e me'a oku kovi pea ta'ofi he oku kovi. Na'e toe hoko ai pe 'a e Faifekau Bill Subritzky 'o to e fakahoko 'ene Malanga Fakaului pea na'e toe 'ului fo'ou 'a e tokolahi 'o e kau apitanga. Na'e hifo a e Laumalie he pongipongi ko ia 'o ne fakalea ai 'a e kau 'apitanga kenau lea he ngaahi lea kehekehe (speaking in tongues) hange ha afi - 'o hange ko e talanoa oku ha he tohi Ngaue 2:3. Ko e polokalama kotoa pe na'e kamata 'aki 'a e Fakafeta'i mo e Lotu Hu (Praise and Worship)

pea ne tataki ia 'e he "Psalms" 'a ia ko e timi Fakafeta'i mo e Lotu Hu (Praise and Worship) ia 'o e to'utupu.

Fakamalo ki he Faifekau Mele Suipi Latu he ngaahi ngaue kotoa ki hono fokotu'utu'u a e Apitanga ko eni. Fakamalo ki he Faifekau Goll Fan Manukia pea mo e Faifekau 'Alipate Uhila he tataki na'e fai he 'apitanga ko eni. Fakamalo ki he Faifekau Langi'ila Uasi he poupu mai ki he apitanga. Fakamalo kia Ilaisaane Langi he poupu mo e tokoni na'a ne fakahoko he 'Apitanga. Fakamalo ki he Faifekau Sea Setaita Kinahoi Veikune he ngaahi tokoni mo e poupu he teu ki he Apitanga. Pea oku 'i ai 'a e fakamalo ki he ngaahi Siasi kotoa na'a nau poupu ki he to'utupu 'o faka'ataa mai kinautolu ke nau lava mo kau mai ki he Apitanga 'o e ta'u ni. Fakafeta'i mo e fakamalo lahi ki he Otua Mafimafi 'i he tataki 'a e 'apitanga ko 'eni ki he ngaahi me'a na'e a'usia 'e he kau 'Apitanga.

Ko hono ua, ko e 'Apitanga To'utupu Vahenga Uelingatoni ma'a e Fanau To'utupu 'o e ngaahi Vahenga Ngaue 'i tu'a 'Aokalani pea na'e fakahoko ia ki he fai'anga kemi 'o e YMCA 'i Kaitoke. Ko e tokolahi a e 'Apitanga ko eni koe to'utupu 'e toko 130 pea ko e ngaahi potungaue na'e lava ki he apitanga ko Avalon, Tawa, Petone, Blenheim, Palmeston North pea mo e kau fakafongofanga mei he Vahenga Ngaue Aokalani/Manukau. Na'e to e fakafiefia 'aupito 'i he kakato 'a e kau setuata 'o kau fakataha mo e fanau ki he 'apitanga 'a e to'utupu.

Ko e Kaveinga na'e fokotu'u ki he 'Apitanga ko 'eni ko e: KO SISU PE 'A E TALI (JESUS IS THE ANSWER) pea na'e tefito 'a e kaveinga ni

mei he folofola 'ia Matiu 11:28, "Ha'u kiate au, 'a kimoutolu kotoa pe 'oku fakaongosia mo mafasia pea te u fakamalolo kimoutolu".

Ko e ngaahi polokalama lea na'e fakalaumalie aupito pea na'e faka'afe'i mai 'a e Faifekau Mele Suipi Latu ke lea i he kaveinga o e PURITY ki he fanau fefine. Na'e kau mai mo e Faifekau Dr Sione Fatai 'o ne fakahoko 'a e lea 'i he mahu'inga 'o e METOTISI pea mo e lea ki he fanau tangata he kaveinga 'o e PURITY. Na'e faka'afe'i mai mo Ned Cook ke lea 'i he kaveinga Nunu'a 'o e KAVA MALOHI pea mo e FAITO'O KONA TAPU.

Ko e ngaahi ako tohitapu na'e tataki kotoa ia 'e he Faifekau Hiueni Nuku pea na'e kau kotoa eni ko e fakalotolahi ki he kau 'apitanga ke tokoni ke nau toe 'ilo lahi ange kia Sisu. Na'e fakahoko 'e he Faifekau Mele Suipi Latu 'a e malanga fakaului pea ko e me'a fakafiefia ki he Apitanga ko eni 'a e tokolahi e kau apitanga na'a nau tali a Sisu Kalaisi ki he 'enau mo'ui he 'aho Sapate 24 Siulai 2011. Fakafeta'i pea toe Fakafeta'i ki he 'Otua ki he 'Ene tataki 'a e 'Apitanga 2011.

Fakamalo lahi ki he Faifekau Hiueni Nuku he tataki mo e ngaahi poupu na'a ne fai he 'Apitanga. Fakamalo ki he Konivina, Kolosaini Taulata mo e Komiti Ngaue ki he fokotu'utu'u 'o e Apitanga pea toe fakamalo atu ki he Faifekau Dr Sione Fatai, Faifekau Mele Suipi Latu mo Ned Cook ki he fakahoko 'o e ngaahi workshop ma'a e kau 'apitanga. Fakamalo lahi ki he kau Setuata mo e ngaahi matu'a na'a nau lava ange 'o poupu ki he 'apitanga. Kae teepu, Fakafeta'i ki he 'Eiki he 'ikuna 'a e fuofua 'Apitanga ma'a e To'utupu Vahe Uelingatoni.

VAHEFONUA TONGA YOUTH CAMPS 2011

Vahefonua Tonga ran two Youth Outreach Camps during the month of July 2011.

One was held at CYC, Ngaruwahia for the Auckland and Waikato Wairiki regions with the main theme "The Battle for the Truth".

The four day camp was attended by more than 200 of the Vahefonua youth and keynote speakers included Pastor Warren Retzlaff, Ronji Tanielu, Nick Tuitasi and the Evangelist Bill Subritzky. Following the camp, a nurturing opportunity through the Navigator program was presented to the young people.

The second Outreach Camp was held at Camp Kaitoke, Lower Hutt for the Lower North Island region and the South Island. About 130 Vahefonua youth attended, and the main theme was: "Ko Sisu Pe 'a e Tali" (Jesus is the Answer).

Rev Hiueni Nuku led the Camp and conducted Bible Classes. Keynote speakers discussed (i) Purity for Young Women, and (ii) Purity for Young Men.

Both these Youth camps stress to the Vahefonua the importance to the Methodist Church of our youth and the importance of dedicating the right resources to their nurturing and fostering.

Discipleship Class (Train the Trainers) led by Paula Taufa

After the Tongan Methodist Church Youth Camp at Ngaruwahia, there were 36 youth who gave their hearts to the Lord for the first time, and 41 young people recommitted their lives again to our Lord, Jesus Christ. Such great harvest requires nurturing and spiritually feeding to grow in their personal faith.

For that reason, a leaders meeting was called and it was decided to use the Navikeita Tonga resources for discipleship class. Navikeita Tonga is part of the worldwide organisation called Navigator which is known for making Disciples of Christ.

Navigators' vision is: 'Dream Big, start small, build deep and it will expand'. Communication was made with the Navigator representative here in New Zealand. Through a liaison with Paula Taufa, the founder and the leader of the Navikeita Tonga, we gained the copyright permission to copy and distribute their resources here in New Zealand.

Paula not only granted the copyright but also offered to come and run a discipleship class aiming to train the trainers. The opportunity was very much appreciated by the

Superintended Rev Setaita Kinahoi Veikune and all the leaders involved.

Furthermore, with Paula's commitment to such an important programme, he paid for his own expenses from his own pocket and he arrived in New Zealand on Thursday 28th July 2011. The training was then run at Ponsonby Methodist Church (Vaine Mo'onia) on Friday night and Saturday (29th & 30th July).

Paula said that to cover the whole of the Disciple Class course requires one week of classes. However, he covered as much as he could in the limited time. There are 10 topics in the curriculum and Paula managed to cover five of them.

They are (i) Assurance of Salvation (ii) Lordship of Christ (iii) Quiet Time (iv) Interpretation and Application, and (v) Meditation. Thank you Paula. The youth have witnessed that the knowledge, insight and understanding gained from your classes are being held as priceless treasures for our young people. We look forward to a fruitful youth at Vahefonua Tonga.

I wish to take this opportunity to give a big thank you to the Superintended Rev Setaita Kinahoi Veikune, Rev 'Alipate 'Uhila and Rev Goll Fan Manukia for endorsing such a vital and relevant programme to be conducted in Vahefonua and the opportunity to work with the Youth. 'Ofa Lotu Atu.

'Ilaisaane Langi



The Vahefonua Youth at CYC, Ngaruwahia. In the picture (seated) are Rev Goll Manukia, Rev Setaita K Veihune, Dr Maika Veikune, Rev Langi'ila Uasi, and Tevita Kau.



The Vahefonua Youth at Camp Kaitoke, Lower Hutt. In the picture are Rev Hiueni Nuku, Manase Latu, Rev Mele Suipi Latu, Rev Dr Sione Fatai, Tanusiakihelotu, Plutau Moli, Manoa Havea and the local church leaders.

FAKALOTOFALE'IA

Kaveinga: Tau Tali hotau Ui 'e he 'Otua. (1 Samiuela 3:10; Ngaue 2:39; 1 Tesalonaika 4:7)

Ko e Fekau ia 'oku fai mai kiate kitautolu; ke tau tali hotau Ui 'e he 'Otua. 'Oku kehekehe pe 'a e founa hotau Ui; ko e Ui 'o Mosese; ko e Ui 'o Selemaia; ko e Ui 'o Samiuela; ko e Ui 'o Saula mo e ni'ihī 'o e kau Palofita. Ka ko e taumu'a honau Ui na'e taha pe; Ko e Fekau ke fai. 'I he Fuakava Fo'ou, ko e Ui 'o e kau ako; Saimone Pita mo 'Anitelu; Semisi mo Sione; pea mo Matiu; ko e Fekau ke fai ke nau toutai tangata ma'a e 'Otua. Ko ia 'oku matu'aki mahu'inga ai ke tau tali hotau Ui 'e he 'Otua. 'Oku 'i ai 'a e Fekau kiate koe mo au ke fai.

'Oku toe mahu'inga foki ke tau fanongo lelei ki hotau Ui. Ko e Folofola ia 'a Sisu; "koia 'oku telinga ke fanongo". Ko hono mahu'inga ke fanongo; ke ma'u totonu 'a e fekau; pea tau fakahoko totonu 'a e fekau ki hotau kaunga pilikimi. 'Oku lahi

'aupito 'a e ma'u hala 'o e fekau; pea fakahoko hala atu ai pe 'o hange ha kofe foa 'oku ne faka'ahuina 'a e kaunga pilikimi. 'I he hake mai 'a Sisu mei Soatani, hili hono papitaiso, na'e hifo mai 'a e Laumalie 'i he tatau 'o ha lupe, 'o tu'ula 'ia Sisu; pea ongo mai 'a e le'o mei he langi 'o pehe; "Ko hoku 'Alo Pele ena 'a ia 'oku ou hoifua ki ai; mou fakaongo kiate Ia". Ko hai 'oku ke fakaongo ki ai? Vakai foki na'a 'oku tau fakaongo ki he Fili Lahi kae 'a'asili 'a e mavahevahe 'a e takanga sipi pea fakautuutu 'a e fiekaia fakalaumalie 'a e takanga. 'Oku fiema'u ia ke tau fakaongo ki he 'Otua.

Si'oku kaunga Pilikimi 'i he 'Eiki, 'oku fai hotau Ui fakafa'ituutui pe. Ko e 'Otua 'oku Ui koe. He 'oku ma'a tautolu 'a e tala'ofa, pea mo ho'omou fanau foki mo kinautolu mama'o;

'io, 'a kinautolu kotoa pe 'e Ui 'e he 'Eiki ko hotau 'Otua. He tala'ehai na'e ui kitaua 'e he 'Otua ki he ta'e taau; ka ko hota ui ke fai ma'oni'oni. Ko e Ui koe ki ha fatongia pe fekau ke fai, pea ke fai ma'oni'oni 'a e fekau ko ia. Ko e ha pe ha lakanga kuo Ui koe ki ai 'e he 'Otua; tuku 'a e 'ai pone; he 'e fehalaaki ho'o to'ofohē; ka ke fai ma'oni'oni 'a e fatongia. Pe ko e setuata, pe ko e faifekau; pe ko e taki kalasi 'aho; pe ko e pule hiva; pe pule lautohi; ko ho tau Ui ke fai ma'oni'oni 'a e fekau ka tau ututa'u to'ulu hono to'ukai totonu; pea ma'ui'ui ma'u pe 'o hange ha 'akau 'oku tu'u ve'e vai 'o mahutafea ma'u pe. 'Io, ko e ola 'o e tali hotau Ui 'e he 'Otua pea fai ma'oni'oni 'a e fekau koia; te tau ha'ao ai Hono Pule'anga; 'o toli ki he mo'ui ta'engata. 'Ofa lahi atu mo e lotu;

Faifekau Kilifi Heimuli.

KO E VAKAI KI HE NGAHI TA'AU FAKALOTU KI A TUPOU I LOLOTONGA 'ENE NGAUE KI HONO FAKATAHATAHA'I 'A E FONUA PEA MO E FA'U 'O E PULE'ANGA MO E KONISITUTONE

**Fa'u 'e Faifekau Dr 'Ahio (Faifekau Faka-Tu'i)
(Ko e kongā hono ua eni 'o hoko atu mei he mahina kuo 'osi)**



Rev Dr 'Ahio

Na'a ne tui ('a Tupou I) ke fai 'i he maama 'o e lotu mo e ako 'a e tauhi 'o e pule'anga faka-politikale 'o Tonga mo e ngaahi 'ulungaanga faka-Tonga ko ia pea 'e tu'ulua e mo'ui 'a e Tonga, pea fai 'i he 'ilo'ilo pau. 'A ia na'e mahino mei he fokotu'u ako 'a Tupou I 'i he Kolisi ko Tupou mo e Kolisi Tonga, ko e langa'anga 'o e lotu mo e ako 'i he mo'ui 'a e

Tonga, ko e lotu mo e 'atamai ke maama. Ka maama 'a e ongome'a ko ia 'e ua, pea 'e langa hake 'a e Famili, Siasi, Fonua mo e Pule'anga 'oku fakamalumu ai 'a e kakai tatau 'o e fonua.

Na'e mahino lelei ki he 'ene 'Afio, ko Tupou I, 'a e mo'oni ko eni, ko ia na'a ne feinga ke puke e faingamalie kotoa pe ke ngaue'aki 'a e fanautama 'a e lotu Faka-Kalisitiane, ko e ako, ke lava e ngaue ma'a e fonua mo e pule'anga. Ko e faingamalie tatau na'a ne foaki ki he Siasi Katolika ke fakafaingamalie 'aki 'a e ako 'o fokotu'u ai e Kolisi 'Apifo'ou mo e ngaahi ako'anga kehe faka-Misiona 'i Tonga ni.

Neongo na'e langa e pule'anga 'e Tupou I mei he 1839 'i Vava'u, na'a ne fakatahataha'i 'a Tonga kotoa 'i he ta'u 1845, pea ne Fakalelei e Lao he ta'u 1850. Na'a ne toe fakalelei 'a e Lao 'i he ta'u 1862 pea foaki ai mo e Tau'atina 'a e kakai mei he Hou'eiki, ka ko e me'a mahu'inga 'aupito ke tau vakai ki he langi mama'o 'a Tupou I, 'i he tataki 'a e 'Otua na'e tui mo falala ki ai, ke fa'u mo fokotu'u e Konisitutone tohi ma'a Tonga. Ko e ngaahi lao kimu'a na'e fatu ia 'i hono finangalo ko e Tu'i, ke fakalelei 'aki e fonua mo e pule'anga. Ka 'i he 1875 na'a ne finangalo ke fa'u mo fokotu'u 'a e Konisitutone ke malu ai 'a Tonga. Pea ko e tama'imata 'o e Konisitutone ko ia, 'i he lau faka-Kalisitiane, 'oku ha 'i hono Kupu I, 'a e tekaki ki he 'Otua mo Hono finangalo, 'a ia 'oku ui ko e Teokalati, ko e pule tafataha 'a e 'Otua, 'o 'ikai ko e lotu 'o e kakai pe Temokalati, ko e pule 'a e tokolahi, ke tautau ki Ai ('Otua) e langa fonua mo e langa pule'anga 'o Tonga. Ko e Kupu I 'o e Kinisitutone 'oku pehe, "Ko e me'a 'i he ha mai ko e finangalo 'o e 'Otua ke tau'atina 'a e tangata, ko e me'a 'i He'ene ngaohi 'o toto pe 'e taha 'a e kakai kotoa pea ko ia 'e tau'atina 'o ta'engata 'a e kakai Tonga mo e kakai kotoa pe 'oku nofo ni pea 'e nofo 'i he pule'anga ni."

Ko e finangalo 'o e 'Otua ke tu'u tau'atina 'a e Tonga kotoa mei a hou'eiki ki he'ene koloa, lotu, ako mo e fakakaukau pea tau'atina foki mei ha fonua muli. Ko e ngaahi langi mama'o ia 'a e Tu'i ki he Konisitutone 'a hono kakai. Ko e Konisitutone ko ia 'oku kei malu lelei 'i he lotu 'o e kakai 'oku nau tui ki he 'Otua.

Ko e Konisitutone 'o Tonga na'e fatu pe 'e he toko ua na'e

tui 'Otua, ko e Tu'i ko Siasia Tupou I mo e tokoni 'a e Faifekau ko Misa Beika. Ko e liliu Pule'anga kuo tau fai 'i Tonga, ko e tuku mai 'e He'ene 'Afio ko Siasia Tupou V ki he tokolahi, ko e kakai 'o e fonua, ke tau fai 'a e fakalelei mo e fakafo'ou 'o e Konisitutone ko ia. Pea 'oku taau ke kaukau ange 'a 'etau lotu mo e tui ki he 'Otua 'i he'etau toko lahi 'i he lotu mo e tui 'Otua 'a e toko ua ko eni na'e to'ukupu 'aki 'e he 'Otua ke na fa'u 'a e Konisitutone na'a tau fakamalumu ai 'i he ta'u eni 'e 135. Ko e amanaki mo e fakatu'amelie ki he fa'unga Pule'anga Fo'ou 'o Tonga, ko e founa 'a Tupou I, ko e tekaki ki he 'Otuaa ke fai Hono finangalo ki he pule'anga mo e fonua. 'Oku 'ikai monuka 'a e tama'imata 'o e Konisitutone he 'oku kei laumalie pe 'a e Kupu I mo hono fakalelei, "Ko e me'a 'i he ha mai ko e finangalo 'o e 'Otua ke tau'atina 'a e tangata,..... pea ko ia 'e tau'atina 'o ta'engata 'a e kakai Tonga mo e kakai kotoa pe 'oku nofo ni pea 'e nofo 'i he pule'anga ni..."

Kapau te tau toki fai ha me'a 'oku fehalaaki mo e finangalo 'o e 'Otua ki he tau'atina 'a e kakai, pea 'oku tau tui ko e monuka ia 'a e Konisitutone. Kuo tuku mai kiate kitautolu kakai ke tau fili mo fakalelei hotau pule'anga. Ko ia 'oku tui 'a e lotu Faka-Kalisitiane ke fakamu'omu'a 'a 'etau lotu pea lotu 'o fai ma'u pe 'o 'oua 'e vaivai ke faka'ilo mai 'e he 'Otua Mafimafi Hono finangalo kiate kitautolu, ko e kakai 'oku tau fili mo fakalelei hotau pule'anga, pea 'oua na'a fai ho'otautolu lotu, kae fai 'a e finangalo 'o e 'Otua kae tau'atina 'a e Tonga kotoa.

Ko e finangalo 'o e 'Otua Mafimafi ke tau'atina 'a e Tonga kotoa. Pea fatu 'a e lao mo e tu'utu'uni 'e he pule'anga ke tau'atina ai 'a e Tonga kotoa. 'Oku 'ikai ko e tau'atina faka-e-tangata, na'e tekaki ki ai 'e Tupou I 'a e fonua, ka ko e "Tau'atina Faka-'Otua" 'oku ne hanga 'o fakangatanga 'a e lahi 'o e tau'atina 'oku fakamatala ki ai 'a e ngaahi 'Efika pe Filosofia kehekehe 'o e tau'atina 'i mamani. Ko e tau'atina faka-'Otua, ko e tau'atina 'oku pule'i pea fakangatanga 'e he 'Otua 'o fakatatau ki he taumu'a na'a Ne fakatupu ai kitautolu. Ko e tau'atina faka-'Otua ko 'etau me'angaue, pea tokoni ke tau a'usia hotau taumu'a. 'Oku tau tau'atina ke tau a'usia 'a e taumu'a 'a e 'Otua ki he fa'ahinga 'o e tangata ko e fai Ma'oni'oni 'a e me'a kotoa 'o iku ki he Pule'anga 'o e 'Otua, ko e Mo'ui Ta'engata. 'I he talanoa 'o e fakatupu, na'e folofola 'a e 'Otua ke ngaohi e tangata 'i Hono 'imisi ke fa'ifa'itaki ki he anga 'o

e 'Otua. Pea ko e fakalelei mahino ange 'o e anga 'o e 'Otua, ko e Ma'oni'oni mo e Haohaoa. 'Oku toki folofola mahino ki ai 'a e 'Otua 'i he Tohi Levitiko 19: 1&2, "Te mou ma'oni'oni, he 'oku Ou ma'oni'oni. 'A Au Sihova, ko homou 'Otua". Ko e malanga 'i he Mo'unga, 'oku folofola ai 'a e 'Eiki 'i he Kosipeli 'a Matiu 5:48: "Ka mou haohaoa pe 'a kimoutolu, 'o hange ko e haohaoa 'a ho'omou Tamai fakalang'i".

Ko e Tau'atina faka-'Otua 'a e tangata mo e fefine kotoa pe, 'i he tama'imata 'o 'etau Konisitutone, 'oku makatu'unga 'i he ngeia mo e ngaahi totonu 'a e tangata mo e fefine kotoa pe 'i he fakatupu 'a e 'Otua. 'Oku 'ilo 'e he Kalisitiane kotoa pea 'oku mahino mei he Tohitapu 'oku ngata 'i he fa'ahinga 'o e tangata ne fakatupu 'i he 'imisi 'o e 'Otua. Pea ko kitautolu pe 'oku foaki ki ai 'a e sino, 'atamai mo e lotu tau'atina faka-'Otua. Pea 'oku toe matu'aki mahino foki 'a e toe kehe ange 'etau fekau'aki mo e 'Otua, 'i He'ene huhu'i 'a e kakai kotoa pe 'aki 'a e pekia mo e toetu'u 'a Sisu Kalaisi. Ko hono u'inga ia 'a e hoko 'a e Kolosi ko e sila 'a e kalisitiane kotoa pe, ke sila'i 'a hotau mahu'inga makehe 'i he pekia 'a Kalaisi kae fakatau'atina kitautolu.

'I hono fakanounou, ko e makatu'unga 'o e ngeia mo e ngaahi totonu faka-e-tangata, kau ai 'a 'etau totonu ke tau'atina, na'e kamata pe ia mei hotau fakatupu. 'Oku 'ikai ko ha me'a na'e toki 'ilo 'i ha fekumi 'a e tangata pe ko ha me'a ke fakatau, pe ko e fua 'o ha'atau ngaue. 'Oku 'ikai ko ha me'a ia 'oku foaki mai 'e ha Pule'anga pe Siasi. Ko e me'a foaki pe ia 'a e 'Otua, na'a Ne ngaohi kitautolu ke faka-'Otua hotau anga.

Pea ko 'etau lotu ia 'oku fai, pea mo 'etau lotu 'e hokohoko atu, ke lava 'e ha tangata pe fefine ke mo'ui tau'atina 'o ne a'usia 'a e mo'ui kakato 'i he sino, 'atamai mo e laumalie. 'Oku tau fiema'u ha fa'ahinga fonua mo e pule'anga 'oku nofo maau tu'unga 'i hono langa 'i he finangalo 'o e 'Otua ke tau'atina 'a e kakai kotoa pe. Na'e mahino ki a Tupou I, ko e langafonua 'e fai 'e vakavaka ua 'a e ongo 'Olive, ko e Lotu mo e Pule'anga, 'a ia na'e langa ai e pule'anga mo e fonua 'i he'ene Tui 'Otua. Ko e founa fakapalanisi 'o ha me'a 'i mamani kuopau pe ke fokotu'u e ongome'a ke ua ke na fepoupouaki mo fetokanga'aki kae ma'u ha mo'oni. Ko e Pule'anga mo e Lotu kae malohi 'a e fonua. Ko kitautolu 'a e kakai tatau 'oku tau fili mo fakalelei 'a e pule'anga. Ko kitautolu 'a e kakai tatau 'oku tau kau ki he lotu 'oku ne fakahinohino ke tau fai 'a e finangalo 'o e 'Otua. Ko e a'usia mo e tui ia 'a Tupou I ki he fakalelei 'o e Pule'anga Tonga.

Ko 'ene 'Afio Kingi
Siasia Tupou I
1845-1893

