

TOUCHSTONE

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



MCNZ's Sinoti Samoa members prepare to march during the celebrations.

Kiwis add talents to Samoan Methodists' Golden Jubilee

By Sophie Parish

A large contingent of Methodists from New Zealand was on hand to help the Methodist Church in Samoa celebrate its 50th anniversary as an independent conference.

Methodist Church of NZ president Rev Rex Nathan, vice president Jan Tasker and Sinoti Samoa superintendent Rev Tovia Aumua led a group of nearly 300 Sinoti Samoa presbyters, lay leaders, youth and families who travelled to Samoa to be part of the historic Golden Jubilee.

Rex says the Methodist Church of Samoa gained independence from the Methodist Church of Australia in 1964. Since then Methodism has continued to grow strong in

numbers and in faith in Samoa.

"It has given us as visitors an insight into the past 50 years and a chance to see the very strong leadership over those years right to this day. I saw their love of God and love of its people. Their faith in Christianity is very strong," Rex says.

The week long celebrations began on Sunday July 13th and included worship services, performances, and workshops.

To open the celebrations around 3,000 people dressed in traditional Samoan white packed the inside and outside of the Mulivai o Aele Wesley Church at Faleula, west of Apia. Loud speakers were set up outside to accommodate the overflow of guests.

Samoan Methodists from around the world were present and large choirs from different

churches, including Sinoti Samoa NZ, throughout the day along with other cultural groups.

Among the guests at the service was the head of state His Highness Tui Atua Tupua Tamasese Efi and Prime Minister Tuilaepa Malielegaoi.

Methodist Church of Samoa president Rev Aisoli Tapu Luli said a very short sermon in English and then in Samoan. Aisoli urged the people to deeply reflect on the anniversary day. He spoke about the importance of the memorial stone, which was to be unveiled to celebrate the 13 Methodist presidents who had led the church over the past 50 years and challenged parishioners to continue to tell of this time and achievement for generations to come.

Tovia said it was a very moving celebration. "For a

number of New Zealand Sinoti members it brings back memories of their heritage. Some members had parents and grandparents who held leadership roles for the Samoan Conference in Samoa."

Tovia and his group contributed a thanksgiving anthem during the ceremony. The song 'Praise be to God' was written by Rev Sui Te'o and Tui Penaia.

Sui says, "It was my first time I had joined in the choir and it was special to perform a song I had written with so many people and families."

Rex was present for the unveiling of the memorial stone. Among those listed on it are two Samoan Methodist presidents still living today. The stone will remain at the church in Puipa'a.

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Churches can promote ethical politics - Nicky Hager

By Paul Titus

Churches should have the confidence to follow their conscience and speak out on public issues, says investigative journalist Nicky Hager.

Touchstone spoke with Nicky 10 days after the release of his book *Dirty Politics*, which exposed the close ties between some National Party leaders and the toxic Internet blogger Cameron Slater.

The book caused a media uproar in the midst of the election. Nicky spoke about his reasons for writing it and what he has learned from the reaction it received.

Dirty Politics is the latest in a string of books Nicky has written about New Zealand politics and foreign policy. He says the reason he writes them is to expose unethical behaviour and change things for the better.

"The point is to inform people and get them thinking about what we could do differently as a society."

He says there were two notable responses to *Dirty Politics*. One is that many people have told him what a fantastic effort it was, even though they were sickened at what it revealed. He says he has never had a book sell so fast.

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Gospel MANIFESTO 2014

Creating community in God's own

By Vaughan Milner, CEO of Presbyterian Support Upper South Island

In an increasingly secular society with diverse ethnic groups and many faiths, a Gospel Manifesto has to engage the spiritual and provide a sense of inclusive community to be relevant.

It is often the heart-felt tug of aroha or compassion that inspires the pursuit of social justice. When we reach out in love to others, we acknowledge our interdependence and oneness. In Hildegard of Bingen's terms, it is through this empathy in action that we recognize we are feathers on the breath of God.

It is shameful in modern day Aotearoa that there are many signs of social breakdown and fragmentation across society. Statistics and international reports tell us we are not doing so well in raising our children, providing affordable homes, or giving everyone access to adequate income or reconciliation.

There is a looming bulge in the numbers of older people and increasing evidence of social isolation and poverty, particularly amongst those who don't own their own homes. These greying vulnerable will put greater pressure on health services and increase demand for affordable housing and access to adequate care and support.

The breath of God needs freshening and the feathered cloak of community restored if New Zealand is to regain its place as God's own and be a genuinely just and fair society.

The issue of adequate income and poverty has been put in the too hard basket by successive Governments and business leaders. New Zealand's low wage economy relies heavily on Working for Families and tax credits yet at the same time many large companies are returning very healthy profits to small groups of shareholders.

Pay differences between highest and lowest paid have become the subject of much debate and concern. Contemporaneously benefit payments to those unable to work (apart from superannuitants) create a poverty trap. Somehow we must be able to achieve a fair balance.

The current National Government (or a new government) is well positioned to capitalise on its economic successes, provide ethical social leadership, and do something about poverty. It is promoting balanced budgets and making much of the performance of the economy. Reform of health, education, justice and welfare is well advanced.

Fundamental reform of the income and tax systems should now be a top priority. A capital gains tax would enable redistribution of money to the worse off.

Regulatory control to reduce pay differences would free up money to redistribute to lower paid workers. Employer tax incentives and penalties could similarly boost wages and retarget some Government Working for Families funds to beneficiaries.

Everyone would be better off, and some companies and individuals would reap greater triple bottom line rewards from their increased social contribution.

Unaffordable housing is one of the major causes of poverty. The Government is currently reforming the way it administers income-related rental subsidies. There is further scope for reform by targeting the accommodation supplement and linking rents to tenants' income. We could also ensure that houses meet standards for energy efficiency and health.

Such measures might drive highly geared or unscrupulous landlords out of the market and free up housing for home ownership or for socially minded landlords. Perhaps some form of capitalisation of accommodation supplement for low income earners could become a way for people to become home owners.

One of the insidious effects of poverty is social isolation. A lack of funds often accompanied by health issues can lead people to withdrawal from social networks and lose confidence. We all have a part to play in helping others feel included so they can be active in their community.

Individual responsibility is built on the feeling that you belong, are respected and valued, and can contribute in a meaningful way.

Maintaining a sense of community is an enduring challenge for each generation. Poverty requires more than charity. Poverty requires a response from hearts and minds, a generosity of spirit and a willingness to make the money go round in a different way. Political and public leadership alongside determined action is essential.

The election campaign creates an opportunity to debate and do something about the people and groups who are being left behind.

We need a commitment to action on child poverty, inequality, and affordable housing. We can provide a dignified life with positive choices for our kuia and kaumatua.

We should not only be kind to one another but ensure the blessings of community are fairly shared.

Gospel Manifesto 2014 was coordinated by Ecu-Action, an ecumenical grouping under the convenorship of Rev Dr John England. For further information on Ecu-Action email John at rmpe22@xtra.co.nz.

Hamilton Mission first to pay Living Wage

By Sophie Parish

In July, Methodist City Action Mission (MCA) became the first Methodist organization in New Zealand to become accredited as a living wage employer.

The Living Wage Movement Aotearoa New Zealand began in May of 2012. It has drawn the support of unions, community organisations, and faith-based groups who support Kiwis earning a living wage.

MCA is the Hamilton Methodist Mission. Director Catherine Hodges says part of social justice is the right to earn a living wage. "I feel strongly about this and work with people it affects. It's important for people to not just have a job for the sake of it but earn enough to live life."

MCA co-ordinator Wendy Nickalls says the Mission offers a variety of social services including a weekly community meal and affordable, purposeful classes for people with disabilities.

"In my view there are many people working long hours but not earning a wage they can live on. We are now part of a few organisations that are getting out there to the wider community and saying this is what we feel is just and right," Wendy says.

She sees this move as a part of creating better equality for workers in New Zealand.

Catherine says the accreditation process is not quite as simple as she first



Methodist City Action director Catherine Hodges with indoor team sports tutor John Berry.

thought. "The expectation to move beyond your organisation to pay all contracted workers a living wage can be a potential stumbling block as some businesses and organisations are not sure how to have these conversations with their contractors," she says.

Early this year Living Wage NZ was approved to provide an accreditation trademark for employers paying the living wage.

Accreditation co-ordinator Diana Yuckich says Living Wage provides information and a timely response to any questions that arise and tries to remove impediments to accreditation.

Living Wage NZ convener Annie Newman says that as the Living Wage Movement has taken root in the UK, US and now NZ, contracting has become a pivotal issue.

"Services like cleaning, gardening and waste management are contracted out

traditionally to drive wages down."

Annie says it is very important that contractors who deliver services on a regular and on-going basis are held to the living wage standard.

"When contracts come up for renewal the organisation or business has the power to stipulate through their terms what that tender will be," she says.

Diana says they highly regard organisations like the Methodist City Action that have stepped up and added not only their voice to a call for a Living Wage.

"I know that the leadership shown by organisations such as the Mission inspires other organisations and also strengthens the community call for a living wage."

Catherine says she is happy to take the first step and set an example. "Let's walk our talk," she says.

Churches and political ethics

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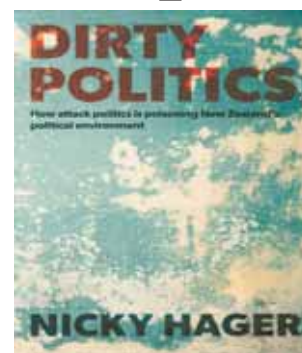
The second reaction Nicky identified was the somewhat surprising unwillingness of Prime Minister John Key to address the issues it raised.

"Nothing I have heard indicates the Prime Minister is prepared to admit anything was wrong or that he is willing to look beyond short term expediency toward the longer term good. The Government's response seemed to be driven by their public relations advisers. Their approach was diversion, attack the messenger, focus on minute detail, and rely on catchy one-liners."

Nicky says he does not want *Dirty Politics* to convey the notion that all politicians are greedy and vindictive, and he certainly does not want it to turn people off politics completely. In fact, he hopes it encourages more people to get involved.

The final chapter of the book has received little attention in the media. It lays out a number of things that could be done to improve the political tone in New Zealand.

One of the problems it identifies is the commercial nature of news, which forces journalists to rely on public relations companies for their news. The news media should give their audiences genuinely



independent commentators, Nicky writes.

Another suggestion is to make government more transparent, and in particular to strengthen freedom of information laws and open up leaders' budgets to the same scrutiny as MP's spending. Elections should also be publicly funded so that political parties aligned with business interests do not have an unfair advantage.

Nicky also suggests we need to improve New Zealand's political ethics. While it is valid to expose hidden influence and the abuse of power, it is not ethical to denigrate people or attack their personal lives.

This is where the churches have a role to play, he says.

"Churches are part of what I call the public interest infrastructure. They can talk about the public good and promote ethical behaviour.

Even though New Zealand is a largely secular society and a lot of people do not attend church, many still look to the churches for leadership.

"Just as Forest and Bird does not need to have huge numbers of people out rescuing endangered species to speak out on environmental issues, church leaders can speak out for the public good."

Nicky says he spoke to a group of young unionists recently. He told them while unions are now smaller and weaker than they used to be, they still have a vital role to play as voices for social justice.

"Churches are just as vital. At the moment if any policy is proposed to reduce poverty, we are likely to hear in the media from the finance sector, landlords and business lobbyists. They are well organised.

"But we should also hear from church people. Churches should not be defensive. If they cannot speak out against poverty and injustice, what is the point? It seems that the churches are often reticent but their influence could spread far beyond their congregations because they can speak on behalf of everyone."



Methodist Trust Association

**Established by Conference 1978
for the secure investment
of the Church's funds**

**Investments measured against
Church Guidelines for Socially
Responsible Investment**

Nuclear-free NZ a model for world's churches

By David Hill

New Zealand's nuclear free status has provided a model for the world's Christians to pursue peace.

Presbyterian Church of Aotearoa New Zealand moderator Rev Ray Coster attended his first World Council of Churches (WCC) central committee meeting in Geneva in July as New Zealand's delegate. He says this country was put up as an example of "a modern first world country" that is nuclear free.

Ray says the nuclear issue was discussed at the WCC assembly in Busan, South Korea, but no consensus was reached.

"Some nations can't see how they can be nuclear free, for example the United Kingdom is so dependent on it.



Ray Coster

"I was able to hold up New Zealand and say we are nuclear free and we have stood up to the US and we don't have any nuclear energy. You can use hydro, thermal and wind energy and you can get by."

July's WCC central committee meeting approved a document calling on Christians to work

towards being nuclear free.

Ray will represent New Zealand's Anglican, Presbyterian and Methodist churches on the WCC for the next seven years. He will attend central committee meetings every two years until the next assembly in 2020 as one of around 150 representatives from member countries.

The WCC's key initiative is "a pilgrimage to justice and peace" with churches in each country encouraged to work in their own context, Ray says.

In New Zealand this includes our Treaty of Waitangi obligations, working with our Pacific Island and Asian neighbours, looking after our immigrant workers and climate change.

Elsewhere around the world, peace and ultimately unification

in Korea is an important justice issue for the WCC. Ray has visited Korea three times and has a special interest in the region, which led to him moderating a session at the General Assembly on how we as Christian churches could stand together as a Christian community.

"No body thinks [reunification] is going to happen overnight but we are looking at ways to make it happen."

In May the WCC brought together Christian leaders from North and South Korea for a meeting in Geneva, something that would not be possible in Korea.

Ray says the goal is to turn the armistice into a peace treaty, to put an end to the constant state of war and bring families back together.

He says New Zealand has a role to play, as we have "good relationships with Christians in both North Korea and South Korea, so we're not deemed to be aligned to any particular side and we can give leadership in working towards reconciliation.

"There are families which have been split apart for the last 60 years. If we don't do something reasonably quickly it will be too late."

The WCC is also keen to see youth playing "a greater role" in their churches and on the central committee and other WCC committees.

Ray is also secretary of New Zealand's national church leaders meeting, which represents 22 denominations and he is keen to grow ecumenical partnerships and networking.



New Connexional nerve centre takes shape

The Methodist Church has taken some major strides on its path to recovery from the Christchurch earthquakes with the purchase of land to build a new Connexional office complex and an archives storage facility.

Methodist Connexional Property Committee (MCPC) executive director Greg Wright says the Church has purchased two adjacent sections in a new office and warehouse subdivision on Langdons Road in Papanui, Christchurch North.

"The property we have bought ticks all the boxes that we were looking for," Greg says.

"It is in the northwest quadrant of the city with good access to the airport and public transport. It is also close to Christchurch North Methodist Church and to the offices of Christchurch Methodist Mission and the Wesleycare nursing home.

"We now have the opportunity to build facilities that will meet our requirements for the foreseeable future."

Greg says the decision was made to build a separate storage facility for the Methodist Archives because it would have taken a third of the space of the new Connexional office to accommodate the sliding shelving where the archival material is stored.

"Some people ask why we need that much space for archives in the digital age but even when items are converted to a digital format, we must retain the original."

The Connexional office building will have two stories, each of 550 square metres. The bottom floor will house Connexional

administrative staff and will also have a boardroom and three meeting rooms. The upper storey will be leased out.

"The new office building will be 20 percent bigger than Morley House. The cost of building it will be covered by our insurance claim on Morley House and the sale of the Latimer Square property where it stood. The Archives building will be funded by borrowing.

"The office building is designed by Christchurch architects Hill and Miles. It will have a raft foundation designed to withstand seismic events.

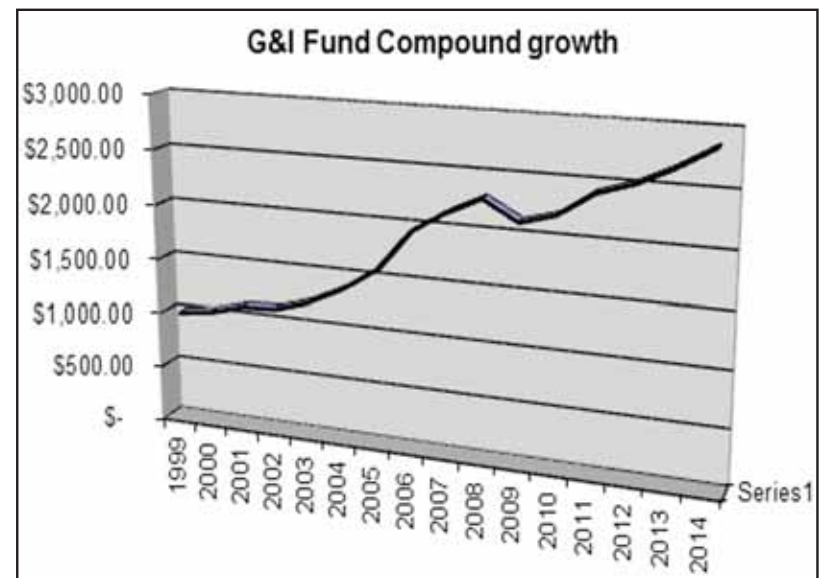
"It will incorporate a number of energy saving and low carbon materials, and we will be able to store rain water for irrigation, though it will not be a green star building."

Greg says the Archives building is a warehouse facility with the interior modified to store archival material. It is larger than the current needs of Methodist Archives but this gives the ability to expand or sublet archival space. It can also be reconfigured for resale as a warehouse if necessary.

"We were fortunate to find a site in a location where the zoning permits an office building and warehouse side by side," he says.

The Church has received resource consent for the two buildings and is applying for building consents. The interior design of the buildings will now be finalised.

This should take six months, meaning construction could be underway in April 2015 and the new buildings completed by August 2016.



MTA deposits up, pay outs strong

The Methodist Trust Association (MTA) has had a positive year with increases in total deposits and good income distributions.

The MTA is a fund of the Methodist Church of New Zealand and investment in it is only available to groups responsible to the Conference of the Church.

Executive director Greg Wright says MTA continues to receive excellent support from the Connexion.

During the year to 30 June 2014, Income Fund deposits from the Church increased by just over 10 percent to reach \$167.1 million and deposits with the Growth and Income Fund had risen 21 percent (including the capital accretion for the year) to total \$109.6 million.

"This means in total the deposits with the Association had increased over the year by 14 percent to \$276,755,786.

"The Association strives to ensure that investments satisfy the spirit and tenor of the Church's guidelines for socially responsible investment while still providing satisfactory returns to depositors."

Greg says big part of the growth of deposits received during the year was the settlement of the cash portion of the Christchurch earthquakes

claim. Funds are held in the MTA on behalf of the claimant parishes awaiting the replacement of the buildings lost in the earthquakes.

During the year MTA distributed \$16.82 million, which included income of \$14.24 million and capital accretion of \$2.58 million. This compares to an income distribution of \$12.43 million in 2013.

The average annual distribution rate over the two funds was 5.57 percent for the financial year ending June 2014 (versus 5.94 percent in 2013).

When interest rates fell after the global financial crisis, the MTA shifted a large proportion of its fixed interest investments to long dated securities which provided a better rate of interest. This has bridged the dip in interest rates since 2008/2009 and now, as interest rates start to rise again, maturing investments can be re-invested at similar rates of return.

"The positive return for the Growth and Income Fund continues its very satisfactory level of performance over the past 13 years. Over that time annual net returns have been just under 12 percent per annum, and we have had just one year of negative returns, which was 2009 at the height of the global financial crisis," Greg says.

What is your city council doing for children?

To the editor

Are any readers of Touchstone aware of a city or district council that has a child-centred focus to its planning? If so to please send me any contact details or other relevant information.

During the 2013 local government elections many candidates for Palmerston North City Council were approached, at a meet-the-candidates expo, by a member of the Palmerston North 'Let the Children Live' group. We wanted the candidates' views on the needs of our city's children and what Council was doing or should be doing to meet those needs.

The actual question was 'What do you see as the needs of children in the city, the issues facing them, and what will you do to assist children?'

We used the responses received from those

who were later elected to compile a list of the issues raised and actions to meet these needs. These were presented to the Council as a submission to the draft annual plan 2014-2015.

We used the words of those who had been elected to remind them of what they had said and requested that this material be used in planning with children in mind.

The submission received a friendly reception. We were then asked if we knew of any local body councils that have a child-centred focus to their planning. We made a commitment to make enquiries and get back to Palmerston North City Council. We believe this is important before directions are determined in the next Long Term Plan cycle.

Jill White, Palmerston North

Missions need better mission

To the editor

As a former Methodist Mission board chairperson, I am pleased to read any news in Touchstone of the work of our Missions.

However, I am increasingly disappointed that the Missions seldom capture attention in the public media for what they so earnestly do. Nor do they lead public debate on what such social service providers should or could be doing, as the Salvation Army does so successfully.

To all appearances our Missions remain small local entities, with different names and different agendas. Some of them still put most of their resources into the old traditional areas of early childhood and aged care, now the virtual preserve

of major commercial providers.

How I wish that the Missions could be seen to be working together, leading the public debate on poverty, family violence and other social issues, providing cutting edge services, making a distinctive Methodist voice clearly heard in the media.

It is a long time since the Methodist Church asked what it is we want from our Missions in the harsh new age in which we live.

Is Conference capable of doing more than politely receiving the various Mission reports? Might we begin seriously critiquing what is undeniably good, with a view to making it better?

Colin Gibson, Dunedin

Gaza article lacks balance

To the editor,

I found the article on the CWS Palestine Gaza Appeal in the August edition of Touchstone to be very one sided.

It had no mention of Hamas rockets being fired into Israel. One comment at the end of the article acknowledges that Israel has many times the military power of Gaza. In this case, why did Hamas fire the rockets knowing there would be

reprisals?

One could cynically think that Hamas fired rockets knowing that the suffering of their people would incite worldwide publicity. Both sides seem to have no interest in peaceful co-existence.

Two books are of interest on this topic: Who Owns the Holy Land by Lloyd Geering, and The Story of the Jews by Simon Schama.

Audrey Trimmer, Whangarei

Interfaith forum treads dangerous path

To the editor,

I have just been given a copy of the August 2014 edition of Touchstone, where I read with absolute horror about the National Interfaith Forum in Dunedin. Every religion was in attendance, and Unity in Diversity was the theme.

Did you not know that the Lord Jesus Christ spoke these words? "Jesus saith unto him, I am the way, the truth, and the life. No man cometh unto the Father, but by Me," (John 14:6).

Did Buddha die for believers? Was Buddha resurrected? Did Mohammed die for believers and was he resurrected?

Did you not know that interfaithism is leading the professing Church into a fast-emerging One World Religion?

And did you not know that this One World Religion will unite with the Antichrist to give Satanic rule over the world's population?

Did you not know, also, that the true Church of Jesus Christ will be taken from this world before

this horrible amalgam of world religions comes about? This of course, will then lead to the most terrible time of God's wrath being poured out upon this wicked planet - a time called 'The Tribulation'.

Did you not know that all of this is so clearly taught in the Bible?

You are now warned, not by me but by the Word of God. There is but one true God, and His name is not Allah, and not Buddha, or any other Satanic false god.

Please know that as a true follower of Christ our Lord, I take His Word most seriously when we are told "Be ye not unequally yoked together with unbelievers," (2 Cor 6:14).

For me, it is suffice to know that you will not stand before God in the judgement, and say, 'We did not know'.

I write this in love, and I stand in the truth of the Word, and I pray that this letter has an effect.

Gavin Marshall, Nelson

A green vision of Christianity

To the editor,

This is a crucial election for New Zealand. National's policies have put our kids and our environment at serious risk and will continue to do so.

When one in four of our kids grow up in poverty, when some of us have so much while so many struggle to make ends meet, and when 60 percent of our rivers are now unsafe to swim in, something is seriously wrong with the New Zealand we love.

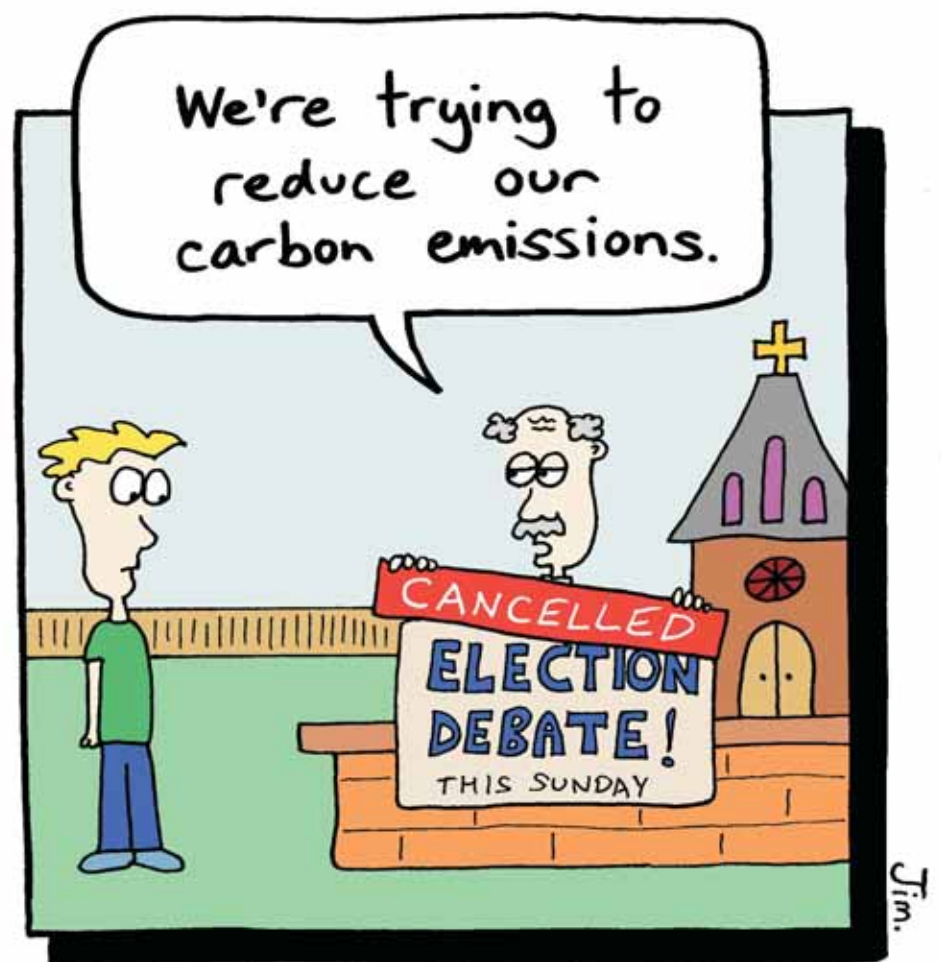
As a Christian, I don't believe it has to be this way.

I believe in the Christianity that teaches love and compassion towards each other, especially for our most vulnerable.

I believe in the Christianity that demands we live with justice between one another, not growing inequality.

Finally, I believe in the Christianity that teaches an awe and deep respect for the natural world - a faith that says tread sacredly through nature because God walked here first, incarnate in the person of Jesus Christ.

Mojo Mathers, Green Party MP



FROM THE BACKYARD

The resilience of trees

Gillian Watkin

In winter the trees become transparent shapes standing out against the land and the sky. They merge with the landscape rather than become the landscape, as they do in summer.

Of course the evergreens always keep their own space.

Driving from Hawkes Bay to Auckland one is always aware of the changing shape of forests. The surprise comes in seeing the contours of the land in the newly logged spaces. Areas seem flat but when released from the trees the contours, hills and valleys are revealed.

They are never barren for long. Small new plants appear and grow quickly. So constant is the appearance of the pines in the forest, it is possible to think of them as inanimate. But every spring they send out a reminder of their fertility. All over the East Coast, a thick layer of yellow dust - pollen - appears and covers every surface.

Once we parked for a picnic by the Waikato River at Atiamuri next to a stand of pine trees. They were tall graceful trees, bending in the wind. Suddenly I heard the sound of ships' masts bending to the wind and the sea.

I thought of the promise within the trees, as with every living entity, their fate decided by others. My mind turned to the thousands of trees taken from this country in the early times of European settlement, particularly in the north, that were used as ship's masts. The trees at Atiamuri have gone now, and so is the ground they

stood on. It has been claimed for roading.

I never used to like pine trees. As a child I would listen to the wind whistle and creaking branches signal bad weather. Trees are not to like or dislike but they are judged by the amount of work they make, leaves in gutters, roots coming up in the 'wrong' place.

One of the joys of gardening is planting a tree. Looking not to a battle with nature but to a cheerful coexistence requires understanding.

Here on the plains the bare contorted frames of the much pruned apple trees look like an army marching across the landscape but like the pines they are an army tamed for human consumption. Soon they will be putting on their pink coats, each blossom a potential apple, peach, pear or plum.

The story of humanity started with a tree, according to biblical tradition. It was the tree of the knowledge of good and evil. For plucking its fruit before its time it too became a tree contorted for human use. The people were banished to wander in the wilderness without knowledge.

The fruit from the tree was for the reproduction of the tree, the force of fertility. But that stream of knowledge gone is not gone. In every tree that bursts forth with new growth or stands strong against the tide of years, creation is revealed freshly to us.

Take care of the trees. The worst we do to them is but a mirror of what we do to humanity.



The Government and elections 2014

By President Rex Nathan
and Vice President Jan Takser

The roadside billboards, radio, television and newspaper coverage leaves no doubt that there is an election on the horizon.

In a fortnight's time, New Zealanders will be going to the polls to elect a government to govern the country for the next three years. It seemed not so long ago that the polls were telling us that National was easily going to be returned to power and that the Prime Minister's popularity was well ahead of opposition leader David Cunliffe. That does not seem to be the situation at present.

Are people more confused now and what has changed? More importantly, what are the issues?

But let us look at what is happening at present. Is this the ugliest pre-election campaign in the history of New Zealand politics?

We've seen supporters of Internet Mana party shouting expletives about John Key, billboards around the country being destroyed, removed or covered in graffiti, and John Key burned in effigy. Nicky Hager has written a book called *Dirty Politics* that some have labelled 'digging the dirt'.

At one public meeting of party representatives, the Prime Minister allegedly broke the rules, and at a Hamilton rally Winston Peters prevented a rowdy heckler from using the microphone.

These are just some examples of the ugly state of politics this year. What exactly has created these tactics?

It seems that the Government is on track to record an economic surplus once again but it comes as a result of not heeding popular public opinion. People have objected to the sale of assets and deep sea oil drilling but the Government has ignored this and therefore some people are reacting negatively towards the National Party's proposals.

What should we make of Nicky Hager's book? Are there any truths in the accusations or are they just conspiracy

theories? It would be interesting to hear your thoughts.

There is a reference from Romans (13:1-2) headed 'Duties towards State Authorities'. It says "Everyone must obey state authorities because no authority exists without God's permission, and the existing authorities have been put there by God. Whoever opposes the existing authority opposes what God has ordered; and anyone who does so will bring judgment on himself."

Does God really have a say in Government? Is it true that religion and politics should not be mixed?

The first part of the question is not easily answered without having some in depth discussions but the second of the questions has been debated in various forums over many years.

Church leaders of the New Zealand Council of Christian Social Services and its advisors have been meeting on a regular basis with the Prime Minister and Deputy Prime Minister and with leaders of other political parties.

At the most recent meeting with John Key and Bill English discussions focused

on matters to do with social housing and child poverty.

It was reported that a senior cabinet minister commented prior to the meeting that church leaders should stick to preaching and leave the politics to the politicians. When government leaders were questioned on this statement, each said that what the senior cabinet minister said was an individual personal opinion and not National Party policy.

We say that politics and religion do mix. Church-goers see the issues affecting communities relating to a number of topics and especially social housing and child poverty.

In less than two weeks, you will be asked to exercise your right to go along and make a choice as to who you want to represent you, either as an MP or a political party.

For anyone eligible to vote for the very first time, make this election a priority for you to exercise your right to get out and vote. Make the best of an opportunity that only comes along once every three years.

When wealth means poverty



By Lisa Woolley, New Zealand Council of Christian Social Services president

In 2012, some 830 New Zealanders declared they earned more than \$1 million. Does this have anything to do with child poverty? And should it be part of this year's election campaign?

These two questions have just one answer: Yes, very much.

Child poverty is a growing scandal. Opinion polling show it will be one of the issues that help New Zealanders decide how to vote on September 20. The New Zealand Council of Christian Social Services (NZCCSS), along with others, has been raising concerns about our appalling rate of child poverty, and we welcome this focus.

As the election approaches, we should be focusing on an issue that draws child poverty together with a whole host of other concerns. That issue is income inequality.

Inequality is a New Testament headline. Mary, the mother of Jesus, spoke of filling the hungry with good things and sending the rich empty

away (Luke 1:46). Jesus himself challenged people to sell their possessions and give to the poor (Luke 12:33). He saw inequality as an affront, a disgrace.

The terrible scale of child poverty exemplifies why. More than a quarter of New Zealand's 1 million children live below the poverty line in families that have less than 60 percent of the average household's income. Many of these children go to school hungry, or without decent shoes or a raincoat, because their parents simply do not have enough money left at the end of the week.

Why are so many of these children in poverty? In part it is because wages are so low, and in part because benefits are inadequate. Both those things have a lot to do with our richest few.

Wages are so low because the balance of power in the workplace has been shifted against ordinary staff and in favour of those at the top of the tree. If the average wage had increased in line with workers' greater productivity since 1990, it would now be \$38 an hour. Instead, it is \$28 an hour. The extra \$10 an hour has gone straight into the hands of investors.

The link between low benefits and the wealthy is less evident but, in fact, more powerful. As Mike O'Brien of the Child Poverty Action Group has observed, we live in a curious world in which the way to get the rich to work harder is to increase their income

through tax cuts but the way to get the poor to work harder is to reduce their income through benefit cuts.

Resolving this contradiction is a belief that wealth denotes virtue: the rich deserve everything they have, and the poor must be poor through their own fault.

This misguided prosperity gospel flies in the face of the insight of Genesis that because all people are created in the image of God they should all be able to enjoy the fruits of God's creation.

Even so, this ideology has allowed benefit rates to be cut by up to a quarter of what they were in 1991.

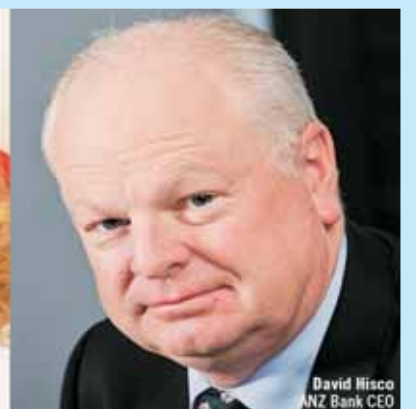
The forces creating great hardship are then the same as those that enable great wealth. To reduce the former we must also address the latter. This does not mean that nobody should ever be highly paid. But it does involve restoring bargaining power at the bottom and arguing for higher taxes to fund more generous benefits.

We need to make connections between income gaps and the other things that traditionally concern voters. Health and education will be on people's minds this year. Income gaps, with the distrust, dysfunction and stress they sow, are extremely damaging to health.

Likewise in education, the growing divide between the elite private schools and their under-resourced low-decile counterparts undermines our once-great schooling system.



LOOKS AFTER
PEOPLE,
MAKES
\$14.46/hr



LOOKS AFTER
MONEY,
MAKES
\$2,000/hr

For the biblical writers, the whole point of an economy is to sustain community and protect the most vulnerable. Isaiah, Micah and Zechariah reserve some of their sharpest criticism for would-be rulers who are not committed to ensuring everyone can meet their basic needs.

As our economy recovers, more and more New Zealanders will want to see resources shared with those who are struggling the most.

The amount needed to lift all New Zealanders out of poverty was estimated in 2007 to be no more than \$1.8 billion. That's less than a tenth of the wealth of the top ten on New Zealand's rich list.

NZCCSS is committed to ensuring that New Zealanders, when they come to vote this year, are making that connection.

For Gaza

By Desmond Cooper

*The word is with God.
Made flesh it threatens
Our deafness.*

*Surprised by Grace
We hear the word full of truth,
An ecstatic splendour,
An exhilarating tone.*

*Before creation comes
Sacred chaos
From chaos, a new epiphany,
A clear emancipation of spirit
Like the illumination of
Lightening, Reaching, touching.*

*Sacred power is always light,
An ungloved grace,
So light as to be yearned for.*

*The hand of humanity
Sadly weighs us down
A gauntleted burden to us,
And to creation alike
So heavy, so heavy
The word is without us.*

Eyeless and soulless in Gaza

By Tuma Hazou

In Judges 16:30 the Bible tells us how Samson was captured by the Philistines (from whom the names Palestine and Palestinians derive). They blinded him and brought him to Gaza. There he took his own life and those around him by bringing down their temple, crying out: "Let my soul die with the Philistines".

As they watch Israel's horrendous onslaught on Gaza on their screens, many people around the world wonder whether Israelis are losing their soul. Many Jews are saying that Israel is giving them a bad name and their actions in Gaza are a perversion of Jewish values.

Apart from the massive devastation and loss of innocent lives, people have watched with disbelief as groups of Israelis drank beer on a hill overlooking the Gaza Strip, cheering as Israeli shells and missiles hit their targets. Even more disturbing to many was the demonstration of thousands in Tel Aviv protesting the cease-fire truce with Hamas.

There have been hundreds of protests worldwide against Israel's latest attack on Gaza. Protests by Jewish groups against the war in Gaza are particularly significant.

The Jewish Voice for Peace (JVP) held more than 50 demonstrations across the United States protesting Israel's onslaught on Gaza. In a statement calling for the end of violence and mourning the victims, JVP stated: "Only by ending the occupation (of the West Bank) and putting an end to the siege of Gaza, can this terrible bloodshed end. We acknowledge that the root of this violence lies in the Israeli government commitment to occupation over the well-being of Palestinians and Israelis".

So what are the roots of the violence and on-going conflict which JVP refer to?

Prior to the 1948 Arab Israeli war, according to

the United Nations Relief and Work Agency (UNRWA) the original population of the Gaza Strip numbered 80,688. As a result of that war, some 200,000 Palestinians, terrorised by Israel and forced to leave their villages and towns in South Palestine, took refuge in the Egyptian controlled Gaza Strip, an area of only 360 sq km, some 40 km long and 6-10 km wide.

The Strip's population of 1.8 million has been living in intolerable conditions as a result of a siege enforced by Israel since 2006. Israel's intention is to punish the entire population for their democratic election of Hamas in 2006.

"The idea," says Israeli government advisor Dov Weisglass, "is to put the Palestinians on a diet but not make them die of hunger." That horrid situation could easily come about if Israel does not relent and the world community does not take steps to stop the bloodshed.

The only global action that can achieve this is the adoption of the Boycott, Divestment and Sanctions (www.bdsmovement.net) campaign against Israel. This is the threat that Israel fears more than the Hamas rockets.

The BDS campaign launched by Palestinian civil society in 2005, calls for divesting from companies or funds and boycotting products which help the perpetuation of Israel's occupation of Palestinian territories, lifting of the Gaza siege, an end to Israel's discrimination against its Palestinian citizens, and the right of Palestinian refugees to return to home.

BDS also calls for sanctions on Israel until it complies with International Law, mirroring the boycott against South African apartheid. The latest Israeli onslaught on Gaza will undoubtedly give the BDS movement, already growing steadily around the world, a huge boost.

Tuma Hazou is a retired Christian Palestinian journalist and Middle East analyst.

It is time to speak out about Israel

By Shadrack Davids

There is accelerated momentum around the world as protest action increases over Israel's policy towards the Palestinian territories, especially the 'scorched earth' onslaught being meted out in Gaza.

The politics of this situation are well documented. Suffice it to say Gaza is increasingly being seen as a concentration camp where more than a million people are under siege, occupation and blockade.

The narrative in most of the mainstream media does not aptly describe the horrors of daily life in Gaza.

The lack of freedom of movement for Palestinians who can only cross at check points controlled by Israel starkly parallels the pass system that black people had to endure under apartheid in South Africa.

Gaza is a small, densely populated strip of wasteland. Air strikes by Israel ensure that civilians have nowhere to run or hide and attempts by the world's third most powerful army to pursue 'terrorists' ensures the maximum number of casualties, as seen in recent weeks.

It might be glib and easy to talk about looking at both sides of this situation and whilst this is an important principle, the truth is, this is a very unequal situation. The Israeli regime is intransigent and over many years has become pugnaciously right-wing as it has embraced a Zionist ideology that draws its inspiration from a narrow, racist understanding of aspects of the Old Testament.

The approach of the United States panders to the Israeli lobby and does not create the conditions for justice, peace and security. On the contrary, the USA provides Israel billions of dollars of financial support as well as sophisticated military hardware which, in recent years, has included phosphorous and cluster bombs, mainly used on civilians.

More than 77 percent of Israelis support their government's policy to bomb Gaza without any restraint. There appears to be no effective political opposition within Israel and opposition from Jews is stifled, ignored, seen as treason, or not reported effectively in Israeli or Western media.

I write as an anti-apartheid activist, who was born and raised in South Africa. I understand how that racist regime insidiously worked and especially the way in which religious beliefs can inspire racist bigotry and the marginalizing of those who are different and who seek to fight for their basic human rights and dignity.

It was on this basis that the late Nelson Mandela

once said in Pretoria that the liberation of South Africans would not be fully attained until the Palestinian people were free as well.

During apartheid in South Africa, no one called for a foreign army to invade the country although sometimes as South Africans we wished that a foreign army would do so because of our hatred of the racist system.

Whilst there was an armed struggle, what garnered opposition to apartheid were sanctions, boycotts and divestment. This included sports and cultural boycotts.

A similar pattern is gaining momentum towards Israel. Protest marches are taking place around the world, including in New Zealand. Calls are being made for Israeli ambassadors to be sent back to Israel.

In recent months the Presbyterian Church in the USA took a decision to divest from Israel. A similar action by the United Methodist Church of the USA did not pass.

I am calling on the Methodist church of New Zealand to make a resolution at the national level and call upon Israel to desist immediately from using its military might to pulverize the people of Gaza and the wider Palestinian population into submission.

We may be a small church in New Zealand but in the great scheme of things we have made our voices strongly heard in recent years on matters relating to bi-culturalism and sexual orientation. We have been inspired by our traditions of faith and social justice and we have a vision, not only for our church and nation, but I believe for the wider world.

It is now time to speak out on an international issue in the name of all humanity and the values we cherish, embrace and live by.

The call for sanctions, boycotts and divestments against Israel, if heeded and practiced, from around the world, will send a clear message to the Israeli government that the world has a stake in helping create a two-state solution, where justice, peace and security can be assured for Palestinians and Israelis alike.

I urge our church to pass a resolution at Conference 2014 condemning the actions of Israel given its disproportionate use of military might in the killing of Palestinian men, women and children and calling on all sides to find a better way to move toward a future based on fundamental rights for all.

Shadrack Davids is training for Methodist ministry at Trinity College.

HONEST TO GOD

By Ian Harris

Gazing into the election mirror



Ian Harris

Elections are interesting inversions. They turn the tables on the MPs whose job it is to legislate what we, the people, may or may not do, how we should do it, what penalties await us if we don't, and how much tax they will extract along the way.

During the elections, suddenly it's our turn to hold the parliamentarians accountable.

Less obviously, elections are the time we hold up a mirror to ourselves, the voters. They reveal what values, hopes and fears are uppermost for us collectively. They reflect back to us what kind of people we really are.

For example, much cynical ink has already flowed about the 'lolly scrambles' or 'bribes' the various parties are offering. There is less analysis on whether the bribes are aimed at need or greed, less still on the willingness of us, the people, to be bribed.

History counsels caution. Past election campaigns are littered with blandishments offering voters short-term advantages that proved unsustainable over time. So it would be prudent to weigh each promise to forgo taxes or redistribute them against a longer-term assessment of what kind of country best reflects our values and offers the best prospects for our future together.

In all the electioneering rhetoric, one word we seldom hear is 'enough'. Among the questions we, the people, might therefore ask ourselves is: When is enough truly enough? Enough for what? And if we find on reflection that we have enough to live a satisfying and fulfilled life, why would we want more and more? The more we have, the more pertinent the question becomes.

Those are also questions with a religious twist, springing straight out of the Lord's Prayer. Christians do not usually look to that prayer for political pointers, but they are there nonetheless.

In the Lord's Prayer we pray for God's kingdom to come on the Earth, which at the very least suggests that there is a way nations can organise themselves that reflects more closely than others the kinds of concerns Jesus had. That holds even in

a secular state.

We go on to pray for daily bread - that is, enough food to keep everyone alive and well, not too little for some while others throw bucketfuls out with the rubbish. Then we pray to be relieved of debt. For the peasantry and the poor who were Jesus' prime audience, debt, like bread, raised the question whether they could keep body and soul together.

So the Lord's Prayer implies that having enough bread and relieving the burden of debt are signs not only of a society's material well-being, but also its spiritual health. Our vote will reflect these concerns - or not, as the case may be.

Another choice boils down to whether we want to have more or to be more. These are not totally exclusive. People need a certain level of material security to function fully as individuals, families and communities. But a nation's character flows from where its people place the emphasis.

Former Prime Minister David Lange was no doubt thinking of this when he expressed his distaste for the old Business Roundtable types for whom, he wrote in his autobiography, "the pursuit of wealth was a public service and self-interest was a noble purpose". By implication these types think the duty of politicians is to advance that vision. Watch for echoes of that on the campaign trail.

An appeal to self-interest will always shape parties' election pitches to an extent. But if we, the people, make that decisive in the way we vote, then that says something highly significant about who we are and what kind of society we want to live in.

One immediate consequence would be to order schools to forget certain of the values they teach, especially fairness and the common good. Those are incompatible with an approach to life rooted in self-interest.

Another key indicator is the emphasis we will be giving to the health of earth, sea and air. As awareness grows of the stresses they are under, any politician or voter who brushes aside questions of stewardship and sustainability opens themselves to charges of ignorance, stupidity or irresponsibility. Or all three.

The future of the planet is not a trendy add-on to the political agenda. It is central. Again, the message we send the politicians on this will tell us much about what kind of people we are.

Polling day brings real choices. Before we pass judgment on the politicians, we, the people, would be wise to look deep into our own values and motivations.

Heaven on earth

The Matthew readings for September depict images and examples of 'heaven on earth'.

"I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven," (Matthew 18:18).

Three weeks ago a 14-year old student lost a friend to suicide. The day before the funeral, we had a conversation and with his permission I share this part:

Student: Is it true that if you kill yourself, you'll go to hell?

Me: Where's that?

Student: You know, the place where bad people go when they die.

Me: There's no such place.

Student: How come? I thought good people go to heaven and bad people go to hell.

Me: When you dangerously crossed the road in front of a fast car the other day, that was hell not just for you but for the driver and passengers in the car.

Student: Oh. (Silence)

Me: Our heaven and hell are what and where we are, emotionally and spiritually every day based on our thoughts, our decisions, and our choices. They are not places where people go when they die.

Heaven and hell on earth is an aspect that the gospel readings evoke in our thinking for the month.

For example, the parable in Matthew

18:23-32 tells of a king's generous heart in forgiving the servant who owed him \$10,000. Writing off his debt would be a heavenly moment for both parties - the forgiven and the forgiver.

However, what if the person who is forgiven forgets how they were saved from their debt, and they turn around to do the opposite? If they demand payment of a much smaller debt with no forgiveness in their heart, then it is hell all around for that person and for others.

That choice was a decision that turned and reversed the heavenly moments earned through the generosity of another. They became not so heavenly moments that also affected others.

Another image of heaven is painted through the parable of the vineyard workers in Matthew 20:1-16. The workers had agreed to work for a day but some worked longer than others. At the end of the day, all the workers received the same amount of pay.

A common thread in these two parables is that heaven is the product of a generous heart.

The landowner in this parable paid all workers the same thinking he was being a fair and generous employer. Those who recognise and appreciate the generosity of others are in heaven.

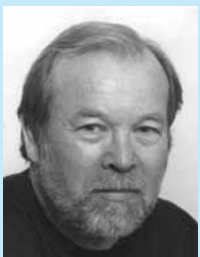
The question is what prevents us from being in heaven? Our heaven is right here on earth, right in front of us each day.

SYLVIA 'AKAU'OLA-TONGOTONGO REFLECTS ON MATTHEW

Finding our way to the heart of democracy

CONNECTIONS

By Jim Stuart



When I was studying for the ministry at Wesley Theological Seminary in Wilmore, Kentucky, a colleague of mine invited me to join him on a visit to Shakertown.

Located in the rural heart of the state, overlooking the Kentucky River, Shakertown was home to an unusual Christian community within the Quaker tradition and it has now been restored as a historical site.

The 'Shaking Quakers' were known for their unusual worship practices, belief that God was male and female, and for the high quality of their work. They prospered in Kentucky but some of their views were not popular. They would buy slaves and set them free, and during the American Civil War fed so many soldiers and hungry people that they almost ran out of food themselves.

Always inclusive of men and women, they lived celibate lives. By 1910 the Kentucky community had very few

members and was dissolved, although one small community remains in the state of Maine.

Everybody belonged in Shakertown. They offered hospitality to orphans, soldiers and slaves alike. The community operated as a true democracy where the governing power of the community resided with all members of the community.

In Shakertown I got a sense of the radical community which I found for real when I later visited the Maine community. There was something very special about their life together; a group of people intent on doing good for the wider world. As Wesley often emphasised, a 'warm heart' is the core of the Christian faith and I think he would have acknowledged it is democracy's first home.

Nevertheless, I also recognise that our hearts are not always drawn to such a strong and equal sense of democracy. The human heart can also provoke all manner of destruction: war, fanaticism, distrust, deceit, exploitation, greed and the love of power.

New Zealand is preparing for an election and so far the campaign is looking more like the latter than the shared

democracy where everyone looks out for the common good.

The release of Nicky Hagar's book has changed the debate but also shows up how little influence New Zealand churches are having. Deep divisions are showing up in our communities but instead of challenging the country to embrace a more inclusive democracy, the churches seem content on hosting a few quiet meetings for local candidates.

The nation is the poorer because we cannot proclaim a politics of the heart that restores people to their rightful place, rather than leaving democracy to the few who are prepared to play the political game for the rich and powerful.

After he visited the USA in 1831, French intellectual Alexis de Tocqueville argued in his book *Democracy in America*, that it would fail if it did not develop what he called the "habits of the heart" that all democracies require. These habits, he believed formed the "inward and invisible infrastructure of democracy", in other words the heart of democracy.

Briefly they are: 1) We must understand that we are all in this together.

2) We must appreciate the value of

'otherness'. Hospitality opens us to others, especially the stranger who has much to teach us. Otherness expands our lives to be more inclusive.

3) We must hold the tensions, contradictions and questions of life together. These can generate energy, insight and new life.

4) We must generate a sense of personal voice and agency. In other words, we should not treat politics as a spectator sport. We must get involved.

5) We must work to create life-giving communities in the places where we live and work.

Faith calls us to consciously build community. God calls us to do justice, love mercy and work for a more inclusive and life giving world.

As Parker Palmer observes in his thought provoking book *Healing the Heart of Democracy*, "We live in a moment in which it often feels as if nothing we do will make a difference, and yet so much depends on us."

It's up to us to figure out how to make our democracy one that has people at its heart.

Power plays in the local church

Peter MacKenzie,
UCANZ executive officer

A number of years ago I was confronted with the statement that, as a minister, I held all of the power in the church. The comment caught me off guard at the time as I was struggling to make some changes in a local church and felt anything but powerful.

As I reflected on the conversation I realised that the comment arose from a person who felt powerless against a church bureaucracy which was led mostly by ministers.

As a minister we get to know how the church works. We understand both the system and the people within it. Knowledge is power.

So a familiarity with the structures of the church gives a certain level of

power to those who know what's going on. That is not solely ministers but they certainly are a majority because of their occupational choice.

So ministers are educated and trained and with that there are also lessons on ethics and an understanding of the use of power. Though it obviously doesn't always work, ministers are taught that the power of knowledge is a privilege and not to be abused.

But people in the local church hold power too. The regular Sunday worship attendees who know the traditions hold the power of knowledge in contrast to the powerlessness felt by the visitor. One of the challenges of welcoming new

people is the ability to give them a sense of power in what is happening.

Those who organise the music in a local church also hold a form of power. It is a power gained through skill and knowledge but this can be abused when the repertoire is limited to what they know and new ideas are denigrated.

There is a form of power held in other committees - property, finance, even pastoral committees. It is the power of knowing information and process, and can be abused when the power is wielded without consideration of other people.

The problem of power dynamics in the church is not solely about ministers - it is an issue that all people

in a local church need to consider. It is not that the power of knowledge is a bad thing; we couldn't get along without it. But the misuse of power is a source of dissatisfaction and disharmony within a local church.

The real challenge is for you (yes, you - the reader of this article) to reflect on what power you hold within your local church. What knowledge do you hold that empowers action within the local church? Then ask yourself how do I use this power? Do I use my power to control others or to empower them as well? How can I share the knowledge and the power so that all can benefit?

All power to you in the work of the kingdom.

Hamilton foodbank testament to ecumenical action

The Hamilton Combined Christian Foodbank Trust is made up of eight faith based social service agencies.

It started nearly 18 years ago as part of an effort to bring together foodbanks that had been operating more or less in competition.

Coming together meant that services were no longer duplicated, the massive storage requirements of foodbanks could be combined into a single space, administration was simplified, and there was less doubling up by clients.

Methodist City Action (Hamilton Methodist Social Services Trust) is a member of the Combined Foodbank and MCA Co-ordinator Wendy Nickalls says the different church groups who belong to the Trust have very good communication among themselves and with Salvation Army, which also runs a foodbank.

"Last year the Hamilton Combined Christian Foodbank Trust sent out 2973 parcels, to provide food to 5627 adults and 4273 kids. That's more than \$100,000 worth of food, which means \$100,000 worth of difference."

Wendy says the churches that belong to the Combined Foodbank are located in different physical locations around Hamilton. People apply for food through one of the agencies.

Once a request has been approved, an order goes to the central foodbank, and the food parcel arrives back at the agency later in the day.

"We have a protocol that people must get a letter from Work and Income to say that they are not eligible for their assistance before they can fill in an application form," Wendy says.

This ensures that the government



Eight different denominations work together in the Hamilton Combined Christian Foodbank.

has an idea of the general level of need. Sometimes people are able to get a Work and Income grant that gives them more than an emergency food parcel."

The food in the parcels is based on the Otago University School of Medicine recommendations for the minimum nutrition needs for emergency survival for adults and children for three days.

"This means we know that families get enough to eat and enough of what is good. And the parcels may also contain some treats dependant on what has been donated," Wendy says.

The Combined Foodbank gets donations of non-perishable food from churches, and Methodist City Action runs an annual month long appeal.

The appeal is held in the build-up to Christmas to stock up supplies for the holiday period and start of the new year, which is a stressful time for many families.

Wendy is in charge of the fundraising drive and says many organisations donate to the drive in cash or kind. "People are very generous and we also receive Christmas treats, which are very welcome. Need is increasing and we are considering holding another drive in May."

Assistance from the Tindall Foundation helps cover some of the costs for the annual appeal for the Combined Christian Foodbank Trust.

Let the Children Live at election time

By Mary Caygill
There is an old and very wise Hasidic saying, "When a child walks down the road, a company of angels goes before them proclaiming, 'Make way for the image of the Holy One'."

In all three synoptic Gospels Jesus' words about children appear in the context associated with the disciples quarrelling about who might be the greatest among them. A 'real' child is placed among them and the declaration made once again; "that the least among you all is the greatest," (Luke 9:48).

Wouldn't it be great if our child poverty figures were as pressing and as clearly understood as the road toll?

Each holiday season, regardless of which political party is in power, we hear from all sections of society about the need to reduce the road toll. Everyone understands these figures not as distant statistics or an academic exercise but as symbols of the suffering and grief experienced by too many families.

When the road toll rises, there is a broad public consensus that money needs to be spent on promoting safe driving, interventions by police, and road improvements or other measures to increase road safety.

The road toll is a relatively depoliticized tool. It's a snapshot measure that motivates people to take action.

By contrast, and sadly so, the question of the measurement and the reality of child poverty is a complex, highly politicized, and polarizing matter.

Children are among our most vulnerable citizens. Irrespective of how we measure it, about one in five (20 percent) of New Zealand's children live below the poverty line. For a small number of these children this is the result of their family not spending money appropriately or wisely. However, the vast majority of these children live in families that simply do not receive enough money.

The majority are also families that receive a benefit of some kind. There is also a very significant group (around 40 percent) who are in households

where somebody is in paid work.

Maori and Pacific children are significantly over-represented among children living in households below the poverty line.

By themselves, children are unable to change their own circumstances. They depend on what their parents do and what we do as a society to ensure that all children are adequately provided for. This means that if we are to improve the income of families with children to reduce poverty levels, we will need to do three things.

First, benefit levels have to be increased.

Second, wages for those in low paid work need to be improved.

Third, we will need to remove the discrimination faced by children in benefit households whose parents are denied the Work Tax Credit simply because their carer is not in paid work.

In recent years we have frequently heard phrases such as 'every child counts' and 'no child left behind'. They have formed the title pages of numerous reports that hit the headlines with a flurry of publicity when published but all too soon fade out of our attention.

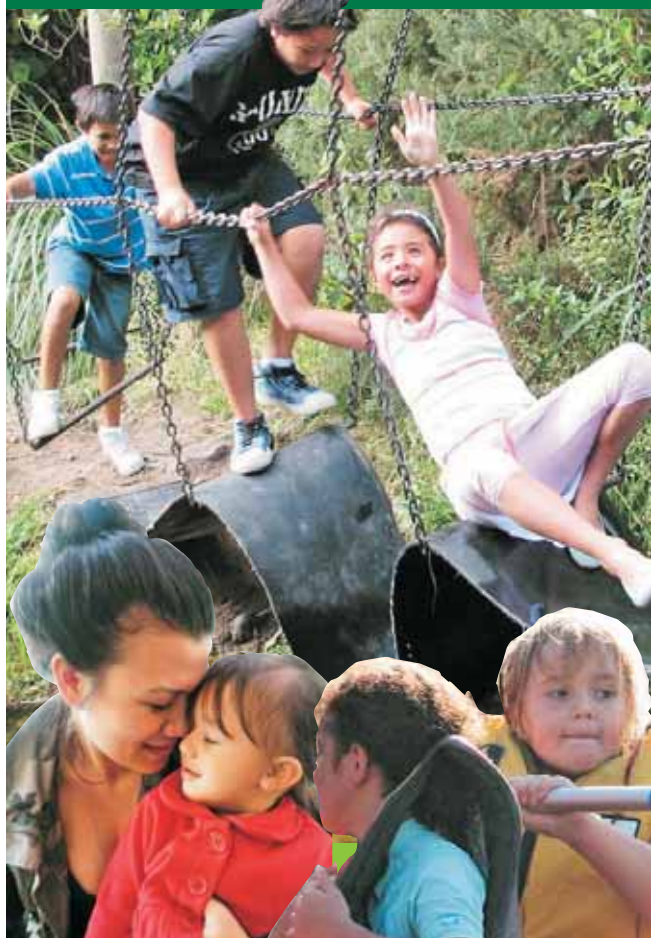
Within the family of the people called Methodist here in Aotearoa New Zealand we too have adopted our own phrase with an initial burst of passion. It is our commitment to a 10 year mission priority throughout every level of the church's mission and ministry. 'Let the children Live' is our phrase.

What we do to improve the lives of children and what we demand of our political leaders to put in place policies to reduce child poverty will be the most important test for this year's election. This is an opportunity to demand that these phrases are given some real and concrete meaning for all children.

"When a child walks down the road, a company of angels goes before them proclaiming, 'Make way for the image of the Holy One'."

What will it take for us to truly, make way for the image of the Holy One. Therein truly lies the challenge in the here and now: to place the child at the centre.

Poverty steals from Kiwi kids



Support Methodist Missions

Every child has a right to a good start in life.

All our kids need a fair go so they can flourish and become good citizens.

Creating 'Cycles of Hope' is the work of your Methodist Missions.

We do this every day by working with families and children who need extra support.

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



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



Music has always played a big role in the life of Durham Street Methodist Church.

Durham Street 150th chance to rekindle pioneer spirit

Organisers say the 150th anniversary of Durham Street Methodist Church is not only an occasion to celebrate but also a chance to recapture the confidence and enthusiasm of the congregation's founders.

On the weekend of October 25th-26th Durham Street Methodists will mark the milestone. Events will include a bus tour of the Christchurch central business district, an anniversary dinner, a service of celebration, and a music concert.

Durham Street Methodist Church music director Wallace Woodley is one of the organisers of the event. Wallace says the original Durham Street Church was the first stone church on the Canterbury Plain and was completed just 14 years after European settlement of the region.

"The church was designed for 1200 people, which was about a quarter of the population of Christchurch at the time," Wallace says.

"That indicates the early Methodists' confidence and the vision they had for the future. We need to have a similar vision as we set out to re-establish an inner-city presence."

Among the major milestones in the life of the congregation were the wreck of the ship Tararua en route to the Melbourne Conference in 1881, the opening of the Aldersgate complex in 1967, and amalgamation with Methodist Central Mission in 1973.

Wallace says a bold vision of social justice has also been part of the Durham Street congregation's legacy. Major figures in Te Haahi Weteriana such as Rev Dr Raymond Dudley, Rev Ashleigh Petch and Rev Selwyn Dawson led the congregation during the middle of the 20th century.

Bank Street anniversary a time to say farewell

Normally a church outlives each its members, generation after generation but this is not the case with the Bank Street Methodist Church in Timaru.

In 1982 the Bank Street Parish merged with Woodlands Road Parish to form the Timaru Parish. From February 2001 Bank Street Church was leased to South Canterbury Funeral Services though evening services were still held in the church.

As there is no longer an active congregation using the Bank Street Church, a number of past members and Presbyters have decided to hold what will be the final anniversary of the Bank Street Methodist Church. The event will be held over Labour Weekend (Saturday 24th Sunday 25th October 2015), as this will mark 150 years since the Church was established in Timaru.

Many past members have fond memories of the presbyters and lay leaders who were active in the life of the Bank Street Church. They also remember the friendships that were forged during Sunday school and Bible class days which are still strong today.

The celebrations will focus on the life of the Church from 1943 to 1992. This period spans from the ministry of

Music has played a central role in the life of the parish. The Durham Street Methodist Choir has made a number of recordings over the years, and the pipe organ installed in 1907 was the one that employees of the South Island Organ Company were salvaging when the church building collapsed in 2011, killing three of them.

The events to mark the anniversary begin Saturday Oct 25th. At 2:00 p.m. people will gather at the site of the former church, where a commemorative plaque will be unveiled.

From there a bus tour around the city centre will show guests the effects of the quakes on inner city churches and major buildings. The tour will stop at St Marks Church in Christchurch South, where there will be a historical display.

That evening the anniversary dinner will be held in at the Lincoln Event Centre in Lincoln.

On Sunday St Marks is again the gathering place. At 10:00 a.m. there will be a celebratory service led by Rev Dr Mary Caygill and Wallace Woodley. A lunch will be held in the adjacent hall, and at 2:00 p.m. there will be a festive concert that includes instrumental, choral and vocal items.

A selection of CDs produced by the Durham Street Methodist Choir (including items transferred from vinyl) will be for sale.

Active and former choir members are invited to join the augmented choir for the Sunday morning and afternoon performances.

For information or to register contact Judith Prosser, 309 Cambridge Terrace, Christchurch 8013 / judith.prosser@gmail.com / 03 379 1828.

Registrations are due by September 25th.

Rev Jimmy Richards in 1943 to Rev Robin Gray in 1992. Robin was the last presbyter to have oversight of the Bank Street congregation. This timeframe has been chosen because past members and presbyters of Bank Street Church are keen to acknowledge the influence of the Church on their lives and faith.

On Saturday the celebrations will include a visit to the Bank Street Church. This will be followed by afternoon tea and a time to share memories and memorabilia, held at the Woodlands Road Methodist Church hall. In the evening there will a dinner and entertainment.

On Sunday morning, past members and presbyters of Banks Street Church will share with the Woodlands Road congregation in a service of thanksgiving. Past Bank Street presbyters will lead the service. The celebrations will conclude with a light lunch after the service.

Past members and presbyters who are interested in attending the anniversary celebrations please contact either

Rev Norman West on 03 310 7676 on glenorman@clear.net.nz, or Jennifer Jones on 09 448 5224 or jandbjones@orcon.net.nz.

Durham Street congregation envisions return to inner city Christchurch

As they prepare to celebrate their 150th anniversary the congregation of Christchurch's Durham Street Methodist Church is very much looking to the future.

After years of wrangling over insurance monies and discussions among themselves and with other congregations to create a vision for their high-profile central city site, the Durham Street Methodists have prepared a strategic plan and are beginning the process of getting consents for their buildings.

Rev Mary Caygill says the congregation intends to redevelop its former site destroyed in the February 2011 earthquake, not to restore the past but "to meet the changing needs for ministry in a re-energised city".

"We see a place for a spirituality centre in the city, and we are prepared to work with other inner city parishes, ecumenical groups and other faith groups who are willing to embrace partnership to sustain a presence there."

Mary says whereas previously the Durham Street Church was across the street from the city's courthouse, under the Christchurch Central Recovery Plan, it will be near the culture and performing arts precinct. Ngai Tahu's Te Puna Ahurea will be located across the street and the proposed convention centre and existing Town Hall are nearby.

This location provides the

congregation opportunities to provide hospitality and spaces that can be used for public events.

"Durham Street is a gathered, questioning congregation. Our members seek to expand theological boundaries, and we want to be a place that welcomes people who have not found a place in the traditional church.

"Our plans now include a partnership with St Luke's Anglican Church, which has a similar theology and approach to inner city ministry to ours. Prior to the earthquakes, St Luke's had an active ministry relating to the needs of various people within the inner city.

"While our two congregations have very different styles of worship, we are compatible and affirming in our diversity, and our commitment to relate to the emerging inner city context," Mary says.

Christchurch Central Parish's Durham Street site was formerly home to the Durham Street Church, a parsonage, and the offices of the Christchurch Methodist Mission. The Mission has relocated its offices to Christchurch North, and the parsonage will soon be demolished as the Parish has purchased a new church house.

The strategic plan currently calls for two worship centres on the site. St Luke's would lease the smaller chapel while the Methodist Congregation would use the other

worship space. It will have a flexible design so that it can suit small or large gatherings, and it will be available for other faith community groups.

Other spaces on the site could be used for music performances, seminars, meeting rooms, lectures or other public events. The new complex will include offices that could be used by the Synod or ecumenical groups, and it is possible that a part of it could be leased for commercial purposes.

"The Bishop has given her blessing for St Luke's to continue their conversation with us. We will not enter into a formal union but they will maintain a presence at our site and contribute financially," Mary says.

"Our facility will not be used for big civic occasions, which is the role of the Anglican cathedral, but it could be used for events associated with the arts and performance precinct.

"We will also seek ways to address the bigger social justice and welfare issues facing our community. We expect to maintain a vital connection with the Methodist Mission, even if their main offices are elsewhere."

Currently the Parish is doing a 'bulk and location study', which will determine the size and location of the buildings that can be built on the site. It will be completed before the end of the year and then architectural plans can be prepared.

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Pacific women one in the spirit

By Marie Smith,
NZ MWF national president

Women from Solomon Islands, Papua New Guinea, Tonga, Samoa, Fiji, Australia and New Zealand gathered in Brisbane last month for the South Pacific Area Seminar (SPAS) of the World Federation of Methodist & Uniting Church Women (WFM&UCW).

The NZ Methodist Women's Fellowship delegation was made up of 38 women. The Kiwi delegation included SPAS president Lynne Scott and MFM&UCW treasurer Leu Pupulu.

The opening service for SPAS featured a procession of colourful banners from each country to commemorate 75 years of the World Federation.

Talented musical leader Rev Amelia Koh-Butler, who was an opera singer for 18 years, encouraged and showed us new ways to use music and fit actions with words. A competition was held amongst the units for a song depicting the South Pacific. New Zealand's entry was 'Pacific Women' by Diana Roberts and it was very well received. Amelia suggested we change the tune to showcase more Pacific music and rhythm.

Rev Dr Elizabeth Nolan led Bible studies on Mary and Martha, and then on Ruth and Naomi. Elizabeth encouraged us to use drama, feelings and encouragement in our worship to both challenge people and provide a deeper understanding of the stories.

Each unit gave a report of their activities and concerns followed by a cultural presentation and devotions. The Tongan women are raising money to assist the student at the Queen Salote College, and they presented a fashion parade of clothes worn at weddings.

The Solomon Islands unit discussed difficulties they have



Rev Jill van de Geer leads the communion at the South Pacific Area Seminar.

facing family and work place violence, and they showed a graphic video on the devastation caused by the flash flood in Honiara in April.

Fiji has similar problems with natural disasters and climate change. They gave a display of traditional Fijian and Indian dress.

The NZ women were very distinctive in their 'uniform' a black stole with silver ferns, a black skirt and different coloured tops, white for the Fijian members, turquoise for Palangi, blue for Samoan, red for Tongan, showing we are all part of a rainbow, our multicultural society.

NZ's presentation was celebrating 50 years of NZMWF and began with a light-hearted re-enactment of the Methodist Women's Missionary Union and the Ladies Guild meetings. Our presentation then described significant happenings over the years, including the special projects we have supported, including the Women's Centre in Sri Lanka and enabling the NZ Women's Refuge to train 100 new child Advocates.

The Samoan District joined the NZMWF in 1996, the Tongan District joined in 2002 and the Fijian District joined in 2013. Each gave a history and

resume of their current activities.

Australia does not have a Women's Fellowship but has an Adult Fellowship for women and men. Australia has suffered with bush fires and they too have problems with violence. There are also issues to be resolved with their First Nation people.

In 2012 Rev Amel Manyon was the first Sudanese woman to be ordained into the Uniting Church of Australia. Amel told of the harsh treatment that she and her family received in Sudan how they were separated and then lived many years in refugee camps prior to coming to Australia in 2002.

SPAS was a time of sharing, of learning about life in other Pacific countries and having an appreciation of their difficulties and their joys.

It was time to appreciate that for all our differences we are 'One in the Spirit, we are One in the Lord'.

Rev Jill van de Geer led the closing communion service, a very moving occasion with young women from all the countries serving the elements.

The theme - A Challenge to Live with Risk, Compassion and Celebration - was very much in our minds.

Taranaki marks 50 years of APW and MWF

By Joan Wedding
To celebrate our Golden Jubilee, 60 women from Taranaki women's groups met on May 10th, a sunny Saturday at the new Knox Presbyterian complex in Waitara.

We chose two local inspirational people to speak.

Mataiva Robertson was the Methodist woman. Mataiva told of her calling and experiences over the last few years.

Everyone was thrilled to hear a summary of the journey the Lord has given her and the way she has responded to the opportunities that have opened up for her.

Mataiva is one of the great leaders for good in our time, and she has been a member of our MWF since she was 12 years old!

Jenni McCulloch has journeyed with Christ through the Presbyterian Church as a youth leader. She spoke about youth



Vice president Joan Roberts thanks Mataiva Robertson for her presentation

work and its challenges and changes over the last 15 years.

The Lord has used Jenni mightily in discipling young people and encouraging them in turn to disciple younger people soon after their conversion. Wow! She took us on an inspirational journey.

God has raised up some might women in Taranaki. The Singing Angels shared their gifts in song and the Knox

catering group, known as The King's Table, fed our bodily needs.

As our spiritual mothers in the past created the APW and MWF, the Gospel of Christ continues to be proclaimed in new and relevant ways.

The white haired ladies of our churches were inspired and humbled to hear anew how God is at work in our community and abroad.

Remembering Te Roopu Waahine

As NZ Methodist Women's Fellowship celebrates its 50th anniversary since the Methodist Women's Missionary Union and the Ladies Guild joined together, NZMWF president Marie Smith contacted Te Taha Maori administrative manager Lana Lazarus to ask about Te Roopu Waahine.

Barbara Flaws, Evalene Haua and Mary Tierny were involved with Te Roopu Waahine and responded with their story.

Maori Mission was active throughout Aotearoa. Maori ministers preached the Gospel at the homes of Haahi members and at whanau marae. Every Sunday, families gathered together to hear the 'word' and stories the ministers told.

In the early 1940s, and perhaps before, deaconesses or 'Sisters' from the Methodist Church travelled afar to help, encourage and nurture women from different rohe. Te Roopu Waahine was established at this point.

During the 1950s and 1960s, Te Roopu Waahine met at the Methodist Mission at Airedale Street with the support of the deaconesses.

Activities included getting to know one another, sharing whanau stories, mourning the loss of loved ones, and baptisms and marriages. The women came up with ideas on how to raise funds to enhance our time together. They included baking, sewing, preserving fruit and knitting.

The finished products were sold from stalls on the street and at places of karakia. These were projects of Te Roopu Waahine to help those who needed it.

Deaconesses were always in the background providing support. The time they spent with the women enabled them to get to know the families of each rohe. The meetings of Te Roopu Waahine

gave the women confidence to seek advice and voice any concerns they had to each other as well as with the deaconesses. A problem shared is a problem halved!

As part of the tradition, karakia was said before breakfast and at the conclusion of the evening. It was about giving thanks for the many shared opportunities.

Tauiwi and Maori elders agreed that karakia be taken in te reo Maori. Later the Maori Mission became the Maori Division, and then Te Taha Maori and this allowed older members to express their whakaaro at each karakia.

Te Roopu Waahine women were also given opportunities to express their views on the wide ranging issues within each rohe and this allowed a Maori response to the Gospel.

In 1966, Sister Barbara Miller (now Rev Barbara Miller) spent some of her time as deaconess at Dargaville, Waima, Manaia and Taheke, where she supported and nurtured Te Roopu Waahine members and others within the rohe.

Members of Te Roopu Waahine came from the seven rohe of Te Taha Maori and met once a year to report on

their achievements and what they had learnt as a group. Many travelled long distances to the meetings. It was here decisions were made and agreed to by each rohe regarding how to improve our cause with the resources we had.

As older members passed away, a new generation was born and they chose their own way of dealing with issues. They learned the whakapono that was taught to them by their ministers, kuia, kaumatua and parents.

Rangatahi are the future and are very active in the rohe shaping the way forward.



Barbara Flaws



Evalene Haua



Mary Tierny



1960s hats and gloves were the fashion at the MWF 50th anniversary celebrations in Wanganui.

Trinity Wanganui joins MWF birthday party

By Doreen Carter-Hoskin
In April, Wanganui Methodist Women's Fellowship (MWF) celebrated its 50 year anniversary.

In the early years of MWF, there were five fellowships associated with Methodist Churches in Wanganui: Trinity, Aramoho, St Alban's, Wesley and Castlecliff.

The Golden Jubilee celebrations began with a delicious lunch at the Grand

Hotel followed by a time of sharing special memories, some of which brought lots of laughter.

Later, on Sunday June 8th the morning worship service at Trinity Church was organised by the ladies of our MWF group with Rev Don Biggs and MWF national president Marie Smith taking part.

Another lunch followed with entertainment and fellowship. The congregation was invited to join us. Keeping the 50 years

theme, ladies wore hats, gloves and 1960s outfits. Men looked very smart in suits and ties.

Wanganui MWF continues to raise money every year for MWF's special projects in New Zealand and overseas.

Monthly meetings are on the 1st Wednesday of the month at Trinity Church. They include speakers of special interest, outings and general friendship, fun and fellowship.

International gathering weighs green churches and eco justice

River of Life co-ordinator Rev Mark Gibson joined more than 30 people from 20 countries to discuss green churches and ecotheology at the World Council of Churches' headquarters in Bossey Switzerland.

The June seminar was organised by the WCC's Programme on Care for Creation and Climate Justice.

Mark says the event wove together ecology, theology, spirituality and mission.

He says several initiatives have particular relevance for Te Haahi Weteria as we struggle to find an eco-mission as a church.

Green Church

The Gron Kirke/Green Church movement in Denmark offers some exciting possibilities, Mark believes.

Initiated and resourced by the Danish Council of Churches, the Green Church movement provides a framework through which local churches can respond to global challenges.

As of June 2014 there were 134 Danish Green churches. Most are Lutheran, but they include four Methodist parishes and Roman Catholics.

A parish can become a Green church by discussing and reflecting on a checklist of 48 points, and then implementing at least 25 of them. The aim of the checklist is to keep things practical and achievable but also with an element of challenge.

Churches must address and implement initiatives on worship, education, shopping, energy use, transport, and treatment of waste. There is no set time frame in which

to achieve the required 25 points, so churches work on their "greening" process at the pace they choose.

Green churches are connected to one another through a website and resourced by a staff member of the Danish Council of Churches.

"Mutual support and celebration are important dimensions of the movement. When the 100th green church was announced it was celebrated in a special event."

Mark says during the seminar people broke into regional groups and those in the Pacific group agreed there is a need for something like the Danish Green Church movement here.

Peter Emberson from the Pacific Conference of Churches could see potential for linking parishes on the front-lines of climate change in the Pacific with green churches in NZ and Australia.

Mark says the Green Church model could provide a new framework and strategic direction for the Central South Island Synod's River of Life project.

"Green Churches is more about greening local churches than creating new ones. Maybe if we commit to this challenge a new church can grow from within the old, and a greener church will be a much more attractive one to many beyond it, especially to younger people. It will also give credible expression to our connexional mission goal care of creation.

Climate Justice Action

Climate change connects and intersects with many others issues

such as economics and politics. This was well encapsulated in a comment made by Peter Emberson from the PCC, when he said: "the politics around climate change is for us in the Pacific another form of neo-colonialism, like nuclear-testing".

The Danish Green Church has an educational initiative using a box that contains symbols and testimonies that travel from church to church. It includes a piece of dead coral to tell the story of the Pacific, a dry corn cob from Malawi that speaks of prolonged drought, and a stone from Greenland exposed by retreating ice.

"The 10th General Assembly of the WCC held last year identified climate and economic injustice as one of their three strategic priorities. It was not a surprise to hear that the Central Committee of the WCC that met in Geneva the week following the seminar passed a resolution to disinvest in the fossil fuel industry.

"There is real momentum in the global church towards fossil fuel disinvestment and this is significant. The fossil fuel disinvestment movement is growing faster than the anti-tobacco and anti-Apartheid ones did at this stage of their emergence," Mark says.

"I believe that it is critical that our church support this movement and re-invest in the fast-emerging clean energy sector. I see such investment decisions as a way to care for God's creation and for the poor and future generations," Mark says.

Methodist Church ponders response to climate change

The 2013 Methodist Conference asked the Investment Advisory Board and Public Information Network (PIN) to facilitate the Church's consideration of its position on global warming and the benefits of a low carbon economy including practical steps the Connexion could take to address the problem.

PIN and the Investment Advisory Board prepared background papers for parishes and other church bodies.

In response they received eight written replies and PIN co-ordinator Betsan Martin also held discussions with Church groups and individuals.

A common thread through the responses is the need to care for God's creation and see ourselves as stewards for the future. Comparisons were drawn to the Church's Let the Children Live challenge. A Let the Planet Live response would promote equity between generations and among different regions of the world.

A second issue the responses addressed was how to finance low carbon initiatives including capital investment in new and renovated buildings and local energy production. Suggestions included PAC grants and tapping the proceeds of property sales held in Church Building and Loan Fund.

Those who responded also requested more advice and information.

PIN and the Investment Advisory Board will now prepare a report to Conference. Among the responses they received were concepts grouped into several categories.

1) Building and Services. Suggestions include providing designs for low carbon, climate efficient buildings, using north-facing church roofs and composting toilets. And making energy efficiency a part of consent process for all new church buildings and renovations. Another suggestion is to generate energy through solar panels and wind but storing the energy is difficult.

2) Procurements. Establish a purchasing plan for Church suppliers and services highlighting the use of renewable and recyclable products.

3) Theology and Education. Suggestions were to include climate justice as part of the Church's theological education and develop a theological liturgy around this, promote fuel efficient transport through travel allowances, and make use of the Danish Green Church 48 Steps accreditation programme.

4) Political Activism. The Church could urge the government to develop taxes that encourage low carbon and promote climate justice.

5) Divestment. The Church could identify its investment in fossil fuels and divest.

UN development goal to leave no one behind

With 2015 not far away, the United Nations mandated Millennium Development Goals are getting closer to their end point.

There have been some major successes. The goal of halving poverty looks achievable and the aim to halve the number of people without access to safe water has been met.

Over the last few years the United Nations has been organising meetings to develop a new framework to drive the international agenda towards a better future for all using Sustainable Development Goals as the measure.

The process is complex and the political momentum has slowed with intensifying conflicts in the Middle East and parts of Africa. Already the UN has sought contributions from the global community summed up in the report, A Million Voices: the World We Want.

The report identifies six key messages: 1) people demand a role in shaping and changing the world; 2) the Millennium Development Goals are important and need to be built on; 3) people are indignant about growing inequalities and insecurities; 4) development needs to be holistic, integrated and involve everyone; 5) the new agenda needs to be based on human rights and the universal values of justice, equality and security; and 6) the goals need to be measured.

In mid-July the UN's Open Working Group reached agreement on 17 goals with 169 indicators that will be further refined before the UN General Assembly meets on September 16th.

"The question of 'who pays' for sustainable development is also still



The UN is developing new strategies to end poverty in all its forms.

under discussion, and while it is positive to see the issue of illicit financial flows acknowledged in the document, we hope that future talks on these goals and on financing for development will give much more prominence to tax justice," says Christian Aid's Helen Dennis who is following the process closely.

In Aotearoa New Zealand, the Council for International Development is playing a lead role in hosting discussions. For more information see: www.cid.org.nz.

Christian World Service national director Pauline McKay has been meeting with the Ministry of Foreign Affairs and Trade staff and politicians to discuss progress.

"These discussions have gone well and politicians have been very interested in learning more about the process. The guiding principle of discussions, Leave No One Behind, is compelling and a major challenge. It fits well with the growing interest in how inequality is causing so much harm," Pauline says.

Heart and Mind group meets in Helensville

By Lorraine Poppo

Over the last three years I have had the opportunity to travel with a group of others in the Helensville Contemplative Network, who like myself, want to commit to a life of change and inner transformation.

We are a mixed group from various Christian and faith backgrounds and are assisted on the journey by a series of guides by Alexander Shaia based on his recent book Heart and Mind - The Four-Gospel Journey for Radical Transformation.

The guides appreciate the age-old understandings of seasonal changes that are fundamental to indigenous people's lives. These include the early Christian writers who understood this from their Jewish ancestry and so arranged the reading of the gospels to this order.

Our group has just finished Matthew's first path.

The Paths are:

- 1) **Change is faced.** Matthew's gospel is directed to the Christians of Antioch who were being forced from the Synagogues.
- 2) **Suffering is endured.** Mark's gospel is written to Christians in Rome under persecution.
- 3) **Joy is received.** John's gospel was likely directed to the community at Ephesus that was welcoming a new diverse people.
- 4) **Service brings maturity.** Luke's gospel is to the people of Greater Antioch and the Mediterranean. He instructs in the growth of mature



Helensville Contemplative Network includes (back row from left) Leigh Cummings, Suzanna Connolly, Bev Silvester-Clark, Cherie George, Kathie Bodie, and Doreen Hogan. Front row (from left) Gabriella Donaldson, Irene Hogan, and Felicity Smith.

relationships, compassion and spiritual transformation.

5) Change is faced.

We don't know what change this work will bring about in our lives and for others if we remain awake for this journey in the years to follow

Among the comments participants in the course have made are:

"If we open our hearts, we will also find open hearts."

"It grounds me in my journey with a group of people I trust to work with. It poses very relevant questions that challenge me and give me insight from others reflections."

"Jesus the Christ opened my eyes and heart, allowing light to start dawning."

"The small part of knowledge and insight that I have gained in this course so far has illuminated how little I really know and am aware of and how wonderful and fulfilling this journey will be."

"I have found the Heart and Mind weekly group to be a place of welcome, authenticity, gentle

challenge and growth. The process and pace allow for a deepening of connection with self and others."

"I have found the Heart and Mind Group to be a very supportive space where together we experience true companionship for this journey of life. I personally have experienced continuous gentle yet strongly moving shifts in myself, which is beginning to open my mind to new possibilities. I am very grateful to the group for the depth that we entrust to each other."

Dr Alexander Shaia is a spiritual director, educator, psychologist, pastoral theologian and author (See www.quadratos.com).

The NZ Spiritual Directors Network brought Alexander to Aotearoa about three years ago, and more recently the Coromandel Christian Trust hosted him. He has since worked with Spiritual Directors in Australia and returned to support groups in both countries. (See www.contemplative.org.nz).

Humanitarian tragedy engulfing Middle East

A steady stream of Iraqis has fled their homes under threat from Islamic State forces.

Mostly from Nineveh province, Christian, Yazidis and Muslims are in search of safety in a region where violence is widespread. Since the beginning of the year more than 1.2 million people have fled their homes with almost nothing.

Christian World Service has launched an appeal to help.

"The UN has declared this an emergency at the highest level. We need to scale up our response to the displaced people who have little in places where shortages are severe. CWS is appealing for funds so that our partners who are already in the region can distribute food and non-food items to displaced people," says CWS national director Pauline McKay.

Relief groups, including ACT Alliance members are stepping up relief operations in the Kurdish and Karbala regions including Nineveh plain area in the northeast of Mosul. They are providing food, clothing, water, sanitation, hygiene kits and psychosocial support.

The Kurdish regional government has been providing accommodation in community



ACT Alliance members are distributing relief packages to displaced families in northern Iraq.

halls, churches and mosques, and other assistance including food and medical care.

Along with 10 other organisations with roots in Christian and Muslim faiths, ACT Alliance issued an urgent call for the protection of civilians and an

increase in humanitarian aid. The joint statement is available on the ACT Alliance website. It calls for international human rights and humanitarian laws to be enforced and international pressure from the United Nations, the League of Arab States citizens, and

governments to urgently address the situation in Iraq.

CWS is grateful for gifts to the Gaza Appeal to help the Department of Service to Palestinian Refugees provide food, medical help and psychosocial support. More than a quarter of the

population of Gaza is now homeless and more than 2,000 people have been killed.

People are not able to move freely because of violence and unexploded weapons. Food is in short supply as many farmers are unable to tend their animals or crops and people cannot fish.

"DSPR needs more help to attend to the many people suffering because of the continuing violence and the bitter occupation that keeps them poor. If you can, please support the Gaza Appeal," says CWS international programmes coordinator Trish Murray.

One DSPR staff member has lost a son and all have been affected by the military attacks. One of their three health clinics was damaged and hastily repaired to provide much needed medical relief in some of the most vulnerable areas.

Director of DSPR Gaza Dr Issa Tarazi says, "I am looking for peace and justice. That is what is needed in Gaza. It must be achieved politically."

Donations to the Iraq and Gaza Appeals can be made on line at www.cws.org.nz/donate or sent to PO Box 22652, Christchurch 8180 or telephone 0800 74 73 72.

PLEASE DONATE NOW IRAQ APPEAL



Tens of thousands of Iraqis have fled in fear of the Islamic State with nothing. They need food, water, hygiene kits and clothing. You can do something to help.

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Donations to Live Below the Line will help Filipino families made homeless by Typhoon Haiyan.

Time to Live Below the Line

Live Below the Line is a fund-raising initiative that challenges people to spend \$2.25 a day for five days on food and drink in return for sponsorship.

Living off \$2.225 is the NZ dollar equivalent of the global poverty line and is the amount that 1.2 billion people must live off each day.

For the fourth year Christian World Service is supporting Live Below the Line. CWS is raising funds for their partner Developers Foundation, which is working alongside the families and communities devastated by last year's typhoon in the Philippines.

The funds raised for CWS will assist remote communities rebuild more disaster proof homes, buy new farming and fishing equipment, and support livelihood projects of the beneficiaries' choice.

While Live Below the Line is aimed at the younger crowd, the backbone of support and funds raised for CWS has come from a more experienced generation. Former Methodist Church president Rev Mervyn Dine and wife Pamela, both in their 70s, did the challenge last year.

Mervyn and Pamela started the day with a hearty bowl of porridge, and survived on simple meals. They acknowledge that \$2.25 wasn't limited to food expenses which made the challenge more achievable but they were happy to see the five days come to an end and celebrated with a cup of

instant coffee!

Advice for those signing up this year is to have a buddy to share food, cooking responsibilities, and hunger pangs.

CWS partner Developers Foundation is based in the Philippines' Aklan province. Before Typhoon Haiyan, it was almost self-sustaining but their work was literally blown away within a matter of hours.

Virtually all of the homes in the region were badly damaged or destroyed. Families reliant upon farming or fishing suffered

when crops, equipment and tools were destroyed.

Developers Foundation director Tet Naraval says "In just one passing storm, thousands of families lost their very means of subsistence and the properties that took years for them to build through sweat and blood. When you give, you will be helping restore their lives with dignity. Together, let us bring back optimism in the people's lives and be alongside them in their fight against poverty."

"We would love to have as many people as possible joining Live Below the Line. If you can't do it, please support someone who is," says Pauline McKay, National Director.

To learn more, sign up or donate visit www.livebelowtheline.com or contact Grace at grace.manning@cws.org.nz.



WARRIOR in our midst

By Filo Tu

Isn't it funny how we often look at our neighbours not knowing what they really do? Whether they be strangers on the bus or fellow Christians in the pews...how confident are you in knowing your neighbour?

Semisi Tyrell of St. Paul's Otara Samoan Methodist Parish is one of those people who could walk right past you, or maybe smile at you nervously and you might assume them away! But at the tender age of 19, Semisi is currently training and playing as one of the New Zealand Vodafone Junior Warriors.

After demonstrating an ability to perform rugby league at a high-level and slot into multiple roles, his broad skillset attracted the Vodafone Warriors squad. During his time with the Mangere East Hawks and the Counties Manukau under-17 squad, Semisi added hooker, winger and centre to his resume, resulting in his debut in the club's first-round clash against

Parramatta.

However, it is never that simple. To reach where he is at, there were plenty of trials and tribulations, struggles, and lots of sacrifice. Words cannot begin to explain.

All of this, Semisi puts down to prayer. He says, "Praying to God was another thing that helped me because my strength comes from Him".

While he has the opportunity and the potential to go far in a rugby league career, studies are also a crucial focus for the young Warrior. Studying Sports Science at Manukau Institute of Technology (MIT), Semisi hopes to rake in the funds to financially support his family, whilst also backing himself with a degree that continues to fuel his inner passion.

Quite the funny joker, Semisi is very much down to earth in his mingling with peers and neighbours.

I asked what he would say to fellow brothers and sisters who wanted to pursue a professional sporting career, and his

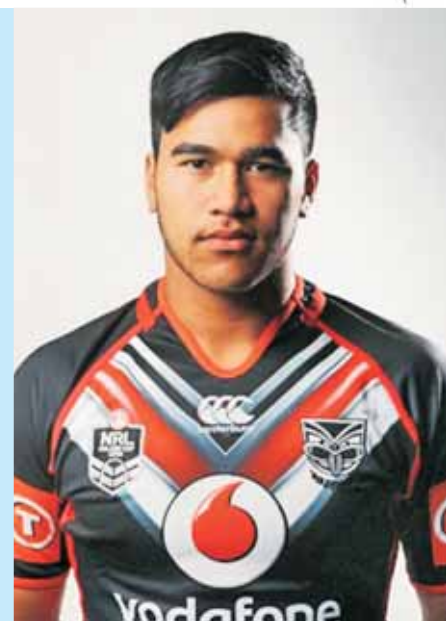
response was: "To my bros and sisters in Christ: dream big. action those dreams, and make them a reality. It is important to believe in yourself, to know that you are not alone, and that you have the support of your family and most importantly the guidance of our Heavenly Father."

"You need to focus, train hard and stay committed. Be happy, have passion for what you love and you will soar higher than those first dreams."

The path Semisi is on traverses difficult terrain in this rugby-mad society. Wearing the colours of a nation that bleeds for such sport, we cannot help but feel pride and a slight connection at the achievements of those unsung warriors within our midst.

So let's conclude with words of inspiration from a warrior and quiet example of Methodism: "I can do all things through Christ who strengthens me," says Semisi, quoting Paul's letter to the Philippians (13:4).

"Our Saviour and Lord Jesus Christ is



Semisi Tyrell

my inspiration, he lifts me in every game and through Him, I am able to do my best in all things that come my way. I believe, success will come to those who work hard, fight for what they are passionate about and discipline oneself to focus and stay on target. Fight for all that is good and great."

Kidz Korner! Welcome to KIDZ KORNER SEPTEMBER 2014!

Thank you to the children from Wesley, Tauranga for sharing with us the exciting things they are doing. What a wonderful idea to decorate stones and using them to make their church grounds look beautiful. Have any of you some ideas as to how you could do the same at your church? Perhaps you could weed a part of the garden or even pick up any rubbish that is lying around.

Stepping stones for Wesley Kidz

What could be more fun in the holidays than messing about with cement, smashing broken crockery and enjoying freshly baked biscuits and muffins for morning tea? That is how some of Tauranga's Wesley Kidz and friends spent one morning of the July holidays.

They started the session with time in the kitchen, making Anzac biscuits and apricot muffins, which were shared with a couple of the other groups using the complex at the time.

Then the Wesley Kidz and friends decorated some paving stones, under the expert eye of Peter Hardymont, for use at the back of the church in a newly paved garden area. Some of the stones had Christian symbols such as a fish or a cross, but some just happened!

They are now in place and brightening up what was a shadowy corner of the property. Maybe there's a parable there?



Wesley Kidz decorate paving stones for their church.

Parable Word Search

All the words in the Word Search can be found in Matthew Chapter 13.

Choke, good soil, heaven, kingdom, message, mustard, parables, pearl, purpose, rocky ground, seed, sower, thorns, treasure, yeast.

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



For your Bookshelf

The Lion Book of Two Minute Parables

By Elena Pasquali

Illustrator: Nicola Smee

2012, Lion Hudson 48 pages


This is a delightful book that retells 10 of Jesus's parables in easily understood simple language. The illustrations are especially appealing and sometimes quite amusing.

Written with younger children in mind it would also be enjoyed by those up to 10 or 11. Great for teachers and parents to read with their children.

The stories include The Sower, The Great Feast, The Runaway Son and The Friend at Midnight.



***“Not everyone can carry the weight of the world,”
Jack Brennan, village butcher***



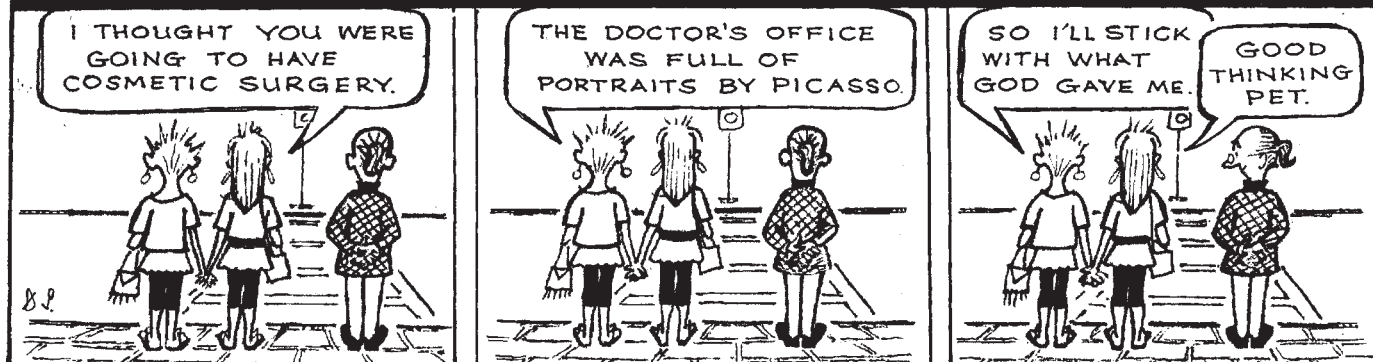
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For information contact: Rev Bob Franklyn, Fresh Expressions Aotearoa NZ, 06 3267460 / 021 2628275 / bobfranklyn57@yahoo.co.nz.

Bible Challenge

The REV...

by Dale Sweeney



Convictions - How I Learned What Matters Most

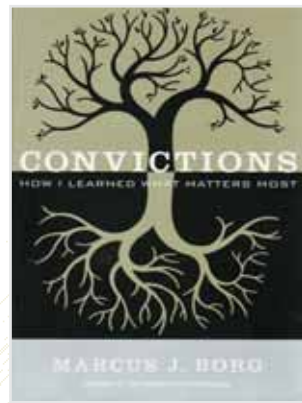
Imagine that Christianity is about loving God. Imagine that it is not about self and its concerns, about 'what's in it for me', whether that be a blessed afterlife or prosperity in this life.

Imagine that loving God is about being attentive to the one in whom we live and move and have our being. Imagine that it is about becoming more and more deeply centred in God. Imagine that it is about loving what God loves. How much would that change our lives?

So asks Marcus Borg in his latest book.

This book is personal and more than personal. Borg writes in his preface, "It is the product of turning seventy and reflecting about my life at that milestone - my memories, conversions and convictions. More than personal: the convictions that have emerged in my life seem to me to be important for Christians."

The book is a memoir, of sorts, embracing his childhood memories and beliefs, his conversion from a conservative Christianity, and the convictions of what he calls a progressive Christianity. The result is a manifesto for all progressive Christians who seek the best path for following Jesus today.



Each chapter embodies a distinct conviction, and Borg writes provocatively and compellingly on the beliefs that can deeply ground us and guide us.

Chapter two is called 'Faith is a journey', and here Borg focuses on the intellectual and political aspects of his theological journey. He writes of his early adult life and his growing awareness of the political nature of both the Bible and of Christianity.

He calls this his conversion from conservative Christianity to what would become his progressive Christianity. It was at this time that the teenage Borg began to question his understanding of God as a

supernatural being somewhere out there, while at the same time someone very close.

Borg would eventually settle for the panentheistic view of God whereby all of the universe and everything in it was in God.

He takes up this view in chapter three, a chapter I found fascinating. In his conclusion of this chapter Borg writes, "The central convictions and foundations of this book are that God

is real and that the Bible and Christianity are the Christian story of our relationship with God."

When Borg takes up the question of the political nature of the Bible he draws firstly on the Exodus story, saying that while the story is obviously religious it is also economic and political. Politically it is the story of liberation from the domination of Egypt over Israel. God's Passion says Borg is liberation from all forms of oppression.

In chapter nine Borg talks about the God who is passionate about justice and the poor. Here he will major on the Prophet Amos as a case study. Amos provides an especially vivid illustration of the Bible's passion for economic justice and Israel's failure to comply with this command.

Borg goes one giant step forward and asks what if Amos was speaking to America today and in particular against American individualism? Borg concludes Amos would be equally as damning.

The last chapter is entitled 'To love God is to love like God'. This, writes Borg, is the heart of Christianity and Judaism. His point here is that God's love is unconditional and that we are to love God without fear. We are to be compassionate, free, courageous and full of gratitude. We must pay attention to God, for these are all the things that God loves.

By Marcus Borg
2014, Harper One, 256 pages
Reviewer: Desmond Cooper

A Good Way to Go - Considering Mercy, Self-Determination, and Self-Termination

The one constancy in life is that it will end. We are all united in the common task of dying.

Colin Jamieson begins this book with the observation that in the same way we all hope for a good life we all hope for a good death. My immediate reaction to this was to say that while this is true, perhaps we all have our own definitions of both these things and we renegotiate things over time.

There are a host of books treating end of life issues in an academic way, encouraged by lively debates as the questions of euthanasia or assisted suicide are debated in different societies and their legislatures.

This book is not an academic study but emerges out of Colin's lived experience as a Methodist minister. He has experience of chaplaincy, bereavement support and exploring public questions. It is also rooted in the experience of the death of his first wife, Glenda, from cancer.



As her illness took its course Glenda experienced herself as trapped in a "life prolonging system". If legal euthanasia had been an option she would have seriously considered it but she would not jeopardise her family or friends by seeking their help to end her life.

Colin writes that with what seemed like an often "fatuous and senseless journey to death came impotence, fatigue ... inertia." Surely there is a better way to go?

In looking for a better way he offers a wide ranging analysis. I have noted that this is not a scholarly work but his analysis shows a wide range of reading and engagement with the subject.

Throughout the analysis the case is assembled for self-determination on the part of those facing death and for honouring to the end their capacity for autonomy, specifically in receiving the assistance they may need to die at a time of their choosing.

Colin acknowledges that as yet there are a series of barriers to ours being a "merciful society" where this is possible.

My own unscientific reflection on conversations with New Zealand Methodists about this issue would suggest we are not of one mind. Our attitudes range from vehement opposition to open advocacy, and sometimes we as individuals are conflicted.

I find some wisdom in Colin's advice about who to be wary of in conversation about this topic. The righteous who are certain of their point of view, those who argue in favour of assisted dying for utilitarian issues (it saves money) and those who would have some interest - either financial or proprietorial - in legalised assisted dying.

This would preclude the establishment in New Zealand of anywhere like the Dignitas clinic in Zurich, which attracts clients from all over Europe.

Colin offers a passionate and wide ranging consideration of a topic which we all must face, our deaths and what it is to die well. For someone exploring this topic this book would be valuable reading.

By Colin Jamieson
2013, Xlibris, 265 pages
Reviewer: David Poultney

Breaking Calabashes - Becoming an Intercultural Community

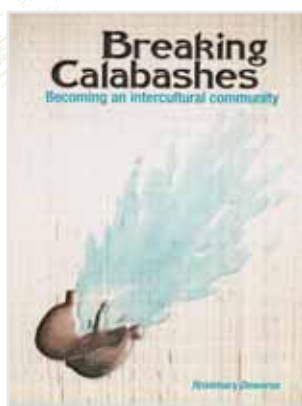
Over the last year the term 'transcultural' has crept into Methodist language. As a descriptor of parishes or other structures that involve or extend across two or more cultures, it is more adequate than 'multicultural' or 'cross-cultural'.

However, for me, there is something missing in the new use of the term transcultural.

Rosemary Dewerse identifies what I had been worrying at. It's the question of relationship. She writes "I choose to use the term 'intercultural' because of the very organic sense of movement between cultures that it captures. It is not impersonal and it is not limited in its scope" (p10).

This Kiwi author, a theologian and director of Missiology at the Uniting College for Leadership and Theology in Adelaide, has lived and worked in Aotearoa, the United Kingdom, Central Asia, and now Australia. She says her wider family "looks and speaks like a slice of the United Nations". She experiences intercultural engagement as an adventure.

The title of the book and the image of calabashes are drawn from the story of Hinemoa and Tutanekai to provide a



framework for understanding what needs to be done to form genuinely intercultural communities, in which respectful and trusting relationships are paramount.

The calabashes or assumptions that need to be broken in order for this to happen are: that stereotypes are useful for understanding people; that my voice is most worthy; that cultural ignorance is bliss; and that our kind are better than your kind.

The means for breaking these calabashes are: caring for identity; listening to silenced voices; nurturing epistemic ruptures; and dealing in justice.

Through the skilful weaving of stories both from Aotearoa and other contexts, personal experience and reflection (her own and others'), and biblical exegesis, Rosemary invites us into a new way of being in community.

Each chapter contains thought-provoking and challenging questions for reflection and engagement. The reflective journey begins with critical self-awareness, understanding one's own complex heritage and learning from that how we might engage with others.

This is followed by listening to silenced voices, both individual and in community, and learning to respect how others speak. From there the reader is taken to a consideration of the kind of shock, rupture or tearing at the foundations that might be needed to bring about transformation.

And then the challenge is to become a truth teller, to deal in justice, to break down notions and practices of 'us and them'.

The book concludes with an invitation to engage regularly in the discipline of asking three questions: Who is God? In the light of this what does it mean to be human? How then shall we live?

Simple questions help us wrestle with how we see and act in the world.

I could not put this book down, and found it equally compelling and inviting on subsequent reading. It will resonate with all who seek to build genuine intercultural relationships and community, and would be an excellent resource for an intentional study group or for a retreat over several days.

I dare to suggest that this book, at once both simple and profound, with its vision of transformation, inclusivity and justice, should be compulsory reading for all those engaged in any kind of leadership at any level in the church.

Review copy courtesy of Epworth Books.

By Rosemary Dewerse
2013, MediaCom Education, 148 pages
Reviewer: Lynne Frith

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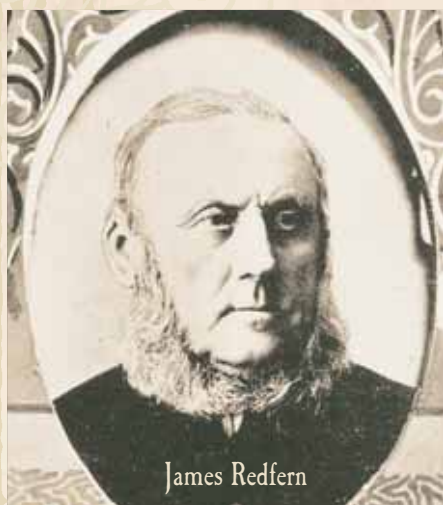
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Epworth
BOOKS

Unsung Methodist Personalities - By Donald Phillipps

NON-CONFORMIST AND PROUD OF IT

James Redfern 1814-1900



James Redfern

The last organised British settlement in New Zealand was the brain-child of William Rawson Brame, a Birmingham Baptist minister. In 1861 he founded the Albertland Special Settlement Association, sometimes referred to as the Nonconformist Association.

Early in 1862 a party including two from the Association and the Provincial Surveyor had set out from Auckland heading northwards. After looking at several sites along the east coast they heard of a likely area on the Kaipara Harbour.

They surveyed the majority of the

Okahukura Peninsula and decided to create the Albertland settlement a few miles up from the harbour where there was good scrubland and bush with kauri for building. The Auckland Provincial Council already had in place a scheme which "...provided 40 acres each for a man and his wife, and 20 acres for each child between five and 18 years old - provided they paid their own fare and stayed on the land for five years, built a house, and began farming."

The settlers included farmers, carpenters, servants, butchers, joiners, cabinetmakers, millers, drapers, sawyers, clerks and many other trades. They set sail for New Zealand from May 1862 onwards, on three ships. From September of that year the new settlers made their way to the settlement of Albertland, now known as Port Albert.

Among them were a number of Methodists, and William Gittos started Methodist worship for them in 1863. From such beginnings arose Paparoa Methodism, and from that original Methodist community emerged three men who became Methodist ministers in New Zealand. They were Thomas Newbold, John Rishworth and William

Worker.

Since that time Paparoa has given the Church many talented leaders. Among the original Methodist laymen the historian William Morley particularly refers to George Cliff, who became a Paparoa storekeeper and much else besides, and Thomas Walker Wilson, a headmaster.

But spare a thought for James Redfern, described by Morley as "a faithful, meek and lovable man". What a wonderful, condensed biography that is!

James was born at Hanley, Staffs in 1814. He married Elizabeth Alsop (c1813-1871) at Mayfield in the same county, in 1841. His father, Richard Redfern, was an oven builder, and there may be some connection between that occupation and James being a master bricklayer, who employed eight men, according to the 1851 Census. When he came to New Zealand James was already a church leader at his home town.

In 1862 he came on the William Miles, one of three vessels that brought settlers for Albertland, along with his extended family - a married son, also named James and also a brick-maker, and six children. Between

them all they were entitled to 280 acres, and one can imagine the hard work involved in clearing the scrub and getting the farm going.

After a few years James Snr moved to the Thames goldfields but when there was a shortage of ministers, he offered and was appointed Home Missionary back at Paparoa. He served there 1877-1879, and then not too many miles to the north at Mangawhare in the Northern Wairoa 1879-1880.

That service done he settled back at Paparoa and took over the brick and tile works that were on his property. Later he was recorded as a builder at Paparoa.

When he died at Paparoa on 24th June 1900 the newspapers reported James had been a local preacher for 66 years! That means he started preaching when he was 20.

While others have done that, James was still preaching when he was 86, and a few others have done that. There are few who can match 66 years of pulpit work. No wonder William Morley called him faithful. And what was it that Jesus said about the meek?

Methodist rolls of honour

METHODIST ARCHIVES

By Jo Smith, Methodist Church Archives, Christchurch

The volunteers at the Methodist Archives in Christchurch have been speed-reading their way through 541 published church histories.

This is the first stage of our research project to find out about the rolls of honour that used to hang in Methodist churches during and after World War I.

In the 1915 Minutes of Conference, there are 442 Methodist churches listed. To date, we have found evidence of 64 rolls. I am sure there are more, and as the Archives volunteers continue with their research, they will come to light.

Rolls of honour can take different forms. Most commonly, the names were written on printed forms that could be bought from a stationery shop. Elaborate and gorgeously carved wooden boards with gilt lettering were at the opposite end of the scale to this. We tracked down a particularly fabulous example in the St John's Addington Church in Christchurch (now Kosipeli Tongan Methodist Parish).

Members of the New Zealand Society of Genealogists have also been on the lookout for rolls of honour and Evelyn Robertson from the Canterbury Branch kindly sent us a photograph of the Tai Tapu Methodist Church roll of honour. They found it sitting on the floor hidden behind a couch in the Tai Tapu library.

The New Zealand Genealogical Society have a project to index names on rolls of honour and war memorials, and we hope to be able to help them by either sending them copies of photographs of rolls, or telling them where the rolls are now.

Some groups throughout New Zealand are going further than just the names, and are looking for biographical information about the people whose names on the rolls. The Auckland War Memorial Museum Cenotaph Database is keen to add information about individual soldiers to their database.

There are a number of research guides being published specifically to help people researching information about those who were involved in World War I. A good place to start is Archives New Zealand war guide which can be seen on their website <http://archives.govt.nz>.

Auckland Libraries have put out a fantastic guide called Our Boys, Our Families, which can also be downloaded from their website www.aucklandlibraries.govt.nz.

We were very surprised at the Methodist Archives to find that we only had one roll of honour in the collection in Christchurch, and two in the Auckland Methodist Archives.

The parchment roll in the Christchurch Archives is for the Springston District and lists members of the New Zealand Expeditionary Force from the Springston District.

In the Auckland Methodist Archives we have the 1915 and 1916 rolls of honour for the Onehunga Methodist Church. Photographs of these rolls and others we have found are on the Methodist Church website http://www.methodist.org.nz/archives/rolls_of_honour.



The 1916 roll of honour for the Onehunga Methodist Church.

Bose Vakayabaki ni Wasewase Ko Viti Kei Rotuma 2014

Ena siga Vakaraubuka nai ka 18 ni Jiulai, a laki qaravi ena valenivolavola ni Lotu Wesele e Niu Siladi e 409 Great South Road na i matai in "School of Theology" ni Wasewase o Viti kei Rotuma.

Oqo na nodra vuli na qase ni Lotu me tara cake no nodra kilaka kei na vei qaravi ena loma ni Wasewase. E rau vakaitavi ena vuli oqo nai liuliu ni Lotu Wesele ena tabana vakavavalagi o Rev. Trevor Hoggard kei Talatala Lynne Frith mai Pitt Steet.

E rau vosa ena tabana ni veiliutaki, na vei qaravi ena loma ni Lotu Wesele e Niu Siladi kei na yavu ni Lotu Wesele o koya eda lewena. E ra taleitaka vakalevu ko ira era gole yani kina ka ra sa vakanamata tale tu yani ena kena vakayacori ena yabaki mai oqo.

Ni cava na School of Theology, a laki qaravi sara e Meadowlands na nodra bose nai talatala kei na ivakatawa se iliuliu ni veivavakoso ena kena yakavi kei na Bose Vakayabaki (AGM) ena kena siga tarava. E ra tiko ena bose bibi oqo o koya na ivukevuke ni Peresitedi ni Lotu o Jan Tasker kei Rev Lynne Frith ka rau soli vakasala kei na kena vakararamataki na veika eso eda vauci kina Lotu Wesele e Niu Siladi.

Taleitaki na nodra soli itutkutuku na veimata mai na vei tabacakacaka, soqosoqo se komiti, ka rogoci talega na kedra itutkutuku nai talatala vakatovolei ena loma ni Wasewase. E mai ciqomi talega na yacadra ka ra gadreva me ra taura na kalawa ki na vuli talatala(candidate) kei na sasaga vakavuli ena Trinity College.

E mai vosa talega ena bose vakayabaki oqo o nai Talatala Trevor Hoggard, ka vosa ena ulutaga na "trans-Cultural issue", oqo me baleta na leqa ka tara tiko e so tabacakacaka vakavavalagi(Parish) ka tiko kina

nai vavakoso ni pasifika.

E sa mai ciqomi talega ena bose oqo o nai Talatala Rupeni Balawa me sai itatala yaco ni Lotu Wesele e Niu Siladi, ka na vakayacori tiko na Lotu bibi ni nona vakatikori ena Koniferedi ni Lotu Wesele ka na vakayacori mai Hamilton ena vula o Noveba ni yabaki oqo.

E sa mai vakadei taki talega na yaca vou ni Wasewase ka sa vakatokai me sa o "Wasewase O Viti kei Rotuma", ka sa vakalutumi na vosa "e Niu Siladi".

Ni cava na bose vakayabaki, a laki qaravi sara na nodra soli nai

soqosoqo ni turaga ka ra lagalaga sere talega vaka tabacakacaka, ka kumuni rawa kina e dua nai lavo levu sara.

Ena Sigatabu, e oso drigi tale yani na itikotiko ni Lotu e Meadowlands ka vakayacori kina na lotu ni veitalatala kei na vakasigalevu ni bera ni ra qai veisukayaki tale yani lewe ni bose kei ira era gole yani kina ena veitokoni kei na soli ni soqosoqo ni turaga.

Na vakavinavinaka kina Tabacakacaka o Viti e Okaladi ena vuku ni vei qaravi, veimaroroi kei na veivakani.



Ko ira lewe ni soqosoqo ni Turaga ni Tabacakacaka o Waikato/Waiariki ena gauna ni lagalagasere kei na soli mai Meadowlands.



Ko ira na lewe ni matabose vakayabaki ka vakayacori ena vula o Jiulai 2014.



E ratou dabe toka oqori mai cake ena i mawi o Talatala Lynne Frith, Talatala Qase Peni Tikoinaka kei nai vukevuke ni peresitedi ni Lotu Wesele e NZ o Jan Tasker.



Gauna ni vakacagicagi ena loma ni vatuniloa mai Meadowlands.



Ko ira na i soqosoqo ni Turaga ni Tabacakacaka o Viti e Okaladi.

Samoa Methodist Church's Golden Jubilee

From Page 1

Methodist Church of NZ national youth liaison officer Filo Tu says taking part in the Golden Jubilee celebrations created greater understanding about the mission of Methodism in Samoa and helped build a feeling of collaboration between Methodists in Samoa and New Zealand.

Sinoti NZ youth group performed a creative dance to the song 'When Jesus Say Yes' by Michelle Williams.

"Ours was more of a modern form of music and more free-flowing. It was short, it wasn't the typical way of biblical storytelling," says Filo.

"Many people were surprised and it was well received by the crowd. The

youth performed at youth rally later in the evening with almost as many attending as the conference."

Jan and Rex said they enjoyed the performances, and the groups proudly represented New Zealand.

All Methodist Church of NZ representatives say the generous hospitality of the Samoan Methodist Church made their visit memorable. They were picked up by a shuttle bus when travelling to various venues and dinner was always ready for them when they returned.

Jan says they were each supplied with beautiful traditional Samoan uniforms with traditional ulla necklaces colour specific for the each day's celebrations. "On Sunday I wore

a traditional white top and skirt with a red ulla. It was just so special to be dressed in their national clothing and being so incorporated into their culture and ceremonies."

Rex says he and Jan were given time to visit other parts of the island including Lalomanu Beach and other villages on the southern side of Upolu Island, which were heavily damaged in the 2009 tsunami.

They saw the efforts made to rebuild the tourist destination with new beach chalets and other facilities. Rex said the locals, businesses and Samoan government are hoping it will attract more tourists and business to boost the economy.





Malaga a le Sinoti Samoa i le 50 Iupeli Auro o le Ekalesia Metotisi i Samoa

Aso To'ona'i:

O le vivini o moa i le vaveao o le Aso To'ona'i aso 12 Iulai na amata ai ona molimauina e le Matagaluega a Puipa'a le gasolo atu o le malaga a le Sinoti Samoa i ona laufanua.

Ina ua mae'a le sauniga lotu o le vaveao sa gafataulimaina e le susuga i le Tausi Matagaluega ia Tava'e, ae va'aia loa le fotua'i atu o le ali'itaeao a le Matagaluega a Puipa'a. Sa matua fa'atumulua le maota (hall) a le Matagaluega ua fa'apena fo'i ona laupae solo le aumalaga i fafo atu o le fale e maimoa le matagofie o le ali'itaeao a le matagaluega.

O le fetalaiga ia Tiatia Falemoe mai le matagaluega Mangere East sa folafolaina 'ava o le usu-fa'aaloalo a le matagaluega. Na saunoa fa'aaloalo le afioga ia Ulu e fa'aleoina le agaga olioli o le Matagaluega i Puipa'a, a o le tofa ia Fiu Nili mai le matagaluega a Otara sa lauga aua le au-malaga.

Ina ua mae'a, sa alo loa i le malu-taeao matagofie, o koko esi, o vaisalo, su'afa'i, oka pone, ioe na 'oso ai ma le tama lea i le taeao ia ma le anoanoa'i o taumafa felanulanua'i ma le aulelei e pei o le aulelei o teine o le nu'u. Na ona tulei atu lava o taumafa ua laulelei le aumalaga ae pao loa le faili o le konesei malie a Puipa'a ma ana fa'afiafiaga ae se'i vane le aumalaga. Sa fai iai le meaalofo a le Sinoti, ia ma lafo ai nai a matou seleni aua lo latou tautiga.

E le'i mae'a lelei le lunch o le aoauli ae amata loa ona taunu'u atu asiga o le malaga. O le ulua'i asiga sa taunu'u atu i Puipa'a e auala atu i matua o le Sinoti, ma sa maitauina le mauulaga ma le matagofie o fa'aaloaloga na tauaoina e Polotaivao ma ona aiga aua le afioga i le Sea ma le faletua ae maise o le nofo a tofi o le Sinoti.

Sa malaga mamao mai le motu i Sasa'e le susuga ia Ama'amalele Tofaeono ma lona soatau o E o'o lava i le aso mulimuli o le mafutaga o le malaga ma Puipa'a o gasolo atu pea asiga, o le agalelei o aiga aua le malaga a le Sinoti.

Aso Sa:

E afa ane le 6 i le taeao ua tutu a matou pasi e 4 mo le malaga atu i Foga'a i le sauniga lotu o le taeao.

E leai se tulimanu o le Malumalu i Foga'a na avanoa ona o le lolofi atu o le atunu'u ae maise o le Ekalesia i le sauniga fa'apitoa mo lona aso-fa'amanatu. O le to'atele o tagata sa tapua'i mai totonu o faleie ona ua le maua lava ni o latou avanoa.

Sa auai le ao-mamalu o le malo, tainane le ali'i palemia ma ni sui o le kapeneta e molimau lea sauniga taua. O le afioga i le peresetene o le Ekalesia le susuga ia Aisoli Iuli sa gafa ma le ta'itaina o le sauniga fa'atasi ai ma le saunoaga fa'ala'eia o se lu'itau mo le Ekalesia ma e na auai.

Matagofie le tapenaga a le Sinoti e ala i lana pese fa'apitoa lea sa tusia e le Tama'ita'i faifeau ia Suiva'aia Te'o ae fa'anota ma a'oina e le susuga ia Tui.

Sa susu atu le afioga i le Sea ma lona faletua i to'ona'i sa faia i le Avoka ina ua mae'a sauniga o le taeao. O le aumalaga ato sa toe fo'i atu i Puipa'a ma to'ona'i fa'atasi ai ma le tausii matagaluega ma le faletua ma le matagaluega.

O le susuga ia Faleatua Faleatua sa tofia na te ta'itaina le lotu afiafi i Puipa'a ae o le susuga i le Tausi Itumalo Aukilani le susuga ia Suiva'aia Te'o sa lauga i lea sauniga.

O pese ato o lenei sauniga sa tapenaina lava e le aumalaga, ma sa toe usu ai lana pese fa'apitoa lea sa usuina i le sauniga o le taeao i Foga'a.

Na ona mae'a lava o le lotu afiafi lea, toe fa'ae'e pasi a le aumalaga, ma aga'i loa i Foga'a mo le polokalama fa'aevagelia. O le susuga ia Filo ma le tama'ita'i ia Edna ma Silaufola sa

gafa ma le a'oina o se polokalama a le Tupulaga a le Sinoti mo lea fa'amoemoe. Sa matua fa'amalieina le au-mainoa i lea afiafi i faiga a le tama o Filo ma le tupulaga a le Sinoti.

Aso Gafu:

Fa'apea ai a se to'atele o le au mama'i o le aumalaga pe a mae'a mai polokalama o le aso lea. Masalo e toeiti'iti ato le itula o fa'alala le nofo-a-Sinoti ma a'oga a le Ekalesia i le malae i tua ane o le falesa e fa'atalitali le taunu'u o le ao-mamalu o le malo ae se'i amata le polokalama o le taeao.

Pei ua ta toe savali i savali o le sisigafu'a i le polokalama savali fa'aaloalo a Sinoti ma A'oga a le Ekalesia, ae mainoa iai le ao-mamalu o le malo, le peresetene o le Ekalesia ma malo fa'aaloaloga. Ina ua taunu'u i le malae le savaliga lea, ona fa'auau ai pea lea ona fa'alala ae tapena le Sinoti a Apia i le fa'atinoga o le ava-fa'atupu aua le ao-mamalu o le malo. O se va'aiga matagofie i le maimoa a le atunu'u ae maise o nai fanau a le Sinoti i le uiga ese fo'i o lea vaega o le aganu'u.

Na so'o ai ma le fa'asologa o fa'afiafiaga o le aso i pese Samoa ma siva ese'ese. O le aso lea na momoli aloaia ai le meaalofo a le Sinoti e \$200,000.00 tala Samoa mo le aso fanau o le Ekalesia, fa'atasi ai ma ana fa'aaloaloga i le nofo-a-peresetene o Koneferenisi e lua, ma ona ofisa. O le tamamataua ia Motupua'a Lauaki sa fai ma fofoga o le Sinoti aua le taeao ua mauulaga i le fa'afesagaiga a le Sinoti ma le Ekalesia.

Aso Lua:

A o fa'agasolo le polokalama o fa'afiafiaga i lea aso, sa vavae foe ae alo ane le Ekalesia i ana fa'aaloaloga aua le malaga a le Sinoti. O le fetalaiga ia Lavea sa fai ma sui o le Ekalesia e fa'aleoina le agaga fa'afetai o le Ekalesia e tusa ai ma le malaga mamao atu o le Sinoti Samoa e tali le vala'au fa'aaloalo mai a le Ekalesia. Sa ta'i le sua a le Sinoti, sa fa'apena fo'i ona fa'aaloalo le Ekalesia i le afioga i le peresetene ia Rex Nathan ma le sui peresetene ia Jan Tasker. O le fetalaiga ia Motupua'a sa fai ma sui o le Sinoti e talifaitau i le fa'aaloalo a le Ekalesia.

O le Sinoti Samoa sa tauulaga iai fa'afiafiaga o lea aso. O le alo tama'ita'i o le afioga i le Sea sa sa'asa'a e tauulugaina fa'afiafiaga a le Sinoti.

Aso Lulu:

Ina ua mae'a le ti o le taeao, fa'ae'e loa a matou pasi ma aga'i loa i Lalomanu Beach matou te tafafao ai. Na toe talii i Pupa'a mo le tausiga o le afiafi, ona malaga loa lea mo Foga'a i polokalama fa'ai'u o le fa'amoemoe o le Ekalesia.

Na maua le avanoa a o fa'asolo le polokalama i lea afiafi e saunoa ai le afioga i le Sea e toe momoli le agaga fa'afetai i le Ta'ita'i o le Ekalesia ma le Ekalesia ona o le vala'u fa'aaloalo, ma fa'aailo iai lo matou fia vave solomuli ese atu ona o le matou fa'amavaega ma Puipa'a.

O se po e fa'alagogata lea afiafi, i le matagofie o le mafutaga ma le matagaluega. O Faiumu sa fai ma sui o le aumalaga e fa'aleoina le agaga fa'afetai o matua o le Sinoti ma le aumalaga ona o le agalelei ma le taumasuasua o le matagofie o so'o se vaega i le tausiga o le aumalaga talu ona toai-taunu'u i ele'ele ma fanua o Puipa'a.

Sa ta'i le sua a le tausii matagaluega ia Tava'e, ta'i le sua a le faletua ia Susana fa'apena fo'i ona ta'i le sua a le matagaluega. O oloa ese'ese ma le anoanoa'i o taumafa sa asi atu ai le malaga, e leai se oloa po o se taumafa na fa'asoaina e le aumalaga ae sa fa'apolopolo e momoli ai ona alofa'aga ma lana fa'afetai i le toe taimi ma le matagaluega.

Sa toe tofafa ai le aumalaga i Puipa'a, a o le taeao o le aso Tofi na tu'ua ai le alalafaga ae alu loa le Initia e su'e le mea e ola ai.



Ua fa'ae'e se taso pasi e aga'i ai i Foga'a mo polokalama o le Aso Gafu. A bus load bound for Foga'a.



O le tautalaga a Faiumu o lo'o tula'i e tali i le laulautasi a Toamua ma Puipa'a ina ua mae'a le ali'itaeao. Faiumu (orator chief) stands to respond to the hospitality shown by the village council of Puipa'a and Toamua.



Matua o le Sinoti sauni e ta'imua le savali a le Sinoti. Sinoti Superintendent Rev Tovia Aumua and his good-lady prepare to lead the Sinoti march.



Fetalaiga ia Tiatia o lo'o gafa ma le folafolaina o le ava o le ali'itaeao a le Matagaluega i le taeao o le Aso To'ona'i. Tiatia (orator chief) speaks about the ava of the ali'itaeao by Puipa'a Parish.

Ko e ongoongo mei he kau folau 'a Tokaima'ananga ki he Konifelenisi ko hono 91 ki Vava'u 2014

Na'e lava lelei foki 'ae folau atu e kau hiva 'a e siasi Metotisi Tonga 'o Otara Vāhenga Ngāue Tokaima'ananga 'o tali 'ae fakaafe na'e fai 'e he Sekelitali Lahi 'a e SUTT 'o Tonga Faifekau Dr Tevita Koloa'ia Havea ke mau lava ange ki he Konifelenisi hono 91 'a e SUTT 'i Neiafu Lolo 'a Halaevalu Vava'u lahi.

Pea ko e katoa e kau hiva na'e toko 150, na'e tu'uta atu pe folau ki he mala'e vakapuna Fua'amotu kuo mau mai ai 'a e setuata lahi Vahefonua Tongatapu mo e komiti fefononga'aki mo fetukutuku 'a e Konifelenisi 'o fakaheheka ai e kau folau he ngaahi pasi 'e 4 'o talitali ai kimaotolu ki he Hall 'o e siasi SUTT 'o Kolofo'ou kuo mau mai ai e Faifekau Pule 'o Kolofo'ou moe siasi 'o e fu'u kolo'eiki ni ha ngaahi pola ke talitali 'aki kimaotolu.

jNa'e lava ange pe foki moe Sekelitali Lahi Rev Dr Tevita K Havea 'o talitali kimaotolu 'i Kolofo'ou. Na'e lava pe foki e talitali koia pea mau lava atu ai pe moe Faifekau Sea Vahefonua Rev Setaiata Kinahoi moe kau folau 'a e Vahefonua fakataha pe moe kau folau mei he Vahefonua SUTT mo 'enau faifekau pule Rev Lopini Filise 'o fakakakato e fe'iloaki mo e 'Eiki Palesiteni 'o e siasi pea hoko mai aipe ki he Sekelitali lahi pea faka'osi e fe'iloaki ki he faifekau pule Tongatapu.

Ko e tapuaki lahi foki 'o 'emau folau koe faingamalie malanga na'e foaki mai 'e he Sekelitali lahi Rev Tevita Havea ke malanga ai 'emau faifekau Rev Vaikoloa Kilikiti 'i he malanga pongipongi Sapate 'aho 22 'o Siune 'i he falelotu Fakamanatu Senituli 'i Saione pea mo mau tataki e ouau 'i Saione.

Na'e fakafe'iloaki foki 'e Tevita Havea kimaotolu ki he Hou'eiki mo e siasi 'o Saione Kolomotu'a mo Kolofo'ou. Pea na'ane toe foaki mai pe foki mo e malanga efiafi aipe 'i Saione ki he taha aipe 'o 'emau

kau folau tangata'eiki Palesiteni malolō 'o e Kolisi Tutuku Kolisi ko Tupou 'i Aotearoa, Fe'ao Vao. Na'e fakakakato ai ha fo'i hiva 'e 8 'i Saione 'o 4 he malanga pongipongi pea 4 he malanga efiafi 'o fakatatau pe ki he polokalama na'a nau fokotu'utu'u mai kia kimaotolu.

'I he hili pe malanga pongipongi 'o tatau pe mo e efiafi kuo 'osi mau mai e ongo faifekau moe setuata moe siasi 'o Kolofo'ou moe ngaahi pola ki hono talitali kimaotolu. Na'e foaki aipe 'e he faifekau sea 'emau ki'i me'a'ofa ma'ae kaingalotu 'o Kolofo'ou. Neongo he'ikai lava fakatatau hono talitali faka'eiki kimaotolu 'e he kolo 'Eiki ni.

Pea 'i he hoko atu e folau ki he Lolo 'a Halaevalu 'i he taimi 2:00am Monite 23'o Siune 'i he 'Otumotuanga'ofa 'o tu'uta ki Vava'u 'i he 5:00pm Monite 23'o Siune 'o talitali kotoa ai e kau folau 'o e konifelenisi hono 91 'I he taulanga Puatalefusi 'e he Faifekau Sea 'o Vava'u moe komiti talitali 'a e konifelenisi 'i Vava'u.

Na'e fetukutuku aipe kimaotolu ki he ngaahi nofo'anga kuo teuteu 'o fai aipe fakanofonofu pea ko homau nofo'anga ne 'alu pe kakai fefine ki honau fono'anga 'i apiako 'alu 'oku 'iloa ko Helu 'o Pilolevu pea 'oku toumui mai ia ki he hall 'o e siasi 'o Neiafu 'oku ui ko Fakamelino ne nofo ai e kakai tangata.

Ko e ngaahi fatongia hiva ne mau kau ai ki he ngaahi pohiva lalahi 'a e konifelenisi 'e 4 pohiva fe'iloaki 'i Neiafu moe pohiva 'i Makave, pohiva 'i Holonga mo e pohiva mavae 'i Neiafu pe moia, pea na'e malava pe foki 'emau ngaahi hiva ke mau hiva 'emautolu ha ngaahi hiva kimu'a pea toki kamata e ngaahi polotu pea hili e kelesi lolotonga e fe'iloaki moe sea moe kau lea kuo toe hoko emau hiva'I mo ha ngaahi hiva kehe ai neongo

na'e a'u e ngaahi po hiva ki he taki 3 e hiva ka na'e kei malava ke kei fakakakato kotoa pe ha fiema'u fakahiva pe.

Pea na'e fiema'u fakavavevave mai ia 'e he Sekelitali Rev Dr Tevita Havea ha kau hiva ke nau hiva he polokalama fakalotofale'ia 'a e Pisope mei Nevada USA, pea na'a mau lau ia 'emautolu ko homau tapuaki ke fakakakato neongo na'e ngali api'api e taimi ki he teuteu ka na'e lava 'o fakahoko lelei pe moe fiema'u koia.

Koe tapuaki he pohiva mavae neongo na'e takitaha kotoa ngaahi hiva ka na'e fakakoloa kimaotolu 'e he Sea 'Eiki Palesiteni ke mau hiva maotolu ha fo'i hiva 'e 2.

Ko e folau fakakoloa lahi mo'oni 'a e folau na'a mau fai, he na'e kamata pe 'emau ongo'i 'i he ngaahi tapuaki ne mau 'inasi ai hono talitali kimaotolu 'e he Sekelitali lahi moe faifekau pule'o Kolofo'ou mo Saione. Na'a mau toki folau ai pe kimaotolu ki Vava'u kuo mau 'osi ongo'i

pe 'emautolu ne'osi kamata pe 'emau Konifelenisi 'amaotolu 'i Tongatapu 'i Kolofo'ou.

Pea neongo koe uho si' emau folau ke tali e koloa ne tō mei he Sekelitali Lahi 'ene fakaafe na'e fai mai kia kimaotolu he'ene me'a mai ki he 'etau sinoti 'a e VTOA ka kuo mau a'u kiai pea 'oku mau fakamo'oni ki he koloa mo e tapuaki 'o e a'u tonu moe fanongo tonu ki he fakataha'anga ma'olunga taha 'ae siasi. Fakafeta'i pe ki he 'Eiki kuo lava e fatongia pea koe ki'i folau na'a mau fai koe fakafongia pe kotoa pe kimaotolu kau Metotisi moe kau Uesiliana kotoa pe 'i Aotearoa.

Koe tapuaki makehe ia he folau koe mahino 'a e tu'u fakataha e kau folau 'a Nu'u Sila neongo ko'etau kau hiva 'e 3 ne folau Onehunga mo e Youth 'a St John, Hamilton mo Tokaima'ananga ka na'e hanga pe 'e he Fine'eiki Faifekau Sea, Faifekau Pule Vahefonua SUTT Nu'u Sila 'o fakahaa'i 'a e tu'unga kuo a'usia 'e he lotu i Nu'u Sila koe taha 'i he me'a kotoa pe.

Ko e taki foki 'i he kau folau mei Otara koe Faifekau Pule Rev Vaikoloa Kilikiti. Setuata Lahi Vili 'Ikani. Na'e me'a foki moe Hou'eiki Lutimila Fulivai koe fa'ē ia 'a e Kovana Vava'u Nopele Fulivai. Ko e ongo tangata'eiki he folau ko e ongo Pule hiva Sovea Tupou mo Sioeli Vehikite Paea. Ko e kau faihiva Savelio Mataele, Puipiu Mafi mo Talanoa Pome'e.

Ko e kau fefine solo ko Heimataura Fulivai, Lavinia Filiai, Ta'imalie he'Ofa Kau, mo Fine Mafi. Fakafeta'i kuo lava e fatongia pea kuo mau foki mo'ui mai pe 'ikai ha faingata'a 'e hoko, pea kuo mau fiemalie kuo 'aonga e fakaongosia he akohiva mo e ngaahi fatongia kotoa pe. Fakataunge pe na'e langilangi'ia ai e 'Eiki. Pea hangē pe koe tala 'oku pehē koe pale 'oe ngāue lelei ko e toe fai pe moe ngāue lelei pehe 'e taha.

Mālō Kaumavae Minoneti



Ko e 'ata 'eni hili 'a e Malanga efiafi Sapate 'i Saione na'e fakahoko 'e Fe'ao Vao kimu'a pea folau atu e kau hiva ki Vava'u. Ko e holo fo'ou 'eni 'a Kolofo'ou, Epworth Hall na'e angalelei 'a Kolofo'ou ke nofo ai e kau folau mei Tokaima'ananga.



Ko e kau hiva 'eni 'a Tokaima'ananga 'i Neiafu Vava'u.

Fakalotofale'ia Sepitema 2014

'OKU PANI MO FAKATĀPUI 'E HE LAUMĀLIE MĀ'ONI'ONI 'A E SIASI (HIMI 447:3)

'Oku tau fakafeta'i ko 'etau a'u mai ki he mahina fo'ou ko 'eni pea mo hono kāveinga ke tau ngaue'i. Hangē pe ko ia kuo mou mea'i 'i he kāveinga 'o e ta'u 'oku fai ai 'a e kole ki he Laumālie Mā'oni'oni ke fakafeta'ou 'a e Siasi. Pea 'oku mahu'inga 'a e Laumālie Mā'oni'oni 'i he 'etau fononga 'oku fai 'i he konga faka'osi 'o e 2014.

Ko e Laumālie Mā'oni'oni ko e palomesi 'a Sisū ki he 'ene kau ako 'a e kau tui 'e lelei ange ke 'alu ia kae tuku mai 'a e Laumālie Mā'oni'oni ko hono fetongi. Ko e Laumālie Mā'oni'oni ko e taha ia 'i he huafa 'o e 'Otua 'i he tolu taha 'i 'Otua. Ko e Laumālie Mā'oni'oni ko e 'Otua. Ko e tokotaha ia 'oku tau fononga mo ia he lolotonga ni. 'I he

fuakava motu'a ko e 'Otua ko e Tamai na'e fononga mo hono kakai. 'i he fuakava fo'ou ko e 'Otua ko e 'Alo na'e fe'ao mo e kakai pea 'i hotau kuonga ni 'o tali ki he toe hā'ele mai 'a e 'Eiki ko e 'Otua ko e Laumālie Mā'oni'oni 'oku tau fononga.

Ko hono fatongia ke tokoni'i kitautolu. 'Oku faingata'a ki ha taha ke muimui ki he 'Otua kapau 'oku 'ikai ke taki 'e he Laumālie Mā'oni'oni. 'I he taimi 'oku tau tali ai 'a Sisū Kalaisi ki he 'etau mo'ui 'oku 'ohofia kitautolu 'e he Laumālie Mā'oni'oni. 'Oku fakatatau ki ha taha 'oku konā. Hangē ko e konā 'a ha taha he 'olokaholo, 'oku pehē 'a e konā ha taha 'i he fonu Laumālie Mā'oni'oni. 'Oku ha 'a e malohi 'o e Laumālie Mā'oni'oni 'i he mo'ui. Ko ia

'oku ne fai hotau fakafiemālie'i 'i he taimi 'o e mamahi. 'Oku ne 'omi 'a e nonga ki he hoha'a.

'Oku ne fakamanatu kia kitautolu 'a e ngaahi me'a kuo tau ako ki he 'Otua. Ko hotau fakahinohino ia ke tau 'ilo'i 'a e angahala. 'Oku ne fakalotolahi'i kitautolu ke 'oua te tau fai angahala. 'Oku ne tokonia kitautolu ke tau lotu ki he 'Otua. 'Io neongo 'oku ne lava'i 'a e ngaahi me'a lahi ma'a kitautolu, ka 'oku 'i ai hotau fatongia ke fai. 'Oku kei fiema'u ke tau fai hotau lelei taha 'i he lau 'etau folofola, lotu lilo, kau ki he ma'unga kelesi mo e ngaahi to'onga kotoa 'a e taha tui.

Ko e Laumālie Mā'oni'oni ko ia 'oku talamai 'e he 'etau kāveinga 'oku ne pani mo fakatapui 'a e Siasi. Ko e hā ko

'a 'a e Siasi? Ko e Siasi, 'oku 'ikai ko e falelotu 'oku fai ai 'a 'etau lotu. Ko e Siasi ko e kakai, ko koe mo au pea ko e kakai ia kuo 'osi fakamavahe'i mei mamani ma'ae 'Otua.

Na'e fai hotau ui mei he tu'unga 'o e mo'ui na'a tau 'i ai ki ha mo'ui fo'ou ko e mo'ui ma'ae 'Otua. Pea 'oku fakafonu kitautolu 'e he Laumālie pea kuo fai hotau pani mo hotau fakatāpui ki he ngāue 'a e 'Otua.

Ko e pani ko hono tapuaki'i mo hono fakatapui 'o ha mo'ui ki ha fatongia mahu'inga. Ko e to'o 'a e fakakaukau ni mei he tauhi 'o e fangasipi. Na'e lahi 'a e mate 'a e fangasipi 'i he hu 'a e kutu mo e 'inisekite ki he telinga 'o e fangasipi pea mole ai 'enau mo'ui. Ko ia na'e pani 'e he tauhisipi 'a e 'ulu 'o e sipi

'aki ha lolo ke 'oua na'a lava 'a e kutu mo e 'inisekite 'o nofo he fulufulu'i sipi 'o hifo ai ki he telinga 'o e sipi, ke mole ai 'a e mo'ui 'a e sipi.

Pea 'omi ai 'a e fakakaukau ko ia 'o ngāue 'aki ki hono pani 'o e kau taki 'i he folofola. Ko e tapuaki, malu'i mo hono fakaivia. Na'e fai ia ki ha Tu'i, Palofita ko e taha kuo fili. Na'e pehē hono pani 'o Kalaisi 'e he 'Otua' 'aki 'a e Laumālie Mā'oni'oni.

Ke pehē 'etau 'ilo'i hotau ui 'e he Laumālie Mā'oni'oni, pea kuo pani kitautolu mo fakatapui ke fakahoko 'a e finangalo 'o e 'Otua 'i he feitu'u 'oku tau 'i ai. 'Oku tauu ke ivi'ia pea mo'ui 'a e Siasi he kuo fili ki he ngāue 'a e 'Eiki. Talamonū atu ki he Hou'eiki Fafine 'i he mahina fakakoloa ko 'eni 'o moutolu.

Ko e ngaahi 'ata 'eni mei he Konifelenisi ko hono 91 'a e SUTT 'i Vava'u.

Ko e foaki 'a e me'a'ofa na'e tātānaki 'e he Vahefonua Tonga O Aotearoa ke foaki ki he Tekina-'i-Moana, ma'a Ha'apai.

'Oku ha atu foki mo e ngaahi 'ata mei he Koniseti 'a e Konifelenisi he efiafi Tokonaki. Na'e tanaki ai e ngaahi 'ofa mei he kainga mo e fonua kotoa na'e kau atu ki he Konifelenisi. Na'e fe'unga mo e pa'anga 'e TOP\$250,000 tupu.



Ko e hou'eiki na'a ne kau he fiefia mo fakame'ite ki he konifelenisi, 'Elenoa Ngatallupe pea mo e toenga kau hiva mei Tokaima'ananga mo Onehunga pea mo e kau hiva 'a St John mei Hamilton.



Ko e Palesiteni Rev Rex Nathan pea mo e tokoni Palesiteni Jan Tasker pea mo e Faifekau Sea Rev Setaita K Veikune pea mo e kau fakafongia na'e kau atu ki he konifelenisi mei Niu Sila ni 'i he koniseti 'a e Konifelenisi.



Ko hono taki mai 'ena 'o e kau NZ ki loto 'i he koniseti. Palesiteni mo e tokoni Palesiteni pea mo e ongo Faifekau Pule SUTT mo e Faifekau Sea Vahefonua pea mo e Faifekau Pule Tokaima'ananga 'oku nau ha atu he ta.



Ko e tau'olunga fakakāto'a 'eni 'a Niu Sila, Na'e kau mai kiai 'a e SUTT, Fakatahataha pea mo e ngaahi siasi kehe na'e kau atu ki he konifelenisi. Na'e foaki ai 'e Niu Sila fakakatoa 'a e \$TOP60,000 tupu.



Ko e foaki 'ena 'e he Palesiteni 'o e Siasi Metotisi 'o Niu Sila, Rev Rex Nathan 'a e Sila pa'anga kuo tātānaki 'e he Vahefonua Tonga o Aotearoa ko e pa'anga Tonga 'e TOP\$50,000 (Tekina-'i-moana, Ha'apai) ki he Palesiteni Siasi Uesiliana Tau'ataina 'o Tonga Rev Dr 'Ahio 'i he polotu fakamavae 'a e Konifelenisi ko hono 91 2014 'i Neiafu Vava'u.



Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, Faifekau Seaita Kinahoi Veikune pea mo e Palesiteni Siasi Metotisi 'o Niu Sila, Rev Rex Nathan. Ko hono fakahoko 'ena 'e he Faifekau Sea Vahefonua ki he Konifelenisi Siasi Uesiliana Tau'ataina 'o Tonga 'a e me'a'ofa tokoni kuo tanaki 'e he Kainga Tonga 'o e siasi Metotisi 'i Niu Sila ki he Tekina-'i-Moana ki he kainga mei he fo'i 'one'one, Ha'apai.