

# TOUCHSTONE

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



## New Connexional offices make a statement

**T** By Paul Titus  
he front of the new Methodist Connexional office building is adorned with a metal sculpture made up of dozens of doves flying outward and upward to create the shape of a heart or unfurling flax flower.

The artist, Christchurch sculptor Neil Dawson, designed it to reflect the value of the Church as a body that seeks peace, glorifies God, and expresses compassion for the community.

Weteriana House is the name of the new office complex. With its opening, the Methodist Connexion's 17 staff are now at home in purpose-built facilities after more than five years working in makeshift offices in

Roz Wilkie gave the karanga at the blessing of Weteriana House on Nov 28th.

a suburban house.

More than 100 people gathered on December 9th for the official dedication and opening of the complex, Weteriana House, which stands on Langdons Road, in Papanui, northern Christchurch.

The opening ceremony included prayers, hymns, a dedication by Methodist president Rev Prince Devanandan, and a blessing by Te Taha Maori tumuaki Rev Diana Tana.

Rev Donald Phillips gave a brief history of the Connexional office, and general secretary Rev David Bush and now-retired Methodist Trust Association executive director Greg Wright talked about the journey that led to the new offices. The guests later had a tour of the new building.

David says the old Connexional office building in

Latimer Square was 'red stickered' in the February 22nd 2011 Christchurch earthquake.

Office staff first relocated to Upper Riccarton Methodist Church. A few months later they shifted to a four-bedroom house in nearby Ilam with a Portacom in the front yard to serve as a meeting room and the garage converted to the file room. They worked there for more than five years, until the new building was completed.

"We moved into the new premises in late November, after the building was blessed by Ratana Church minister Apotoro Rehita James Robinson," David says.

"Weteriana is the Maori term for Methodist or Wesleyan. We have given our new home its name to reflect the fact that we are a bi-cultural church and this is a key part of our identity."

Weteriana House has two



Weteriana House is the Connexional office staff's new home.

stories, and Connexional offices occupy the ground floor. Most staff are in a large open-plan office, but there are also a board room and three smaller meeting rooms as well as a kitchen and staffroom.

David says the entire upper storey will be leased as office space and the income will cover the cost of running the building.

"We have purchased 1180 square metres of land for the building and we have purchased an adjacent site of 1510 sqm where we will build a home for the Methodist Archives. The Board of Administration has approved the Archives building and plans are now being drawn up," he says.

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## Methodist roots nourish Wellington's deputy mayor

By David Hill

*Churches can play a valuable role in resolving or preventing a housing crisis in their local communities.*

That is the view of Wellington deputy mayor and housing portfolio holder Paul Eagle.

Paul has strong Methodist roots, and he says churches have the resources and the land to make a difference in providing affordable housing.

"This is the rainy day. There is a need for affordable housing and churches can

play a crucial role because they have the land and they have property portfolios so they have the know-how.

"Instead of selling off unwanted properties, they could take up the challenge and use them to build rent-to-own properties."

Paul is the son of retired Methodist minister Rev Wayne Eagle, and he has just begun his third term on the Wellington City Council. He recently took on the Council's housing portfolio, after having the social development portfolio for the last three years.

He says Wellington has yet to face the housing shortages in Auckland and Christchurch, but housing affordability and high rents are becoming a serious issue.

Paul is convening the Mayor's housing taskforce which will bring together various sector and interest groups. He plans to organise a housing summit later this year.

"The taskforce has been a really good thing to do in getting all the interested parties together."

Unlike the Auckland Council, the Wellington City Council remains the city's largest social housing provider. It owns almost half of the city's social housing.

However, a challenge today is that the Local Government Act now discourages councils from investing in social housing and there are few organisations with the resources to take up the challenge.

"My first job after graduating from Auckland University was with the Wellington City Council. That was 20 years ago, when everything

was being outsourced. It is still the mentality that the market will provide the solutions, but it is not bringing the efficiencies that we were promised."

While developers do a good job in building new sub-divisions, they

will sell it off at the highest price they can, meaning it is up to organisations like churches to step up to prevent a crisis, Paul says.

He says his Methodist upbringing gave him good grounding for his new role.

"Dad was a

Methodist minister for 49 years. I always felt that the Methodist Church and the Labour Party were closely aligned, so we always had a strong link with Labour and with the message of helping the needy.

"My earliest memories were of putting up big hoarding signs, delivering leaflets, and going to meetings with influential speakers."

He remembers Wesley thrift shops, attending a youth group and the Methodist principles "around fairness and giving people hope".

"We didn't have a lot - Dad was on a stipend, so we learnt that you can make a life with not a lot. It is a good set of values for when you're on a council."

Paul says since the October elections, the Council has been busy responding to the magnitude 7.8 earthquake on November 14. While centred in North Canterbury, it caused major disruption and some serious damage to Wellington's central business district.

"It's certainly spooked everyone here into action. But it's starting to feel like everyone is returning to work and resuming business as usual."

Since the earthquake and tsunami alert, tsunami lines have been installed in the coastal areas and local schools have been issued with rainwater harvesting tanks.

Paul is married to Miriam and they have a 19-month-old son Tamarangi. He says his family still attends worship on occasion at Wesley Wellington in Taranaki Street and as a councillor, he is often invited to attend church services.



Wellington city councillor and deputy mayor Paul Eagle.



People gather for the re-opening of Opawa Community Church on January 7th.

## Opawa builds a place to encounter God

By Paul Titus

*When the Opawa Methodist congregation was discussing how to rebuild their earthquake damaged church, they decided that its purpose was to be a 'God space', a place where people can encounter God.*

To this end, they asked Methodist president Rev Prince Devanandan to express the importance of it as a place of worship, prayer, fellowship and ministry of the Holy Spirit when he officially opened the new building on Saturday, January 7th.

In his dedication, Prince said the new church is a place "where love and trust eliminate fear, hope displaces despair, light pushes back darkness and abundant life overwhelms mere existence". It is a place, too, "where the wider community gathers and finds life".

The original Opawa Community Church building was constructed in 1907. It was modelled on Knox Presbyterian Church in downtown Christchurch, with two tiers of sweeping wooden arches with the wooden frame infilled with brick.

While the congregation lost its hall in the first big earthquake in November 2010, the church itself survived. It did not make it through the February 2011 aftershock that devastated the city, however.

Rev Andrew Doubleday says the insurance company determined that the building was 78 percent damaged, which was just below the 80 percent threshold at which it would have paid for a completely new building.

"Given their decision, we decided we could not just pull the whole thing down and start over. We had to think creatively about how we were going to rebuild. In the end we took the entire roof off in one piece and stored it on the property to be reinstalled later," Andrew says.

"Because we are on the flood plain of the Heathcote River, to begin the reconstruction we had to raise the floor of the new building a metre above where it was before. The church and its

attached hall now sit on a large number of wooden piles and 18 screw piles that are drilled much deeper into the ground.

"It is designed in such a way that, when the river does flood, water can flow up under the building and then recede back down."

The rebuilt church is a pleasing blend of traditional and contemporary with the wooden framework interior offset with lightweight precast concrete panels. Steel framing has been added to strengthen the structure, although most if it is hidden within wooden pillars or behind walls.

Andrew says music is a big part of the worship life of Opawa Community Church. For the six years they were without a church - worshipping first in a bowling club and then in the local school hall - they had to set up and take down their musical equipment every week.

Now they have a worship stage where the instruments can stay, and both the church and hall are equipped with state-of-the-art data projectors, sound systems and WiFi.

"The church is now more true to its actual design that it has been for the past 40 years," Andrew says. "It was built with the congregation facing to the east. Then at one point it was reoriented to the north, and then later to the west. Now the stage is back in its original location."

"The new hall is much better integrated with the church than it ever was before. The kitchen can serve into the hall or into the foyer, which opens onto a deck that looks out over the river. We have even discussed turning the foyer into a café during the week."

While it was displaced, the congregation's hub was a house next to the church that held its office and opp shop/drop-in centre. The opp shop will continue to be there, but Andrew says community groups are keen to use the new facilities.

"We designed the hall to be able to hold four bowling mats so we expect to see our indoor bowls group return. A dance group that works with people with disabilities has contacted us and we have had enquiries for weddings."

Funds for the rebuild came from insurance money and from the Central South Island's Strategic Development Fund. The congregation is grateful for that support and has also taken on a mortgage of \$300,000.

"We can afford this amount of debt, and I actually think the mortgage is a good thing," Andrew says. "The church buildings we now have were built on the vision and hard work of previous generations. We need to add to that and contribute something of our own."

Opawa Community Church has a worshipping congregation of about 100 with an average of 60 present on any given Sunday morning. It has a growing children's church, and Andrew says building it up will be a priority now that the congregation is in its appealing new home.

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# New church a cornerstone for Kerikeri community

By Hilaire Campbell

**Kaeo- Kerikeri Union Church's new church and community facility is appropriately named Cornerstone, and it is to be community space with a spiritual heart.**

The full name of the new facility is Cornerstone, Whare Karakia o Manako and it was officially opened on 17th December.

"Church means people, church is our heart, and we really wanted to warm this heart on opening day," says the Parish's minister Rev Robyn McPhail.

Robyn describes the new building as home for the Kerikeri Union Church and open home for the Kerikeri community. "Its kaitiaki sustain the vision and values sourced from Christian faith. Every week we will be here praying," says Robyn. "We want to keep those home fires burning."

The congregation invited the whole community and friends beyond the district to the opening. It began with a dawn blessing at 5:00am by Nau Epiha and Sid Kingi. Sid had blessed the land before earthworks began in 2015.

Matua Nau led a procession of people onto the ground with his karakia tawhito asking, "He aha te ingoa o te whare?" ("What is the name of the building?"). After Robyn responded, the cover was removed from the name plaque and all the lights in the building came on.

The procession then moved into the building and around every room before settling in the worship area. After an opening mihi, ecumenical prayers of blessing were offered by members of Methodist Te Taha Maori. These were supported by Anglican, Catholic, and Presbyterian ministers and people of Baha'i faith.

When the call came for breakfast, everyone was eager to sample offerings

from a new, state-of-the art kitchen which, Robyn says, is just one of the practical features in the well-designed building.

Around 200 people attended the daytime event, which was planned with the whole community in mind.

Highlights included Maori played traditional conch instruments at the start of the celebration service, and MCNZ president Rev Prince Devanandan read a text from Philippians about the peace of God. (4 4:9).

Weaver Toi TeRito Maihi spoke about her "unifying" design for the clear glass feature window. Its weaving theme, centring on the cross, reflects the desire to bring fragmented, and often divisive, strands of the Kerikeri community together. However, Robyn says, "People can link as loosely or tightly into the weave of the cross as they choose."

Following Toi's address, everyone joined with Malcolm Gordon singing 'Beneath the Southern Cross'. Then Presbyterian Moderator Rt Rev Richard Dawson told the story of the cross from the old Kerikeri Church. Its boldly coloured blocks were there in pieces, and while Richard talked, a team of young people worked with Assembly executive secretary Rev Wayne Matheson to reconstruct it.

Sharing links and talking about why they were there was an important part of the opening for many people. Enthusiasm was such that Robyn says, "it took the ringing of the bell to quieten us down."

Deputy Mayor Tania McInnis shared her prayers for the years ahead. And Winston Peters was there.

Talking was mixed with songs and prayers for the community and its different faiths. There were also moments of quiet reflection.

After official greetings, piper Grant



The dawn blessing of Cornerstone, Whare Karakia o Manako on December 17th.

Robertson led everyone outside for the tree planting ceremony and then the unveiling of the plaque for the new church. A shared lunch completed the celebration.

The congregation has been without a church home for six years, but during that time it has never stopped being a church. "So there will be all sorts of adjusting," says Robyn.

The congregation is mostly older people, but that has changed during her 12 years as minister. Now there are new faces and more people taking an interest. Some are non-church people.

A Fijian group celebrated New Year's

Eve at the church, and other groups have booked for the coming months.

Prince says he felt very much a part of the opening. He was impressed with the welcoming design of the new building.

"Most important, the opening knitted the community with the people inside. The hope is that it will continue to grow as the Kerikeri community expands," Prince says.

The church's future direction depends on sorting the needs of the community, "but whatever happens, the Lord will guide us," Robyn says. "And if we can provide a space where good things are happening, we are doing His work."

## Christmas Eve accident jolts Tongan community

By Cory Miller

**As New Zealand prepared to celebrate Christmas the news reports gave us the tragic news of a bus crash near Gisborne that claimed the lives of two people. The bus carried one of two groups of students from Tonga who were touring New Zealand to raise money for their college, and the accident shocked the Tongan community.**

Sione Taumalolo, 11, and Talita Moimoi Fifita, 33, died after the bus they were travelling in came off the road and fell down a bank on SH2 south of Gisborne.

The group was from Mailefihi Siu'ilikutapu College in Tonga's northern Vava'u Islands. It had been heading to a church in the Poverty Bay town to perform when the accident happened.

It was one of a number of scheduled stops they were making on their nationwide fundraising trip.

Leotisia Malakai, 55, the girls' head tutor, died eight days later with her family by her side.

Methodist Church of New Zealand Vahefonua Tonga superintendent Rev Tevita Finau accompanied Leotisia's body back to Tonga in early January. He says they were greeted by a strong contingent of dignitaries, church leaders and representatives of the Tongan royal family.

A funeral service was held at the domestic terminal on the mainland, before Leotisia was flown back to Vava'u for her final farewell.

Tevita says in Vava'u the much-loved tutor's life was commemorated by hundreds in a rousing funeral service.

"The atmosphere was very sad, but people are coping well," he says.

Memorial services were also held in

Auckland for those who had died, with surviving members of the brass band playing a musical tribute.

Seven of the 80-strong contingent that was here to fundraise for their college and to meet with former students now living in New Zealand were still in New Zealand in January recovering from their injuries.

Two remained in hospital in mid-January, one a student undergoing treatment and rehabilitation for his injuries which included the amputation of his left leg.

The fundraising trip had been planned since December 2015. It was supposed to be a celebration of the College's 70th anniversary and a means to raise money for its future.

Tevita says investigations into what caused the crash are still ongoing and he is not prepared to elaborate further on what may have caused the accident.

He says the driver, a Tongan man with years of experience driving buses behind him, is doing well and is being supported by the church and his local community in Auckland.

"The Vava'u group has expressed its gratitude to the New Zealand Methodist community who offered endless support in its time of need. The survivors are sad but they are buoyed by the community support they have received since the accident.

"It's very sad, we are very sad, but grateful for all the prayers and support and also grateful to the wider community and the wider Tongan congregations.

"The community has been working tirelessly, looking after them, housing them and providing them with food."



The funeral of head tutor Leotisia Malakai in Vava'u.



Leotisia Malakai's mother Mele Vakatahi at the funeral.



## Divine judgement versus God's love

To the editor,

Bill Wallace's and Maren Tirrabassi's contributions in the December Touchstone, along with the cartoon by Jim on the opposite page, are useful reminders of the importance of humility in the Church's witness.

A church that talks at, rather than with, its own members and wider society risks losing the support of both. Christian leaders who suggest omnipotence in their insights open themselves to judgement on their own shortcomings. This diminishes both the mana of their calling and their institution.

Maren writes that God is found in the compassionate support of the vulnerable in times of crisis. Bill suggests the events of our times, including natural disasters, need to be seen in broader, cosmic terms, not solely in terms that serve our human needs.

Church leaders who insist that adversity or disasters are acts of divine judgement can turn consideration of such events into a reflection of their own authority. The emphasis on building up Christ's church then shifts from shaping a

better Creation into a means of gaining and maintaining personal power and privilege, as Jim's cartoon seems to imply.

Eventually the community inside and outside the church can see through this.

Christians can act with conviction without sitting in self-righteous judgement on those within or outside their church walls. Jesus possibly clashed with his own spiritual leaders because they saw his approach as a challenge to their hard-earned standing.

But Jesus was surely not saying they didn't know anything; just that they didn't know everything. He was summoning them back to the basics of their faith and how to put it into practice.

They needed reminding their calling was more important than their status and influence. When we look at the actions of Christian believers and see the presence of neighbours, not adversaries, everyone benefits and the Church becomes a true instrument of God's love.

**Jed Baker, Wellington.**

## Nuclear waste threat to us and future generations

To the editor

Earlier this year our daughter bought a car exported from Osaka, Japan. On it is a sticker that states 'Radiation Inspected' but the results of the inspection are not displayed in any form. Why not?

In the August 7th, 2016 edition of the New Zealand Herald is an article about a nuclear waste site "rising from the ice". It is at an abandoned United States nuclear testing site where the deadly waste was placed in tunnels 15 metres underground.

A recent study, printed by the American Geophysical Union, warns that this nuclear waste could be released into the oceans this century due to global warming.

How dangerous are these wastes? Why are Japanese cars being tested for radiation?

We know that the half-life of some nuclear waste is 40,000 years. In our crazy rush to acquire more and more wealth and power, are we putting our planet into increasing risk from these dreadful substances which can destroy so much?

Our Governments express concern at endangering current generations but remain silent about atomic waste, which puts at risk hundreds of generations.

We, who try to follow the teaching of Jesus, must speak out and act, too, where we can.

**Ernest Smith, Helensville**

## Time has come for Christian atheism

To the editor,

For some years I tried to conceive of God in different ways. I finally quit when I found that each new way of conceiving of God was inadequate and not progress. I was just being liberal.

All these ways of defining God created an imprisoning, tangled web of attributions. In 1985 I cut through this and declared to friends that I was an atheist who goes to church. 'You can't do that,' they said. 'You've cut yourself off from Christianity.'

Quite a few years have passed since then. I understand Jesus better than ever. I read the Gospels with great care. I have extraordinary freedom of spirit. Would the church I love silence me or shut the door on me? To be a Christian without theism is not really an idea whose time has come.

Let's endorse atheism as something that is without theism. As an atheist I suddenly found my Christianity free, loving, full of grace and forgiveness, faithful in all things, and patient.

It takes patience since it may take more than a millennium to understand that Jesus's paradigm shift was without Jewish and Greco-Roman

dualism and without theism.

His Kingdom was when and where human potential became real and whole. His kingdom was also that part of our 'being' that parents us. Jesus cleverly referred to this as our Father rather than God.

This futuristic view has integrity with globalism, our secular age, and the human desire for religion which may or may not be foundational in evolving future beliefs. When these atheistic beliefs are exercised freely, they are as Christian as Jesus and more likely to inspire followers of Jesus than the divine Christ of the Church which has no integrity in our age.

I therefore need to let go of Medieval silliness. To me this means letting go of dualism and theism. I need to let go of distinctions that cloud the issue and admit that Jesus and his followers were feared because they were regarded as atheists by the Pharisees.

Perhaps they were right. Maybe the Pharisees were desperate to save their deities. Perhaps they put words in the mouth of Jesus to sound as though he was claiming the status of God.

**Bruce Tasker, Auckland**



## The Ageing Experience By Jan Fogg

# Endings and their meanings

*It used to be that when we met a woman without hair, we knew she was undergoing chemotherapy for cancer. It was a symbol, but one that was not openly welcomed or acknowledged because of its possible meaning.*

These days, it is not unusual for women to share this symbol by shaving their own hair off in sympathy with a friend who is ill. In this way, we can't automatically pin a label on the person without hair.

Meanings determine how we live our lives. Even young babies are busy making meanings. Although they do not have the language to speak about them, their behaviour reveals something about the meanings they are coming to.

As I reflected on this, I thought about those with dementia who may have lost the ability to speak, but whose behaviour might very well say something quite strongly about the meanings they are making from their experience.

For others with a terminal disease, speaking out about it may be very difficult. Yet speaking out can be important. It can change the meaning we make out of this experience, and these changed meanings have the power to affect how our bodies respond.

I have been thinking about endings and their meaning as I come to the end of my 'official' ministry in a parish. Although I haven't yet formally retired from the Methodist Church, my supply appointment has ended.

It is a time of very mixed feelings. I feel some relief at not being responsible for a parish, but also a lot of sadness because being an ordained

minister is a very great privilege.

Because ministry is all about relationships, I cannot help but look back and remember the people and their families with whom I have shared part of the journey, and my own spiritual life which is a living and changing experience.

So what meaning will I make from all this? What meanings are you making about the big or little endings in your life? Every possible ending is about a change in relationship and that is challenging for us.

Who am I now? Who do people see when they look at me? Who do I see when I look in the mirror?

I remember when I was responding to the call to ministry I felt in the 1990s. I was in my veterinary practice and knew that unless I ended the practice there was no room to respond to this call. So onto the market the practice went, much to some people's consternation.

What did I think I was doing, not knowing what opportunities might come up...or not? I did it in faith, a faith that was greatly strengthened as I found doors opening. And, yes, of course there were challenges along the way also.

Now, at this ending, I don't see another open door. Or do I?

I can now see the open door of simply belonging within a congregation. Over the years of my ministry I have seen so much generosity and love in congregations I think maybe this is the next place of learning for me. To be not 'set apart' but to be with others a small part of that amazing body, the body of Christ. Filled with new meaning always, for each and every one of us.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

# New year, new possibilities

*Although Christmas and January holidays are now in the past, we are still enjoying summer and able to appreciate the imagery of the Southern Hemisphere that expresses for us the coming of the Christ among us.*

In Mark Wilson's words, Christ is "born in us again", coming like the warmth of the summer wind to melt away our pride and blow open the doors of our lives, like the scent of the summer rain to cleanse and refresh us, and like the light of the summer sun to brighten the hidden places.

We hope that this summer change of pace has been beneficial for your families, church communities and for you.

For some, 2017 will already have brought some changes. Our thoughts and prayers are with those for whom this festive season has come at a time of illness or loss of family or friends. We hope that the peace of Christ will continue with you through the New Year.

For parishes and presbyters on stationing, this will be a time of uncertainty,

mixed emotions and change. We pray for your congregations and families, and that strong and supportive relationships will soon develop that will enable you all to flourish.

For all of us, there may be new people to welcome into our lives. The start of another academic year often brings families or individuals looking for a faith community to call home. First impressions of a warm welcome will stay with those who arrive feeling like strangers, or homesick, or uncertain.

We shouldn't forget the Christmas story that tells of hospitality offered even when resources and capacity are stretched. The open door and welcoming words are what's important.

While there are parishes for which 2017 will bring challenges for resourcing leadership, it has been encouraging to report growth and the opening of new buildings. A new chapter of church life began for Wasewase ko Viti kei Rotuma when the Meadowlands property was

handed over to them in December.

It was exciting to be at the official opening of Weteriana House, with its innovative use of space and links with Methodist history.

Just before Christmas, a dawn blessing and opening for Whare Karakia o Manako, the Cornerstone Church and Community Facility marked a significant milestone for the Kaeo-Kerikeri Union Parish after many months of prayer and planning.

In January, Opawa Methodist Church celebrated the opening of its newly restored church building.

While new buildings may bring added responsibilities, they also offer wonderful new opportunities, and it is our prayer that these congregations will be better able to extend God's mission of love and compassion in their local communities.

It seems strange to be facing 2017 without a Conference to plan - however, nature abhors a vacuum! We encourage Synods to use the extra time and funds to find ways to express the "connectedness"



President  
Prince Devandan



Vice President  
Viv Whimster

of the Connexion at a more local level.

Sharing visiting speakers or workshop facilitators, extending an invitation across denominational, cultural or regional borders for young people's events or children's activities, or asking a national leader to join you for a service or special celebration, are all possibilities.

As the Presidential Team, we pray that 2017 will be a year of discovering God at work among us and bring a stronger awareness of who we are, "moored in Christ" and of our purpose "moving into Mission". We look forward to meeting with many of you during the year and wish you God's shalom as the year gets underway.

## Mangungu evidence supports Maori understandings of the Treaty

By Rev Gary Clover

*With Waitangi Day again upon us, it is important to draw attention to evidence that the Treaty of Waitangi imposed British sovereignty over Europeans in Aotearoa only, and not Maori.*

This was advice that New Zealand missionaries received in a letter dated September 3, 1839, from the Secretary of the Wesleyan Missionary Society's London Committee Dr John Beecham.

Dr Beecham wrote that under the Treaty, British sovereignty and law would be applied only to areas set aside for European settlers to live.

His letter supports Maori understandings of the Treaty of Waitangi. It also upholds Henry Williams's translation into Maori of James Busby's original English draft which promoted an understanding that the intent was for Maori chiefs to continue to exercise their full customary "tino rangatiratanga-chieftainship" (governance) over all their lands and resources.

In great detail, Dr Beecham advised the New Zealand missionaries:

"On his arrival in New Zealand Captain Hobson will commence by negotiating [sic] with the chiefs for the cession of the sovereignty of those tracts of land where European Settlers have fixed themselves, or where it is proposed to place the Emigrants who may remove thither from this country."

Further the letter advised the missionaries that when this had been accomplished Hobson would, "by the establishment of a Court of Justice...afford protection to the Aborigines against the outrages of our countrymen".

He would also institute a commission to investigate "the purchase of land which the settlers may have made, in order that those bargains may be set aside where fraud has been practiced upon the Natives...With these principal features of the Government plan we see cause to be satisfied."

The striking feature of the London Committee's understanding conveyed to the Wesleyan missionaries at Mangungu, is that by the Treaty, the Crown was not seeking the full and absolute total surrender of sovereignty over the entire land mass of New Zealand, nor the total surrender to the Crown of chiefly powers.

It was advice that varied substantially from the absolute surrender of sovereignty that Hobson claimed to obtain after Waitangi. But it is very similar to advice given the CMS missionaries by their London Secretary Dandeson Coates.

It also supports long-perceived Maori



Mangungu, Hokianga New Zealand January 6th, 1838.  
Drawn by Sarah Orriss (Alexander Turnbull Library).

understandings of the limited powers of "governorship" over European settlers that Maori thought the Maori text of the Treaty (the main one they signed) granted to the Crown.

After Waitangi, on 10th February, Hobson obtained more signatures at Waimate North. When they then headed for the Wesleyans' base at Mangungu, the official party rode to Tamati Waka Nene's pa Waihou. There they were met by "all the principal European settlers in the area" receiving their "warm assurances of fidelity to Queen Victoria."

As they sailed down the harbour to Mangungu, on passing Te Horeke ship building and kauri timber yard, Thomas McDonnell, the leading Hokianga merchant of the day, saluted the official party by firing his battery of 13 cannons.

At Mangungu they were met by the missionary John Hobbs who interpreted the proceedings for the assembled chiefs. Hobson announced he intended to meet with them the next day.

On Wednesday, February 12, a crowd 2,000-4,000 assembled, which included 300-400 chiefs. In the historian Lindsay Buick published a record of the Mangungu proceedings that notes that at the hour appointed "some [chiefs] were reticent, others morose, more were openly hostile...an unfavourable spirit prevailed amongst them."

Actually, Hobson met with a battery of hostile speeches from key Hokianga chiefs.

One after another, Aperahama Te Taonui, Papahia, Mohi Tawhai, Kaitoke, and Daniel Kahika told Hobson:

"Let him come to be a Governor to the Pakehas. As for us we want no Governor; we will be our own Governor. You come to deceive us. The Pakehas tell us so...The land is our chieftainship; we will not give it up." "No! No! No! Let us be equal...Let us choose our own Governor."

The issue was that the prominent settler Frederick Maning had advised the chiefs not to sign. Maning "conscientiously believed that the natives would be degraded by British rule and influence". Against Maning, Hobson assured the chiefs "The laws of England were requisite to restrain and protect British subjects, but to British subjects alone should they be applicable."

Hobson's speech began to swing the meeting towards signing. Following the lead of prominent chiefs Nene, Patuone, Ngaro and Raumati, Hobson claimed 120 signatures "by 12 midnight that night when the business of the day was closed."

This article is a shortened version of Gary Clover's narrative of the Treaty signing at Mangungu in his forthcoming history of the Wesleyans' Hokianga Mission 1827-1855. This work is a critical analysis written in preparation for the bi-centennial of the founding of the Mission due in January, 2022.

## Apology to Shirley Murray

*The December edition of Touchstone included the poem 'Community of Christ' that was incorrectly attributed to the late John Miller. It is in fact a hymn written and published by Shirley Murray.*

The version we printed also included an additional verse and some amendments that John made. John had a long-held passion for social justice and sought to express this through poetry. Due to his ill health, John failed to appropriately reference this piece as his adaptation and was unaware of the issues this posed.

The Miller family and the Touchstone editorial team sincerely regret this error. We offer our apologies to Shirley and print in full the correct version of her hymn.

## Community of Christ

By Shirley Erena Murray

*Community of Christ,  
who make the Cross your own,  
live out your creed and risk your  
life for God alone:  
the God who wears your face,  
to whom all worlds belong,  
whose children are of every race  
and every song.*

*Community of Christ,  
look past the Church's door  
and see the refugee, the hungry,  
and the poor.  
Take hands with the oppressed,  
the jobless in your street,  
take towel and water; that you wash  
your neighbour's feet.*

*Community of Christ,  
through whom the word must sound  
cry out for justice and for peace  
the whole world round:  
disarm the powers that war  
and all that can destroy,  
turn bombs to bread, and tears of  
anguish into joy.*

*When menace melts away,  
so shall God's will be done,  
the climate of the world be peace  
and Christ its Sun;  
our currency be love  
and kindness our law, our food  
and faith be shared as one  
forevermore.*





The gathering at the Chandrakirti Centre included people from four different faiths

## Interfaith encounter at Advent

By Brian Kendrick

*The Methodist congregation at St John's in the City, Nelson is interested and involved in matters interfaith, so we were invited by the Chandrakirti Buddhist Meditation Centre to take part in a morning of interfaith prayers for world peace.*

This function was held at their delightful rural setting in Upper Moutere. Those attending were representatives from another Thai Buddhist group, the Baha'i community, a Messianic Jew, a leader of the Wangapeka Spiritual Retreat Centre and four from St John's.

We gathered in the Temple where we were greeted by the Centre's spiritual programme coordinator Amy Rayner (a convert from Catholicism). Each tradition

then offered prayers and they were followed by a short address by the resident Lama, Gesche Tharchin, from Tibet.

Through an interpreter, Gesche indicated how he really appreciated the combined power expressed in the uniting of a range of faiths and cultural traditions coming together for the purpose of prayer for peace.

Because of her Catholic background and in recognition of our season of Advent, Amy closed by encouraging us all to join in singing "Once in Royal David's City".

A delightful shared lunch followed and this provided a great opportunity for sharing and wider discussion.

## Christianity for the 21st Century

By John Peat

*The Judeo-Christian religion teaches that "In the beginning God created the heavens and the earth." This is to say, all energy and power was from God and the universe was created according to the eternal commandments of God.*

Modern Western science teaches that our universe began with a Big Bang of particles and elements. All energy and power was in the mass of that first Big Bang and is causing the evolutionary expansion of the universe according to the fixed laws of physics.

Both these concepts agree on the interconnectedness of everything from a single source. All energy is within the concept, and the laws governing the concept are fixed and unchangeable.

However, Christianity is not about these concepts, but about life and the journey of life we all travel. It is about how we live and the guidance we can gain from the life and teachings of Jesus of Nazareth.

Jesus is the greatest most inspirational, charismatic, forward-thinking, teacher of all time. He preached the coming of the kingdom of God, that is, the kingdom of love. He said that by everyone living the Jesus Way the world will be saved as everyone would live in harmony and the planet would be protected and preserved.

This Jesus Way is based on his four commandments. The first commandment is love God totally. God is the beginning, the power and energy in everything and this means loving everything, such as the environment and people.

The second commandment is love your neighbour as you love yourself. This means all people are equally important.

The third commandment is love each other as Jesus loved his disciples. This means taking special care of other Christians. And the fourth commandment is love your enemies. This is possibly the hardest commandment but Jesus practiced what he preached in loving his enemies even as he was dying on the cross.

From the parables and stories of Jesus we can compose a moral compass of Christianity that can help guide us along our journey of life. This compass has five pointers: integrity, hard work, reason, love, and compassion.

Integrity is "complete sincerity and truth towards others and oneself," (Luke 18:9-14). Hard work is "service to the community and wages as community's thanks for the service" (Luke 19:12-27).

Reason is the notion that every cause has an effect and every effect has a cause. We must consider the effects of our actions before taking them. This interconnectedness of all things is the basis of all Western science.

As we see in the Parable of the Prodigal Son, love is "expending oneself in the service of others and not expecting anything in return" (Luke 15:11-32). And as we see in the Parable of the Good Samaritan compassion is "helping those disadvantaged in life from whatever cause," (Luke 10:25-37).

Jesus said that this way of living will give fulfilment to life and inner peace, but - and this is the crunch, be warned. It will not necessarily bring happiness, long life, fame, or money. The greatest wonder of all is that he promised, in a spiritual sense, to walk beside us and help us to follow the compass to fulfilment and inner peace.

How true this is! If all people lived this life of love for the world and all people, the kingdom of God would arrive.

Indeed, because the human species has been the most successful known species, it will soon overpopulate the world. We could see terrible wars over food, or we might even blow up the planet so destroying humanity.

The answer is to see Christianity and science as partners in this world with each assisting and modifying the other. This will be another evolutionary leap forward for the human species, namely, from 'self-first' to 'group-first' (nation states) to 'world-first' (true globalization for all).

Does this Christianity for the 21st Century inspire you to go and tell others about how to reach fulfilment and peace in life, even though there is no promise of eternal life or of living in paradise forever?

## HONEST TO GOD

By Ian Harris

## Not hard to be kind, eh!

*I have a problem with New Year's resolutions.*

It's easy enough to make them. They are always super well-intentioned. The problem is that by the middle of February I have forgotten what they were.

Even jotting them down somewhere doesn't help, because the "somewhere" has a way of quickly losing itself amid a paper miscellany. So what's the point?

This year, however, I am surprised by my resolve to revive the custom. Just one resolution, mind, but growing as it does from a couple of cameos in the news late last year, it seems one worth sharing.

First was a comment on television in October by former trade union leader Helen Kelly, which was broadcast a fortnight before she died. The interviewer raised the question of leadership and, switching the focus to values, Helen drew on the Trump phenomenon in the United States election to make her point.

What she hated about Donald Trump, she said, "is that he's so unkind. I want him just to be kind."

It left me wondering what incidents in her life of championing those at the bottom of the pay scales lay behind such a remark. Disputes where safety was the issue? Or exploitation? Or fairness? Or respect?

In a healthy workplace those issues place demands both ways, employer-to-employee and vice versa. They are to do with personal decency, where questions of what is humane, what is responsible, what is just, what is kind are not only relevant but central.

The second cameo comes from the very different circumstances of November's Kaikoura earthquake. Residents were well and truly shaken, visitors stranded, businesses disrupted. How did they respond?

Jeff Reardon, who moved to Kaikoura after experiencing the Christchurch earthquakes and had stored crayfish to celebrate his wife's birthday, thawed them, cooked them, and handed them out to tourists whom the quake had prevented from moving on. Asked why, he said simply: "It's not hard to be kind, eh!"

The phrase flashed around the world, and was quickly given pride of place on local T-shirts.

Kindness again. How human relationships thrive on kindness, whether in families, schools, workplaces, wherever!

Spreading wider, kindness shown to pets, bobby calves,

hens (free-range, please), and porkers does something unique and positive for both the owners and their charges.

Kindness to the environment does likewise. Everyone who tends a garden knows that. The natural world has an intrinsic value both in itself and for human sustenance, enjoyment and restful calm.

In her Christmas broadcast, the Queen echoed the theme, highlighting the myriad acts of kindness that are neither dramatic nor showy, but are part and parcel of everyday life.

She praised the quiet dedication of ordinary people who do extraordinary things, adding: "The cumulative impact of thousands of small acts of goodness can be bigger

than we imagine."

So too can neglecting to do them, since that opens the way to a range of more malignant impulses. Shakespeare's Lady Macbeth presents that

murky alternative most graphically when she worries that Macbeth is "too full of the milk of human kindness", lacking the steely resolve to sweep others aside in his desire to be king. And she saw to it that the milk of human kindness curdled in his being.

A pity neither had the chance to ponder the line from Tennyson that "kind hearts are more than coronets". But they would have ignored it. They were already caught in the quicksand of ambition, greed, and the lust for status and power.

Nor would wise words attributed to French-born American Quaker Stephen Grellet early in the 19th century have moved them. "I expect to pass through this world but once," he wrote. "Any good thing therefore that I can do, or any kindness that I can show to any fellow-creature, let me do it now; let me not defer or neglect it; for I shall not pass this way again."

As with the Macbeths, cynical moderns might sneer at such a sentiment. That would be as damaging as it is sad, because failure to nurture it, or worse, a determination to get ahead by foul means if fair won't serve, corrodes character and corrupts relationships.

Which brings us back to New Year's resolutions. Last week, as revellers around the world counted in the new year, many joined in singing Robert Burns' turn-of-year chorus:

We'll tak' a cup o' kindness yet for auld lang syne.

Capital! All they need do now is project that intention into the everyday circumstances of the year ahead. It's not hard to be kind, eh!



Ian Harris



**Methodist Trust  
Association**

### Results to 31 December 2016

	6 Mths to 30/6/16	12 Mths to 31/12/16
Income Fund	4.82%	4.73%
Growth and Income Fund	4.55%	3.85%

Income Distributions for the quarter totalled \$2,877,715

Contact email: [info@methodist.org.nz](mailto:info@methodist.org.nz)

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



## PUBLIC ISSUES NETWORK

## What is Public Issues up to in 2017?

*Lent starts on March 1st, and Public Issues is preparing discussion topics on climate issues for churches. These studies bring together spirituality and practical ways we can shape decisions about people, assets, and the environment.*

They can help us all help move from over-using the earth's resources to living within our planet's renewable capacities.

Topics for the studies include worship, church property and purchasing, social networks, wealth and poverty, and the Pacific on the frontlines of climate change.

### Trade

Questions over the direction of the Trump presidency are inescapable. It began by removing the US from the Trans Pacific Partnership (TPP).

At this point Prime Minister Bill English is in favour of proceeding with a TPP without the US. However, New Zealanders showed a lot of opposition to the deal.

A key point of dissension is the Investor States Disputes provisions under which a corporation can sue a country for loss of profit if, for example, it passed new laws for environmental protection.

Trade should be re-oriented to embrace a vision that promotes a cleaner environment and social equity. A new approach is needed that places sanctions on pollution, provides incentives to reduce carbon emissions, promotes wealth sharing and addresses migration.

Investment should move away from exploiting resources and profit must be

linked to accountability for climate and social impacts. Underlying such a reorientation is a shift from corporate self-interest to public interest.

Investment can help stabilise the climate by developing forests and green technology. Taxes can target high emission products.

This requires ending subsidies to polluting industries, such as agriculture and unsustainable shipping and fishing. This means aligning the Paris Agreement with the World Trade Organization and trade agreements.

There is a need to support workers involved in industries that have to be phased out. This could include training them for work in industries that can benefit the climate, along with income support for making the change.

A new trade regime is complex because it takes us beyond national self-interest into recognising how countries affect one another. The impetus for New Zealand to address our high greenhouse gas emissions from agriculture can be undermined by its low impact on a global scale.

However, climate agreements are based on the principle of equitable commitments which take account of historical advantages of development and the capacity to change.

### The Opportunities Party (TOP)

Perhaps you are watching policies from TOP come on stream which express many of the interests of Public Issues. Headlines include policies to redistribute wealth, maximize jobs, provide housing, and a



The Women's March against Donald Trump supported women's rights, migrants, social equality and the environment.

polluter pays approach toward environmental policy in New Zealand.

TOP's tax proposals pivot on a move from favouring the owners of capital to taxing all productive capital assets. A spin-off would be more affordable housing by curtailing property speculation. The wealthiest 20 percent would be affected in favour of growth in jobs and income equity.

TOP leader Gareth Morgan also targets agriculture with the suggestion that we are hitting the limits of how much our land can produce with higher applications of fertilizer, irrigation water and palm kernel

feed for cows.

Agricultural growth that depletes resources should shift to productivity with environmental protection. TOP calls for higher standards for fresh water, planning for oceans, a levy on tourists to pay for infrastructure, and resource management to restore natural capital.

Charging agricultural polluters will prepare the sector for sustainable production, and direct research funding away from the quest for volume to adding value, TOP says.



Vahefonua Tonga is working with Police and CYF to educate Tongan families and churches about parenting.

## Pasefika Proud campaign for better parenting

*Vahefonua Tonga is working with the Ministry of Social Development and the Police to reduce the incidents of low level violence against children.*

Siaola is Vahefonua Tonga's mission wing. Siaola has partnered with the Ministry of Social Development's Pasefika Proud Campaign, Family Violence Prevention and the Police to work with families and churches on the issues of parenting and discipline.

The latest initiative is called Fanau Lelei. It involves Tongan police officers who are visiting churches in the Auckland region.

Under Fanau Lelei the Police are working with Child Youth and Family to bring down the high

statistics of low level violence.

Siaola executive director Kathleen Tuai-Taufoou says, "We believe we can work together with our churches and families to bring these statistics down. An example of the things we are talking about is when we leave our children in the car while we pop into the dairy to buy milk, or when we smack our children.

"The Police are adamant that they are not here to tell our families how to discipline their children. Rather, they want to work with Vahefonua to educate people about what New Zealand law requires of our Tongan families and what solutions we can find together."

## Head of Mission

### METHODIST MISSION NORTHERN

*Methodist Mission Northern (MMN) is looking for a leader who is an advocate, dreamer and connector of people. A person who radiates a joyful presence and commitment to the mission of a people's movement to take collective action that supports social justice and social change.*

You will require:

- An understanding of the Methodist Church of NZ
- Recognised theological leadership and parish experience
- Knowledge and experience of working and engaging with other sectors
- Highly developed relationship-building, facilitation, communication, public speaking and team leadership
- An understanding of how large, matrixed organisations work, especially not for profits
- Ability to perform governance and management roles and responsibilities
- Ability to work with others to innovate community-led developments
- Proven organisational, time and stress management skills
- Willingness to undertake further professional development

In addition we anticipate that you will be able to work across multiple spheres of influence as an inspiring role model who is collaborative, inclusive, flexible, innovative, and resilient.

Applications close 17th February 2017. A full job description is available on request from Cheryl Banks, Executive Assistant, Methodist Mission Northern via [cheryl@lifewise.org.nz](mailto:cheryl@lifewise.org.nz)

Applications can be emailed via Cheryl or sent via post attention Marion Hines, Board Chairperson, Methodist Mission Northern PO Box 5104, Auckland 1141.





# Salt, light and anger

**GREG HUGHSON REFLECTS  
ON THE SERMON ON THE MOUNT**

*During February the Lectionary treats us to the Sermon on the Mount, which is a compilation of some of the most profound teaching of Jesus.*

It includes insights into true happiness, salt and light, the law, anger, adultery, divorce, vows, revenge and love for enemies. No one can say that the New Testament is not relevant for today!

When I was inducted into the position of University Chaplain at Otago University I was presented with two symbols for my ministry: a salt shaker and a candle. I was commissioned to offer a salt and light ministry.

To be a "salty Christian" is to attempt each day to make a difference to the flavour of the environment into which God has placed us. In 1963, Hans-Ruedi Weber wrote a book entitled Salty Christians. It is a classic. See if you can obtain a copy.

It contains some excellent diagrams showing how important it is for Christian

influence to permeate society, rather than being confined to any restrictively religious space. If we are to be truly happy and blessed, we will be found working for peace and justice in our communities and world. Jesus puts it this way:

"No one lights a lamp and puts it under a bowl; instead it is put on the lampstand, where it gives light for everyone in the house. In the same way your light must shine before people." (Matthew 5:14)

The ministry of Jesus was grounded in the Law of Moses and the teachings of the Prophets. He states he has not come to do away with this law. However, Jesus was prepared to break the law, when compassionate love and common sense needed to prevail.

So too are we to operate, free from legalistic adherence to any law, but nevertheless still grounded in the Law of Moses and guided by the teachings of the prophets, under the influence of the Holy

Spirit.

Micah (6:8) still applies. The Lord has told us what is good. What he requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God.

The Laws of Holiness and Justice (Leviticus 19) contain deep and abiding wisdom, but some specific laws are no longer binding on Christians.

The teaching of Jesus about anger (Matthew 5:21-25) is very relevant for today. In our world conflict, stress and anger arise out of the difficulties we all face in our families, communities and congregations. Jesus' teaching encourages us to be open with each other about our feelings.

We are to make peace with each other before we bring our gifts to the altar. Before we come to worship, we are to do our best to make peace with our brothers and sisters, which is everyone.

There are some things we may be justifiably angry and concerned about. We may have very little control over some of them, such as international political appointments. Closer to home however, let's be courageous enough to deal openly with conflict in ways which will ultimately enable us to connect more deeply with each other and with God.

If you are struggling with anger and are seeking revenge, share this with someone you trust.

Take action, wherever possible to deal with, resolve and be set free from any emotion which is negatively affecting your mental, physical and spiritual life.

Do not let the sun go down on your anger (Eph 4:26). Let's seek to love our enemies and pray for those who persecute us (Matthew 5:44) for this is the distinctive Way of Christ.

## Wealth in faith and prayer

**CONNECTIONS**

*This year marks two significant events in the history of Western culture. On January 20th Donald Trump was inaugurated as the 45th president of the USA promising major changes that are likely to affect us all.*

Branded an "American Fascist" and a "pathological liar" by American columnist, Peter Driver, Trump has taken over the reins of the American government at what could be one of the most critical moments in the history of USA.

Trump's key message is America first and his promises to return power to the American people look unlikely given his appointees to key portfolios.

He says "the people will be the rulers of this nation again." So far his speeches show no recognition of the core issues facing the USA. They ignore the growing power of the super-rich and the many



Jim Stuart

problems caused by the very policies, people and principles that he embraces.

One thing is clear: his top political advisors have no inclination to serve the poor.

The other reason why the year 2017 is important is rooted in history - 2017 is the 500th anniversary of the Reformation. Like 2017, 1517

was a standout year.

The Protestant reformer, Martin Luther nailed his 95 theses protesting against corruption in the Roman Catholic Church on the door of the castle church in Wittenberg, Germany on 31 October 1517. Within a month Luther's theses were reprinted in Nuremburg, Leipzig and Basel, beginning a rapid expansion of the printing industry.

Luther's legacy casts a long shadow. He translated the Bible into German and encouraged interest in music, "an inspired

weapon against evil and the devil" through group singing and the invention of musical instruments at home and in churches. The introduction of the printed Bible enabled many people to learn to read and his many publications were in demand.

I admit it is a stretch to connect these two events, but we cannot ignore either current events or the history that has shape our lives.

How we make sense of our world makes us who we are and influences institutions like the church. When times are changing, it can be helpful to take the long view to put the uncertainty in perspective. Already large scale women-led protests are offering hope of reclaimed streets and powerful alternative voices.

In a recent edition of the Guardian, Anglican priest and journalist Giles Fraser, reports on an incident when a man broke into his church. When a church warden arrived on Tuesday morning to unlock St Mary's Church, she discovered the side

door already open.

Because the church has often been vandalised, she entered cautiously. St Mary's is a high church and the first thing she noticed was that all the church candles had been lit - the altar candles, the votive candles, and many others.

The church according to Fraser looked like a film set. Sitting a few pews from the front was a solitary man. He had not broken in to rob or damage the church. He had broken into prayer.

After a brief chat, the man left. Later that evening when the congregation gathered for prayer, the people agreed that there was much to admire in a person who had gone to such remarkable lengths to pray.

I share this story as a reminder of the wealth inherent in faith. To survive the changes we face in our own lives and in an unpredictable world, prayer can help and make a difference.

## TOOLS FOR LIFE By Rev Adrian Skelton, UCANZ executive officer

*After the busy days of Christmas had passed - filled with family and other happy encounters - there were a few free days before I had to return to routine work. Others may have chosen to travel, but we were content to be at home and to look at the house with more critical eyes.*

DIY tasks suggested themselves and the Protestant work ethic kicked in...

After much sanding, painting, oiling, mending, and fixing, we stood back with exhausted pride. We are not regular DIY devotees, so let me admit that we could not have done it by ourselves.

We needed family teamwork to tackle the sanding and painting. We needed the specialist advice at the Mega store to select the right oil stain. Then we needed a few tools that we lacked, but which our much more competent neighbour willingly supplied.

Let me further admit that my first instinct is often to 'make do' with the few tools that history and circumstance have brought our way.

Now those of you shuddering at



*We may not always have the right tool for the job, but with help we can accomplish our tasks.*

the very thought of using a screwdriver as a chisel will know the wisdom of securing the right tool for the job. No doubt, you also know the sense in asking people with different expertise for advice. That is how we learn and grow as tool-wielding hominids.

Just as we do not always have at hand the right tools for the job, we

do not always find in our native church tradition tools for life that would help us. So it is that we can be enriched by the rediscovery of Christian practices that have become isolated in our separated traditions.

Many profound and powerful tools (ancient and modern) are to be found in the wider tradition: meditation, fasting, pilgrimage, icons,

and the celebration of sacred seasons to name some.

Unless we open ourselves to the possibility that there is more to our faith, we will not grow, nor learn compassion in its global sense. We grow as we share our diverse religious experiences.

The National Dialogue for Christian Unity takes a further step forward next month. March 2nd will be devoted to conversation between New Zealand Catholics, Anglicans, Methodists, and Presbyterians, with the Salvation Army - and UCANZ, of course - as observers.

You are invited to pray for the progress of the initiative this month. Touchstone will keep you in touch with developments that arise from it.

The parallel in life is having the humility to share the contents of our toolboxes. DIY may be the victory of enthusiasm over experience, but do we ever really achieve good results entirely on our own? We surely achieve more lasting results by working together.

Wishing you a happy and cooperative New Year.





Under the leadership of Rev David Elder, Otatara Church has become more vibrant and family oriented

## Pastor brings something special to Otatara

By Hilaire Campbell

***There's been a shake-up at the Otatara Community Church in Invercargill. With the appointment of New Life pastor Rev David Elder, the services haven't been so conventional.***

For one thing, David says, there has been more banter, more fun and laughter. "It's been a change for us all, but spiritually we're all on the same page."

Otatara is a Methodist-Presbyterian Uniting Congregation, and it had been without a presbyter for two years before David's appointment.

David was previously involved there for a leadership training day. He also met church members at a fishing camp. "With those connections it was decided I could be a good fit."

Born and raised in Invercargill, David was ordained a New Life pastor in 1991. He and wife Robyn had ministered in New Life churches in Auckland and later Invercargill since the mid-1980s. "We're very much a team," he says.

He was seconded to the Otatara Church in 2015, and he began to actively serve at the beginning of 2016.

Robyn is involved in the pastoral work of the church, alongside David.

Known as Invercargill's 'leafy suburb', Otatara is a high decile area with many business and professional people. The congregation is a mix of ages and stages, and it includes people from different denominations and persuasions. In recent years, this has included a number of people from African and other cultures.

David doesn't believe in separating his home and church life. He uses a pastoral office at the church but hosts meetings at home. "That's a leadership choice I make because I like people to see how I live."

David calls the congregation "a lovely bunch of people who've been very receptive of us both. Our time here has been mutually beneficial."

David has signalled that he would like to continue in his role

for at least another two years.

David would like to thank the Methodist Church in Christchurch and Invercargill for all the support it has given him.

Darren Boniface has been an elder at Otatara Community Church since 2003. "I grew up with the church, so I've seen all the changes," he says.

The Otatara church was built in the late 1960s. In recent years, the church has moved from a traditional to a more contemporary style of worship. However, membership numbers had been in decline for the past few years.

Darren says with David's arrival, the church has become more vibrant and family oriented. The number of children attending has increased dramatically - from three to 35 children in a few months.

The church is privileged to have the services of Jonathon and Sarah Cook, who run the youth and family ministries. They are very skilled with children, and both Darren and David say they do a fantastic job.

For some years now the church has advertised itself as the Otatara Community Church, which suits its inclusive approach to worship.

"Not having labels is a great feeling because we are here for the community and all Christians regardless of denominational backgrounds. Our people can interact with other churches," says Darren. Two examples are the Pentecostal and Baptist churches.

The church is currently involved in a joint mission with other churches to Vanuatu.

"David and Robyn are enthusiastic about everything we do," Darren says. "We've just started a young women's group, which is going well, and for some time I've been involved with men's ministry. Our youth are starting to really thrive."

"David has breathed new life into the church. He has a real heart for people, and the congregation feels this. When visiting preachers walk in they say there's something special about our church."

## Endowment will support Wesley College students

By Sophie Parish

***Wesley College has received a generous endowment from Rev Roger and Kathy Hey. The endowment will provide financial support to students while they attend the College.***

"Kathy and I decided to make this donation as a thankyou to the Church. We grew up in the Methodist Church and we have received a lot from the Church over the years. We wanted to also do something to honour our families and ancestors, and to do it in a way that would be useful," Roger says.

The endowment of \$250,000, plus other family contributions, will be utilised in two equal funds - the Dryden Fund, in honour of Kathy's family, and the Hey Memorial Fund.

The Dryden Fund will be a contribution to the Principal's Discretionary Fund which is used to support students in crisis or who face immediate need.

The Hey Fund can be used for staff to up-skill their abilities to provide the best psychological and spiritual care to students while they attend Wesley College.

Wesley College principal Steve Hargreaves says the school is very grateful to Roger and Kathy for their donation which make a real difference to students.

Steve says Wesley College staff are looking at ways to improve the school's mental health resources. This might include a support counsellor, specialist programs, and ways to teach students life skills to help them manage tough times and plan for their future.

Long-time member and former chair of the Wesley College Trust Board Norman Johnston has been involved with the school since 1971.

"Without a doubt the endowment gives the ability to spend more money to help vulnerable students, particularly Maori and Pacific Island



A donation from Kathy and Roger Hey will create two funds to provide grants for Wesley College students.

students," Norman says.

As Wesley College commences construction of an entirely new school on site and is looking to double its student numbers, Norman says, they will be encouraging students to apply from vulnerable areas like the Far North, East Cape, Porirua and other places where students might not have the support around them to achieve their best academically.

Steve says Wesley College NCEA results this year show students are improving their academic performance. Plans to make Wesley College into a totally co-ed school in the coming years will provide opportunities for all students who wish to attend.

Roger and Kathy agree. "We see this grant as a decision made by an ordinary couple who has seen the poverty, homelessness and challenges some young people face.

"We hope other people who perhaps sell a home or find they have some funds, see an opportunity to help their community as well as their own future," Roger says.

This year Wesley College will look into ways to utilise the money and plans will be implemented in 2018.

## Help families provide better lives...



### 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 make a lasting difference to families throughout New Zealand.***

The newly formed Methodist Alliance will support Missions and Parishes working with families in our communities.

Parishes that want to join The Methodist Alliance can contact Cheryl Banks at Methodist Mission Northern on [cheryl@lifewise.org.nz](mailto:cheryl@lifewise.org.nz).





Walk for the Planet will hold walks along seven Canterbury Rivers this Lent and Easter to raise awareness and provoke debate.

## Walk for Canterbury rivers this Easter

*Touchstone writer David Hill is a rural Canterbury journalist by day. He has helped establish Walk for the Planet ñ 7 Rivers, 7 Weeks, thanks to funding from the Methodist Church.*

*For this event a group plans to walk some of Canterbury's iconic rivers and engage with local communities on environmental issues during Lent and Easter. Here is David's report on the project:*

Back in June 2011, I reported on a South Island dairy conference at Lincoln University which featured a panel discussion on how South Island dairy growth can be sustainably managed.

The panel consisted of a Canterbury dairy farmer, a DairyNZ scientist, Environment Canterbury commissioner David Caygill and the then Green Party co-leader Russel Norman (now Greenpeace chief executive). All four agreed that the premise of the question was wrong, because it assumed that the expansion of dairy farming in the South Island was inevitable.

The DairyNZ scientist Dr Rick Pridmore said local communities should help decide what was best for the future of their region.

"People ask 'how big can dairying grow?' But I think the question is really 'What does Canterbury want to do, and how does dairying fit into that?'," Rick said.

In other words, we need to have a debate as a community, as a region, and as a country to determine what we want to see in the future and what is in our best interests.

The organisers of Walk for the Planet believe churches can host some of these debates and help bring people from cities, the rural sector and environmentalists together.

We call on DairyNZ to come and walk with us and engage with local communities and environmentalists on the riverbanks of Canterbury.

Fellow organiser Rev Mark Gibson says Walk for the Planet is "about recognising the ecological, cultural, spiritual and social values of these rivers because what's happening is urban and economic

development is being put first".

Mark says we have turned our rivers and water ways into sacrifice zones and this needs to stop.

"We need to reclaim our rivers. We need to say how important they are to us and to the wellbeing of living and future generations."

Mark says the group looks forward to hearing stories of local communities' efforts to restore their rivers and waterways and change their behaviours.

Walk for the Planet was initiated thanks to funding from the Methodist church's PAC fund and the Central South Island Synod's River of Life Project.

It will be launched in Christchurch on March 1 (Ash Wednesday) before a walk along the Heathcote Opawaho River on March 4.

Over the next five weeks Walk for the Planet will hold walks along some of Canterbury's iconic rivers: the Rakaia (March 5-11), Selwyn Waikirikiri (March 12-19), Orari (March 19-25), Hurunui (March 26-April 1), Ashley Rakahuri and Kaiapoi Rivers (April 2-12). Then the group will return to Christchurch to walk the Avon Otakaro River during Easter.

Canterbury film makers Kathleen Gallagher and Gaylene Barnes will film various walks and events and the footage will be made available through social media.

### Lenten Study Guide

A Lenten study guide has been prepared with reflections for each week during Lent and Easter, and to promote fundraising efforts for water initiatives in India and Tonga through Christian World Service and in the Philippines through Caritas.

We encourage congregations to use this resource to host discussions and tackle the challenges.

The reflections are designed to make people think about issues in their local communities and to encourage debate.

The study guide is available on the Walk for the Planet ñ 7 Rivers, 7 Weeks Facebook page, or by contacting David Hill on dphill@xtra.co.nz or 0274 213 761.



Children from schools in and around Whitianga visited the town's churches to learn about Christmas.



## Walk-through Christmas in Whitianga

By Dorothy Preece

*'Happy Birthday Jesus' was the theme for last year's walk-through Christmas in Whitianga.*

Rev Stan Stewart started this initiative in 2002, and since then, the Whitianga Combined Churches Committee has supported the project, with St Peter's Anglican, St Patrick's Catholic and St Andrew's Co-operating Churches working together under a different theme each year.

Last year though, St Peter's church building was condemned as unsafe, and the Anglican congregation is sharing worship with St Andrew's Church. Because St Andrew's couldn't handle both presentations, Crossroad Encounter Fellowship stepped into the breach and opened its doors to host St Peter's team for the walk-through.

So, on December 5th, around 200 primary school children, aged 5-8, came through the three churches in six separate groups.

Mercury Bay Area School started the morning-long procession, walking from their near-by school to arrive at Crossroad Encounter Church at 9:30. There, the Anglican team, led by Rev Gillian Reid, explained that Christmas is really Jesus' birthday and called for volunteers to put presents on the tree, telling the Biblical story as they went.

Three more groups of Mercury Bay children followed and each presentation was repeated at half-hourly intervals.

St Patrick's Catholic Church in Campbell Street was next on the tour. There the team talked about the preparations for Christmas that happen at home, Advent calendars and the countdown to Christmas Day, linking it all into the Bible accounts of prophesy and the Annunciation to Mary and Joseph.

At St Andrew's Dorothy Preece told the nativity story in a beautiful poem provided by fellow parish councillor Diana Campbell-Barnaby.

We used pictures on an overhead screen to reinforce the words, which kept the children absorbed and attentive.

The four Mercury Bay groups were followed by a combined group from two country schools in the Whitianga area, Te Rerenga School and Coroglen School.



Children from Mercury Bay Area School were all smiles during their visit to the churches.

As each group finished at St Andrew's, the children were treated to juice and piles of home-made biscuits, thanks to a team of dedicated cookie makers. This part of the proceedings is always a marathon of pouring drinks (50 in each group), clearing away and getting the cups filled for the next group, but after 14 years the St Andrew's team has it down to a fine art.

As with any church programme, a few dedicated stalwarts from each of the churches see the programme through every year.

Every year the church teams get together to prepare gift envelopes for the children, which contain things to make and do. This year the envelope included a Christmas card to colour, a Bible bookmark and the Bible Society activity, 'To you, from God'.

We are all very much aware that our walk-through Christmas programme might be the only time that the majority of children will hear the Biblical story of Christmas. Many of the children these days don't even know the words to 'Away in a Manger'.

We hope and pray that some aspect of our combined work will stay with them, and with the young parents and teachers who bring them to visit us.



# Grafton College now home to Scientology NZ

By Helen and Eric Laurenson  
*What do the Church of Scientology NZ and the Methodist Church of NZ have in common?*

Surprisingly, they share in the history of an iconic building, the former Trinity Theological College, which sits high on a ridge in Grafton, near downtown Auckland, on the site of an 1845 land grant by Governor Fitzroy.

Visible from many parts of the central city, the college buildings stand out as a neo-gothic treasure protected by an historic listing.

On Saturday 21 January, a number of Methodists, including ex-theological and university students who had lived in residence halls at the old college buildings, joined with hundreds of others as guests at the official opening of the new Scientology centre for New Zealand.

Despite major doctrinal differences there has been a high degree of helpful cooperation from the Scientologists in respecting Methodist sentiments about the buildings. Memorial plaques that were mounted in the college have been carefully removed and, following preservation organised by the Scientologists, will be returned to the Methodist Church.

Time has not been kind to the college buildings. Opened in February 1929, the main building

was exhibiting troubling maintenance questions by 1935. Its Oamaru stone facings were starting to crumble and windows were rusting.

In 1973, Methodist theological education was moved to St Johns College Meadowbank, and the Trinity buildings were occupied by the Whitecliffe Art School.

A tour of the building shortly after the Scientologists took possession in 2007 revealed depressing decay at every point of its construction. To bring the building back to anything like an acceptable standard would have required the outlay of resources that would have been considered poor stewardship by the Methodist Church.

It is reported that the Church of Scientology has paid \$6 million for its meticulous restoration of a building that cost them \$10 million to purchase a decade ago.

Despite threatening clouds, a large crowd assembled in the carpark area of the buildings for the opening of the Scientology centre.

A highly professional programme was opened with a powhiri by members of Ngati Whatua, paying due respect to the original occupants of the land. The rest of the hour's programme was handled in an impressive manner with speakers ranging



The opening of the fully restored former home of Trinity Theological College, now headquarters of the Church of Scientology in NZ.

from the heritage architect responsible for the work, to David Miscavige, world leader of the Church of Scientology.

On signal, a cloud of balloons was released and the building formally declared open; a new era for the tired old buildings has begun.

Retired Methodist presbyter Rev Dave Mullan attended the event and he says it was a grand occasion.

"The audience also gave every speaker a standing ovation when introduced and then again after their testimonies to the effectiveness of Scientology and

Dianetics. The address of the guest leader of the international organisation was peppered with obscure references that brought wild applause from the insiders and total mystification to the visitors."

Dave says nearly every space in the old buildings has been renovated, including the rimu panelling in the dining room and library.

"The Janus staircase down which many a water fountain flowed free in serious waterfights has had its iron balusters completely stripped, sealed and re-painted. The stone fireplaces

in the dining room, common room and library have been cleaned up and retained. Even the College motto *Spiritus Ubi Est Ardet* high on the library wall has been left as it was, cast in the wall.

"One may not have any sympathy for the theology behind Scientology. Indeed, it has been widely criticised internationally but one cannot but be impressed by the deliberate investment made to restore and retain a landmark building. This is a big commitment."

## Bula and thanks to Dr Tuwere

By Joeli Ducivaki

*Last month Fijian Methodists held two special gatherings to farewell long-serving presbyter, theologian, teacher and church leader Rev Dr Ilaitia Tuwere.*

Ceremonies were held at Meadowlands Fijian Methodist Church on Saturday January 21st and at Pukekohe Fijian Methodist Church on Sunday January 22nd to thank and honour Tuwere.

The Wasewase ko Viti o Aotearoa was represented by superintendent Rev Peni Tikoinaka and the Methodist Church in Fiji was represented by President Rev Dr Tevita Nawadra. A Fijian full ceremony was conducted followed by feasting and traditional entertainment.

On Sunday, a Church service was held at Meadowland Parish to celebrate Tuwere's 46 years of service in the life of the Church in Fiji and New Zealand. Tevita Nawadra gave the sermon at the service and told the gathered that Tuwere is a humble, hardworking servant of God who believes God lives and is among us.

Tuwere started his ministry training in 1957 and gained a doctorate in theology from the Melbourne College of Divinity in 1992. He served as lecturer and/or principal of various theological institutes such as the Davuilevu Theological College, Pacific Theological College and St John's Trinity College.

He is a distinguished writer and author of many books and papers in



President of the Methodist Church in Fiji Rev Dr Tevita Nawadra presenting a tabua (whale tooth) to thank Rev Dr Ilaitia Tuwere for his services to the Church.

Fijian and English. He was also an important member of the World and Pacific Ecumenical group.

In 1996, Tuwere was elected to be the president of the Methodist Church in Fiji.

In 2000, he was asked by the Pacific Anglican Church to teach at St John Theological College in Auckland.

At the request of the Fijian Methodist community in Auckland the Fijian Methodist Church allowed Tuwere to serve as presbyter for the Fijian congregation in Auckland, and he was inducted in 2001.

Due, in part, to his support and guidance, the Fiji Methodist community in Aotearoa has expanded with new churches and eventually, the formation of synod. Tuwere has also nurtured and

supported Fijian presbyters who have trained in New Zealand and now serve in the NZ Conference.

He is also a key supporter of the Fiji Community Association in Auckland. Tuwere was a keen follower of rugby; and we were told that once Fiji lost the Hong Kong Sevens tournament, his transistor radio ended up in the rubbish bin.

Tuwere will continue to work with the presbyters of Wasewase and help develop a contextual biblical understanding of Fijian Methodists living in Aotearoa.

One of his key projects is to set up a local library at Meadowland Fiji Parish to provide Biblical resources to the lay people and members of the congregation.

## Johnsonville church supports mall businesses

*Delays in redevelopment of the Johnsonville Mall have contributed to an overall decline in customer traffic for retail businesses in the complex.*

At a worship service, Johnsonville Uniting Church (JUC) minister, Rev Anna Gilkison, reflected on the importance of a vibrant shopping centre at the heart of Wellington's northern suburbs.

She said that managers and employees of local businesses had expressed concern about the situation and were increasingly distressed about what many in the community saw as a land banking approach from the mall owners.

This led to action at a subsequent service where the congregation of JUC prepared cards of support for businesses and agreed to personally deliver them in the week following. The response from recipients for the tangible expression of support and appreciation for the work they do was fantastic as the accompanying photos show.

Within a few weeks of the Johnsonville Uniting Church initiative, the owners of the mall, Stride, announced plans to move ahead with a \$150 million revamp of the shopping centre.



JUC parishioners presented pot plants to staff at the Johnsonville Mall's businesses.



# NZ's efforts in UN help, but Palestinians face grim reality

*The wars in Iraq and Syria have taken some of the attention away from the situation in Israel and Palestine. Instead of a peace process, tensions are rising and the people live with the consequent poverty and violence.*

International players including the US have failed to restart the peace process and Israel has continued to demolish Palestinian homes and expand Jewish settlements.

Throughout its two year term on the United Nations Security Council, New Zealand worked for progress towards a two-state solution to the most critical pressure point in the region. Diplomatic efforts were rewarded shortly before Christmas with the adoption of the first resolution on Israel and Palestine in eight years.

The USA abstained rather than veto Resolution 2334, allowing it to pass into international law.

CWS national director Pauline McKay wrote to Foreign Minister Murray McCully to thank him and the New Zealand delegation for working hard to secure its passage in a difficult environment.

The resolution condemns the building of Israeli settlements in Palestinian territories as "a flagrant violation of international law" and affirms efforts towards the two state solution. It was sponsored by New Zealand, Malaysia, Senegal and Venezuela.

Retired director of the Department of Service to Palestinian Refugees(DSPR) in



*As Israel expands illegal settlements, Palestinians in the West Bank and Gaza face deprivation.*

Gaza Constantine Dabbagh who visited New Zealand in 2010, wrote in "appreciation and gratitude ... for the firm stand of New Zealand... on the issue of the illegal establishment of Israeli settlements in the Occupied Palestinian territories."

Constantine expressed his thanks and hope that the international community would begin to understand the need to be fair to

end the 50-year-old occupation so that both sides can learn to live in an atmosphere of peace.

CWS first provided relief to some of the 726,000 Palestinian refugees in 1949. DSPR is CWS's partner in the region and it provides food, shelter, psychosocial support, and healthcare.

DSPR is now deeply committed to relief

efforts for Syrian refugees but its programmes in Jerusalem and the West Bank are languishing because of the low level of funding.

The USA is committed to providing Israel \$38 billion for military expenditure in the next 10 years. An initiative to move the US embassy from Tel Aviv, where all other embassies are based, to Jerusalem is seen as a provocation. UN resolutions say until the borders of Israel and Palestine are resolved, Jerusalem should remain a separate city.

Israel supports the construction of more settlements in Palestinian East Jerusalem. The settlements are often built on Palestinian land after the demolition of Palestinian homes.

The United Nations says last year more than a thousand Palestinian buildings were demolished in the West Bank which displacing 1,593 people

More than two years after the war in 2014, 51,000 people remain in temporary shelter in Gaza. This winter, residents of Gaza are protesting the lack of electricity which can be as little as three hours at a time. They suffer between 12 and 18 hours of blackouts a day. The deeply impoverished territory cannot afford to pay Israel for more.

According to the Guardian an estimated 400,000 settlers live in the West Bank and 200,000 in East Jerusalem which Israel took over in the 1967 war.

## Thank you for your gift of hope to the CWS Christmas Appeal.



[www.cws.org.nz](http://www.cws.org.nz)



## World Day of Prayer March 3rd

*New Zealand women will start a global wave of prayers for the world on Friday, 3 March with services throughout the country.*

This liturgy has been prepared by Filipina women and it asks 'Am I being Unfair to You?' It has been translated and distributed in 170 countries.

In the service Filipina women share the challenges they face to feed their families. Rice will be distributed as a symbol of the need for economic justice and the power of sharing.

"The World Day of Prayer is an opportunity for people living in Aotearoa New Zealand to be connected in a global movement of prayerful action," says chairperson Pauline McKay. "The National Committee looks forward to this ecumenical day and encourages everyone to attend."

This year's offering will help two groups working in the Philippines: the Bible Society's 'May They Be One' effort to distribute Bibles to 5 million people and Christian World Service partner Developers Foundation's efforts to help poor farmers and fisherfolk restore their livelihoods after

Typhoon Haiyan in 2013.

Donations will also benefit the Interchurch Council for Hospital Chaplaincy. Last year's offerings raised \$42,209.47.

The day has its origins in the late 19th century when women gathered to pray and collect money for mission in the USA and Canada. It became a global movement in 1927 with representation in 170 countries.

Last year World Day of Prayer International estimated more than 22,000 services were held with more than 1 million people taking part. The international committee will meet later this year in Brazil to select themes and countries responsible for preparing resources in future years.

New Zealanders will be some of the first people to join the 40 hour prayer cycle.

"With many more Filipinos living in New Zealand, this year's service will be a chance to learn more about each other and pray together for economic justice," says Pauline.

For more information contact your local World Day of Prayer organising group or Zella at [wdpnz@xtra.co.nz](mailto:wdpnz@xtra.co.nz).



# Young People

## Another intern from Kiwiland to Asia

By Filo Tu

*The Prophet Micah stated: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times," (Micah 5:2).*

It seems the prophet Micah continues to prophesy on the young people of The Methodist Church of New Zealand who - again - have found favour in the opportunity to serve as an intern in the ancient city of Chiangmai, Thailand.

Maureen Akeripa is a proud Samoan woman from the Navigator Islands of the Pacific, and she has journeyed to Asia to become the newest intern at the Christian Conference of Asia (CCA).

Appointed to work for a year, Maureen will help with several programmes that CCA conducts, including the Regional Consultation of Women Doing Theology in Asia and the Congress of Asian Theologians VIII, both of which will be held in India.

She will also work at the Ecumenical Youth Conference in Indonesia, the Asian

Movement for Christian Unity (AMCU) and the Ecumenical Youth Leadership Training in the Mekong region in Thailand.

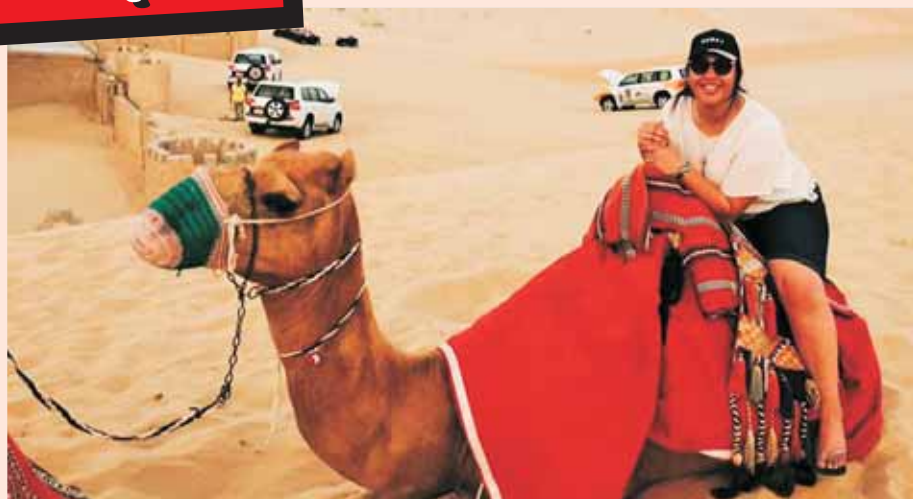
Her internship will provide Maureen the opportunity to travel to various nations within the CCA. She will work with people from different backgrounds, and engage in theological discussions that will be both a challenge and a highlight to her new journey.

Maureen will also have the opportunity to work very closely with the amazing staff at CCA and other interns as they journey together through the joys and sorrows of the work and tasks at hand.

Hailing from the Wesley Methodist Church in Papatoetoe, Maureen has been a prominent leader in the Church. She and her family are stalwarts within the life and work of the congregation, parish, district and Sinoti Samoa.

Maureen goes with the blessings of her family and her church family.

How will Maureen be affected by her experience? What levels of support will she have? What can we do to keep her



Maureen Akeripa is off to work with CCA in Thailand, India and Indonesia.

afloat? How can we be a part of the journey? What other opportunities are there to be interns within the international church?

Many of these questions will not have answers until this part of Maureen's journey has come to an end.

But the ongoing thought and hope, is that this opportunity has provided even more inspiration to the young leaders and members of Te Haahi Weteriana o Aotearoa, to venture forth and take the world by storm.

In the midst of this is the call to keep Maureen in our prayers - both for the hard work ahead, and the mission and purpose of CCA. Both of these things go hand in hand, and its work has effects that will be felt here at home.

It was only a few editions ago that we took pleasure in hearing the story of Caseylita Fa'au'i of Vahefonua Tonga 'o Aotearoa who has been a part of this same venture. We wait in hope for what both women will bring to the future of our Connexional in small and big ways.

# Kidz Korna!

## WELCOME TO KIDZ KORNA FEBRUARY 2017!

Happy New Year to you all. I hope you had a wonderful Christmas and are now enjoying being back to school.

This year I'd like to try something different. Have you read a book lately that you have really enjoyed and would like to share with other children?

I'd like you to write a brief review and send it to me so it can go into My Bookshelf in Kidz Korna. You need to say who the author and illustrators are and tell us what you like (or don't like!) about the book.

This month we visit with kidz at churches in Putaruru and Timaru to see what they have been up to over the holiday period.



Putaruru kidz with the notebooks they decorated.

### Reaching out to kidz in india

The children at St Paul's Anglican/Methodist Cooperating Parish in Putaruru recently covered and decorated notebooks and made gifts for children in India.

A couple from the church were going to India on a mission and they took the books and gifts to children at an orphanage in remote Northern India.

Thank you, Putaruru for sharing this with us!

### What's cooking for Christmas?

Joseph and Mana from St David's Union Church in Timaru helped make a Christmas cake.

They were celebrating 'Stir up Sunday'. Everyone wore aprons to prayers and stories reminded everyone to 'stir things up' and prepare for Jesus coming at Christmas.

It was fun mixing the cake which was shared on Christmas Eve and Christmas Day.

Joseph and Mana help make Christmas cakes



### Word Search

All the words in this puzzle can be found in Psalm 15. This is one of the readings for the season of Epiphany, the church season between Christmas and Lent. Can you find: despise, friends, God, honour, Lord, obey, promise, sacred, secure, sincere, temple, true, worship, wrong, Zion.

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

For your Bookshelf

### Look and Find Bible - New Testament stories

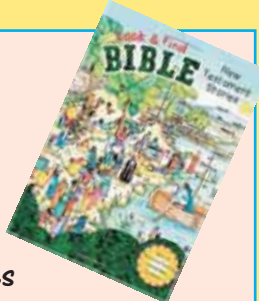
By Gill Guile

2015, B&H Kids, 24 pages

This is a well-illustrated interactive book that provides hours of fun and entertainment. It is aimed at the 5-8 age group, but is suitable for older children as well.

Stories in the book include Jesus is Baptised, Through the Roof, Zacchaeus and Jesus in a boat on Lake Galilee. Each story has a double illustrated foldout page. There are also scripture references for each story which parents and children can read together.

The book is one of a series of Look and Find books which include Look and Find - Old Testament stories and Look and Find - Christmas stories.



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

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at [dlennox@xtra.co.nz](mailto:dlennox@xtra.co.nz) or to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz)







## Stir It Up - Aotearoa's Tribute to Bob Marley

*The key decade for Bob Marley's recorded music was the 1970s. From 1973 to 1983, 11 CD/vinyl recordings were released on Island Records, containing a total of nearly 110 songs. From this 15 tracks, covered by mostly Maori and Pasifika artists, have been released on Universal Music (NZ) 2016.*

The songs are a mix of love and politics, but they are upheld on a spiritual foundation and framework. The spirituality has roots in the Hebrew scriptures, especially the Exodus story with its description of captivity in Babylon, and the Psalms, which gave rise to the Ras Tafari religion, a Jamaican reworking of the King James version of the Bible brought to the Caribbean by European churches.

The key Marley hymn 'Redemption Song' is covered by Bic Runga. It has an imaginative keyboard setting, with chords only played as sparse accompaniment.

This is one of the highlights of the collection, with the poetry of the text clearly enunciated. The song would fit well within church worship, given the appropriate setting.

One unfortunate slip is when Bic sings 'Have no fear for atomic energy/cause none of them can stop the 'time'. For two lines in the second verse, she sings 'times', which

undercuts the spiritual understanding. Here Marley was telling his listeners not to fear the rumoured building of nuclear armaments by the South African government in the late 1970s. Jah or God, working in historical 'time' and through prophets and people as peace-makers, will have the final say.

A second highlight is 'Exodus' by Unity Pacific, fronted by Tigilau Ness, a 12 minute anthem of pilgrimage and liberation, away from bondage to Pharaoh or Babylon, through the wilderness to the Promised Land. With full accompaniment by brass instruments, this would have given the motley tribes of Moses a real pickup on the desert trek! It is a brilliant production!

Hollie Smith's cover of 'No Woman No Cry' overkills the tune with melismatic quiverings. She could learn something



*By various artists  
2016, Universal Music NZ, 15 songs  
CD review by John Thornley*

from the more disciplined singing of 'Three Little Birds' by Anika Moa, a sweet tribute to a song she first heard sung as bedtime lullaby by her mother after coming home from a night gig.

The packaging of the CD is meticulous, with autobiographical comments by all performers. It has a superb introduction by Auckland rock writer Graham Reid, five full colour photos by

Graham Hooper from the 16 April 1969 concert at the Auckland Western Springs Stadium and, courtesy of TVNZ, a photograph of Bob Marley's powhiri with Maori escorts at this auspicious occasion.

From this taster, you can purchase the first three recordings of the Wailers, in sequence - Catch a Fire 1973, Burnin' 1973 and Natty Dread 1974 - and hear 'the rill thing'.

John Thornley worked for the Student Christian Movement in Trinidad and the Eastern Caribbean from 1967 to 1969.

## The Fourth Gospel - Tales of a Jewish Mystic

From the moment I read the words in the preface "I have arrived at a place both spiritually and theologically with which I am content," I was engaged with this book. I am now willing to borrow this statement as my own.

This is a book written after five years of study, and behind which stands a nine page bibliography.

In it Spong states "John's gospel is about life, expanded life, abundant life, and ultimately eternal life, but not in the typical manner... not about religion, sin and salvation."

It is about "reaching a new and transcendent sense of the reality of God, in contrast to the imperialistic body of creeds and dogmas the church has become."

The book offers helpful discussion of matters such as whether the gospel brings together material drawn from several sources or authors, possibly written at different historical stages. Particularly enlightening is learning how the Jewish followers of Jesus were 'excommunicated', i.e., expelled from attending the synagogue.

This is especially relevant now that we realise this was the beginning of the long history of bitter and often hateful attitudes Christians have directed at Jews, attitudes that ultimately led to inquisitions and the Holocaust.

But Spong carefully points out that it would probably be

more historically accurate if we were to note the original "expelling" was carried out not by the ethnic Jewish community, but by the Orthodox party that ruled the synagogue. "Part of my task in this book is to pull the anti-Semitism out of Christian history, and to pull creedal orthodoxy out of Christianity," he writes.

In Chapter 7 Spong begins, step-by-step to lead us from our literal way of reading and understanding scripture, to appreciating how "Mysticism expands words beyond their normal limits." He shows how deeply, significant myths are woven around familiar names or events.

Each one of the 10 short chapters (8 to 16) offered me a fresh and expanding glimpse of the wholeness of life into which the Life of Jesus calls us, individually and as humanity. These are not accounts of miracles to prove Jesus is divine, but 'signs' pointing us the Way. They are "narratives which lead to a new perspective, a new consciousness."

Chapters with headings such as 'Peter and the



*By John Spong  
2013, HarperOne, 368 pages  
Reviewer: Loyal Gibson*

Commandment to Love', 'Not Atonement, but Glory' - John clarifies Jesus' death' give the reader a fresh understanding of the Passion narrative.

Spong sees John's Gospel not as a literal story, not history, "but the painting of an interpretive portrait by a devoted artist." It was written a lifetime after the execution of Jesus by one who was a Jewish mystic, but was then living well outside the Judaism of the synagogue. Was this the birth of authentic Christian Faith?

Each chapter of this book has its own sub-title. To each of these I personally will return again and again, to read and ponder. Guiding what I now refer to as my Ever Evolving Faith.

In its conclusion Spong writes: "In this book I have encountered the God who is the great 'I AM' and as a result I too can say 'I am'. Even more, I can hear everyone else saying 'I am'."

That may appear presumptuous, but I encourage you to read what has been called by Michael Dowd, "a masterful interpretation destined to become a classic." I would encourage you to read it fully before dismissing that opinion.

## Relig-ish - Soulful Living in a Spiritual-But-Not-Religious World.

*As an ordained minister, Rachelle Mee-Chapman was finding it increasingly difficult to hold creedal formulations of faith with conviction. She found that rituals of worship were gradually becoming empty of meaning.*

She resigned her pastorate and stopped attending church. Yet she found that leaving church with its rituals and rhythms was not simply a matter of closing the door and walking away. She was also moving away from a community that was encouraging and motivating.

So, before leaving it was important for her to explain to her church what had changed for her, and thus to part without leaving a legacy of bitterness and misunderstanding.

In her post-church life Rachelle describes herself as "relig-ish." This is a playful term for those who can't tick a box when it comes to religion. She says she wrote the book "for creative thinkers who want to develop right-fit spiritual practices without going to church."

As a relig-ish person Rachelle mentions a number of ideas from her traditional religious background that she has rejected because they conflict with her core values. These include the idea that human beings are basically sinful. Rachelle sees this

as undermining self-worth and the value of the human person.

She also rejects the belief that the death of Jesus on the cross was a sacrifice for human sin. Apart from casting God in the role of an unrelenting judge, Rachelle sees the sacrificial motif as unhealthy as it is sometimes presented as the hallmark for doing God's work. This is especially true for women who are expected to serve without acknowledgment or reward.

She also rejects the idea that the sexual identity of LGBT people is somehow disapproved of by God.

Rachelle says that a core part of traditional religious practice is meeting and greeting, having sacred stories and songs to sing and regular rituals to perform. She misses these aspects of church life. For those who can no longer attend church because it threatens their integrity, Rachelle sees a need to build a community of people who share common values and are able to talk honestly with each other.

She makes some suggestions about how the ordinary



*Rachelle Mee-Chapman  
2016, Chalice Press, 125 pages  
Reviewer: John Meredith*

routes of life may become rituals embodying core values, for example reading to her children. Texts that are sacred in the sense that they inspire may be found anywhere. Truth dances in a thousand phrases in the Bible but also in books, poems and song lyrics.

Meal times may be occasions for conversation, listening and affirmation. Conversation can be a form of prayer as can music, yoga, dance, walking or running, in fact anything that helps align your life with what you believe is important.

In the relig-ish world Rachelle says "your whole life is worship, an acknowledgment of gratitude and reverence not to a deity but to life itself." The relig-ish life is creative, compassionate and generous. It is a life of constant exploration.

Many may find this true of the traditional religious life, but for those who don't Rachelle suggests there are other paths to follow.

## Like a Dove - A memoir and biography in honour of Sione Tavo Manukia

*Sione Tavo Manukia was a grandson of Arthur Frances Tindall, a missionary and trader to Tonga. Sione migrated to New Zealand in the 1970s. He was a man full of hopes and dreams with humble faith and a deep conviction about his purpose in life.*

After he landed on the shore of Aotearoa, his balanced life grew immensely and started to unfold in new ways as he was nurtured by his parents.

His parents Sione senior and Sela Soakai Manukia were staunch Methodists and a local business couple. Sione Sr was a lay preacher and a steward for many years.

Sione's inner most character was expressed through his ordinary life in extraordinary ways. He lived out his faith practically which explains why so many people, including those who have written in this book, pay tribute to him.

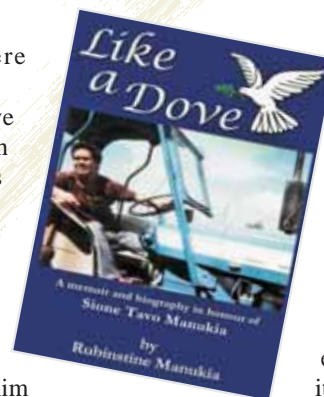
He was a man of tenacious courage coupled with an

enduring faith and a sincere compassion.

Sione's strong characters have helped him and his family along with many other families. Through his tremendous efforts over the years they have realised their hopes and turned their dreams in to reality.

Throughout the years Sione faced many challenges but this book, written by his daughter, shows how a person can sustain him or herself through the pressures of life and still reach out to assist others so that they can reach their goals and reach their dreams.

The three main elements mentioned above - courage, faith



*By Rubinstine Manukia  
2016, Philip Garside Publishing, 98 pages  
Reviewer: Motekiai Fakatou*

and compassion - are the three strands that weave together as a strong cord that strengthened Sione over the years.

This solid cord stems out of his great family heritage from both his paternal and maternal family.

His entrepreneurial sense of life came from his grandfather for whom he was a trader in Tonga and around the South Pacific during the early 1900s.

Sione's steadfast faith was nurtured by his parents, and they encourage him to participate in the life of the church early on. This is where he deepened his faith and displayed it by hard work in dedicating his time and effort to honour God, support his country, and care for his family.

Sione Tavo Manukia is a compassionate father, committed preacher, successful entrepreneur, effective community worker and faithful man of God.



## Unsung Methodists

GEORGE BROWN - 1835-1917

By Donald Phillipps

## BLACK KNIGHT OF THE PACIFIC

Shortly we might, if we were so minded, mark the centenary of the death of George Brown, without doubt one of the greatest names in the history of Wesleyan missions in the South Pacific in the 19th century.

George's direct link with New Zealand is real, but somewhat indirect. It is based on family connections rather than ministry in this country. George's mother was sister-in-law to Thomas Buddle, and George's wife was Sarah Wallis, daughter of James Wallis, an early Wesleyan missionary in the North and at Whaingaroa.

Born at Barnard Castle, County Durham in 1835, the son of a professional secretary, editor, barrister and Unitarian preacher, George was educated at a private school. He was a wayward youth. He attempted to run away to sea and migrated to New Zealand in March 1855, where he lived with his uncle at Onehunga.

He came under the influence of leading Methodist preachers, joined the 'society', became a local preacher,



George Brown

worked with the YMCA, and was designated a missionary for Samoa in 1860. Having married at Raglan he and his wife went to Sydney where he was ordained and was appointed to Savai'i in Samoa, where he served until 1874.

While there George urged the opening of a mission in New Britain. In 1874-75 he travelled in Victoria, New South Wales, Tasmania and New Zealand canvassing support, and visited Fiji and Samoa recruiting missionaries.

A station was established at Port Hunter, Duke of York Island. In late 1876 he again engaged in deputation work in the colonies. When a Fijian missionary and three teachers were murdered in April 1878 Brown acquiesced in a punitive expedition which caused a furore, but which rendered the region safe for all expatriates.

Illness and travel hazards meant he did not reach New Britain until March 1880, but when he left the archipelago in January 1881 about 29 stations had been established.

At this point, Sydney became his headquarters. He engaged in linguistic work for the mission. He became a celebrity through his collections of indigenous artifacts and was a popular lecturer.

He did much to influence Australian public opinion about the Islands by his letters to the Sydney Morning Herald. They included criticism of British inaction and German aggression. When he visited England in 1886 he was lionized in

church and scientific circles and acted as a commissioner for New South Wales at the Indian and Colonial Exhibition in London.

In 1887 George was appointed general secretary of missions, an office he held until his retirement in 1908. His first major task was to act as special commissioner to Tonga to deal with the secession of the 'Free Church' in 1885 under the King and Rev Shirley Baker.

He was responsible for pioneering two new mission fields within the Australian sphere of influence - Papua and the Solomon Islands. In 1892 George was awarded an honorary DD by McGill University. He wrote many missionary pamphlets, corresponded with leading scientists, was a corresponding member of various societies, and a fellow of the Royal Geographical Society.

His extensive collection of South Sea artefacts was bought by the Bowes Museum at Barnard Castle, and more than 30 volumes of his

papers are in the Mitchell Library at Sydney. In 1913, when president of the Methodist General Conference, Brown went to England as special Australasian representative to the missionary centenary celebrations of British Methodism in October.

George died in Sydney on April 4th 1917. By then he had earned the respect and friendship of colonial administrators, who were not always sympathetic to missionaries. He was regarded as 'thoroughly trustworthy'.

His essential toughness and resilience helped him to survive all manner of obstacles. Robert Louis Stevenson wanted to write his biography. Brunson Fletcher, who did, and whose book title is used here, saw him as an imperialist, though 'a Radical to his finger-tips'. Underlying that apparent ambiguity lay George Brown's consistent sympathy for the indigenous peoples.

He sounds like a 'good and faithful servant.'

## FROM THE ARCHIVES

By Lynne McDonald

## Hard, lonely work of Sasamuqa's pioneer missionaries

*In 1902, a pioneering party of Methodist missionaries left Sydney to establish a mission in the Western Solomon Islands. This group included Rev Stephen Rabone Rooney.*

Rooney had a family heritage of mission work. He was born in Sydney in 1874, and his father, Isaac Rooney was a missionary to New Britain. His mother died on a boat in the Western Solomons, leaving Rooney and his sister and brother to be cared for temporarily by a Mrs MacDonald on Santa Ana, in the southern Solomons.

He also had missionary connections through the Rabone family on his maternal side. As a young boy, Rooney had answered the missionary call at a large public meeting by jumping to his feet and proclaiming "I will go!" He ignored comments such as he would be a 'darned fool to try and make pals of head-hunters'.

When Rooney arrived at Sasamuqa in May 1905, the people were doubtful about accepting a missionary. Rooney however, disregarded the opposition and began his work.

Since his wife and son were not allowed to accompany him until a house was ready, his first few months at Sasamuqa were spent with little European contact. When his family finally arrived, he was faced with their near-fatal illness.

There were threats against Rooney including an incident when a gun was held to his head



Mrs Rooney and some of the first women converts on Choiseul.  
From the McDonald collection.

by a 'fanatic'. The cartridge was defective and the gun did not fire.

In August 1905 a punitive expedition to Choiseul was made by the Royal Navy ship Emerald, as a result of the murder of Captain Findlayson on his vessel Savo. Several villages were burnt on the Choiseul coast. People were shot either resisting or escaping, and only the mission station and the people under Rooney's care were left alone.

The weather, coupled with a treacherous entrance to the bay through dangerous reefs, meant that the mission station at Sasamuqa was isolated, and traders did not call there regularly. Rooney's isolation was acknowledged by Rev Benjamin Danks, (General Secretary of the Methodist Overseas Mission Australia) who wrote, "You must oft times be very lonely in your new

district so far away from everyone with whom you may hold intelligent and helpful intercourse."

Rooney's wife suffered from "nervous attacks which cause her to become low-spirited and depressed". The need for European company was overwhelming. The arrival of a new boat alleviated some of the isolation, and one of the first trips was to take his wife, and son Gordon to visit their 'good friends' the Thompsons, a few miles up the coast at Moli.

They both thoroughly enjoyed their overnight stay there. Another pleasurable diversion came when Rooney conducted the wedding of a European couple, Hugh Scott and Clara Austen.

Rooney described the Choiseul people, before the mission arrived, as "a frightfully dirty, sickly, and lazy crowd" but, by 1908, the mission had

produced a "cleaner, healthier and more industrious people". He said that "scores of the people are enquiring the way of salvation and are intensely in earnest about their spiritual welfare."

Baptismal services were the order of the day. The first baptisms on Choiseul were performed in 1910 when Rooney baptised 21 adults and children on August 28th including nine women and girls. He wrote that "the most inspiring and blessed experience...is to see the new converts in class... That they have a good grip of the right thing is beyond doubt."

Future catechist and mainstay of the Methodist Mission on Choiseul during World War II, Stephen Gadapeta, was reputed to be the first Choiseul man to be baptised.

Rooney claimed to have opened Choiseul up to the traders and paved the way to extend missionary work on the island. He instituted Quarterly Meetings on Choiseul, which provided the beginning of a traditional Methodist structure. Although not a tough, pioneering type, Rooney was a man of great faith and he relied on this to support him through the difficulties he faced in his early years on Choiseul.

In 1913, Rooney returned to Australia due to his continuing ill-health. He died on 1 February 1935.



Opening of Gisborne Methodist Church by Rev Dr MA McDowell.

## MYSTERY PHOTO IDENTIFIED

*In the 'From the Archives' column in the October edition of Touchstone, Helen Laurenson presented an unidentified photograph of what appeared to be a church opening and asked readers if they could identify where it had been taken.*

Her request has been answered. Joy Croskery of the Mount Maunganui Methodist Church emailed suggesting that the photo appeared to show a group laying the foundation stone for the Gisborne Methodist Church on Gladstone Road.

"I belonged to this Church, Sunday school, Bible Class, and Girls Brigade, and was married from there in 1971," Joy writes.

Joy's brother Alex Sutton supports her suggestion. Joy also contacted a friend who attended Gisborne Methodist Church. He remembered White's Garage being near the church. In later years he had a bike and mower shop across from the garage.

Helen believes Joy has solved the mystery. She says that the Gisborne Methodist Church opened in 1957 and agrees that photo was probably taken when its foundation stone was laid.

She says a search on Google Earth shows that the house next door is still there and has the same windows as the one in the original photo.

Helen has now identified the photo and lodged it with Methodist Archives.

Included here is a photo from Gisborne Photo News showing the opening of the church.



# O CEI ME VAKATAUTAU VATATAKI KEI NA KALOU?

Rev Dr I.S. Tuwere

*Eda lako-curuma tiko ena gauna oqo ena loma ni yabaki vakalotu (Christian Year) kei na kena leseni mai na iVola Tabu na gauna ka vakatokai na "epiphany". Na vosa qo e vosa va-Kirisi ka kena ibalebale na kena 'vakaraitaki' se 'vakatakilai' edua na ka bibi ka sema tu kina na noda 'Vakabauta'.*

Sa mai soqoni na ka bibi oqo ka iyau maroroi-vakamareqeti ni noda vakabauta, ena bula; Nona Vosa, nona veiqaravi, ka vakayacora na Kalou ena bula ni luvena ko Jisu Karisito.

Na ka eda raica ka sarava ni vakaraitaki mai vei keda sa ikoya na cakacaka ni nona Veivakabulai na Kalou. Na yaca "Jisu" sa kena ibalebale ga na "iVakabula" se "Veivakabulai".

Na nona cakacaka ni Veivakabulai na Kalou e sala vata kei na nona veivakasavasavataki... na kena vagolei lesu Vua na Kalou na ilakolako sa gole cala...na kena vakadavori vakavinaka na

veika e sega ni dodonu.

Eso na veitikina mai na iVola Tabu e dusia ka vakadeitaka vei keda na ulutaga ni Vaqa Vakayalo eda goleva ena vula oqo. Meda rogoca mada e vica.

"O c e i m e vakatautauvatataki rawa kei na Kalou. Se me vakatautauvatani kei na cava ko Koya?" (Aisea 40: 18). "O sega li ni kila, o sega li ni rogoca? Sa tawa mudu o Jiova na Kalou; sa bulia o Koya na vuravura taucoko. E sega mada ni bau oca se malumalumu. Sa sega ni dua e kila rawa na nona vakasama" (Aisea 40: 28). "O cei na tamata sa vakarautaka rawa na wasawasa ena qeteqete ni ligana, se na lomalagi lala ena qaalo ni ligana? E rawa li vua edua na tamata me na taura tu na qele kei na vuravura ena dua na bilo, se vakarautaka na veiulunivanua kei na



Ilaitia S. Tuwere

veidelana ena dua na ivakarau? (Aisea 40: 12).

Volavola tiko ko Aisea ena maliwa ni yabaki 587 BCE ni mai bale ko Jerusalemi ena ligana na Tui Papiloni ko Nepukanesa. Kei na yabaki 539 BCE ni mai bale tale ko Papiloni mai vei ira na kai Perisia (Persia) ka liutaki ira na nodra Tui ko Sairusi. Era sereki na Isireli mera lesu tale ki Jerusalemi, ka tara tale na kena valenisoro. Voleka ni ra yabaki 50 mai Papiloni na Isireli ena nodra tiko bobula kina.

"Ni vakacegui ira, ni vakacegui ira na noqu tamata! Sa kaya na nomuni Kalou! Vakayaloqataki ira na lewei Jerusalemi. Kaya vei ira ni sa balavu mai na nodra vakararawataki. Ka sa bokoci na nodra ivalavalaca. Ia sana qai vakaraitaki mai na lagilagi i Jiova. Ka ra na raica na

tamata kecega. O Jiova sara ga vakaikoya sa yalataka na ka oqo" (Aisea 40: 1-2; 5).

Sa mai oti na gauna dredre ni kau vakabobula ki Papiloni. Rogoci tiko kina na domoi Jeremaia kei Isikeli, oi rau na Parofita ni Kalou. E vakatauca na nona cudru na Kalou...Io! Levu na gole tani mai vua na Kalou!

Sa rogo tale na domo ni Kalou oqo vei Aisea na nona tamata...Sa vakabibitaka ko Aisea ena wase 40 – 65 na "Veivakabulai ni Kalou..." Seretaka vinaka na Dau-ni-Same na tikina oqo: "Ni laga sere, ni vakacautaki Jiova oi kemuni na nona tamata yalo dina. Ni nanuma mada na ka sa cakava na Le Dua Yalosavasava ka vakavinavinaka vua. Na nona cudru sa dau oti ga ena dua na gauna lekaleka. Na nona vinaka sa dau taura na gauna ni bula taucoko. Ena rawa ni ia tiko na tagi ena bogi. Ia, sa basika ga na reki ena kida ni mataka" (Same 30: 4-5).

See Page 18



A group photo for the Wasewase members present in the Rev Dr Tuwere farewell and thanksgiving function.

## SOQO LAGILAGI NI VAKAVINAVINAKA KEINA VEITALACI VUA NA TALATALA NI TABACAKAKAKA O VITI E OKALADI NA QASE LEVU VAKACEGU NAI TALATALA ILAITIA SEVATI TUWERE



Na soqo ni kanavata ni mai vakavinavinataki tiko na nona veiqaravi balavu tu mai o Talatala Ilaitia Tuwere. Eratou dabe toka oqori o ratou na Qase ni Lotu kei Radini Qase Levu toka yasai Qase Levu.

Ena mua ni macawa sa oti, 21 - 22 ni Vula ko Janueri, 2017, sa mai vakayacori kina edua na soqo lagilagi, ena kena mai marautaki ka vakavinavinataki na nona solia na nona gauna kei na bula na Turaga Qase Levu Vakacegu, Rev Dr Ilaitia Tuwere, ena loma ni Lotu mai Viti kei Niu Siladi.

E marautaki ni rawa ni rau tiko nai liuliu lotu ni Wasewase ko Viti kei Rotuma e Niu Siladi, nai Talatala Peni Tikoinaka kei na liuliu ni noda Lotu mai Vanua na Qase Levu ko Talatala Tevita Nawadra. E a tekivutaki ena dua na Lotu ka veiqaravi kina nai liuliu ni Wasewase.

A vakayacori talega na veiqaravi vakavanua a qarava na I Qaloqalovi na I Talatala Peni Tikoinaka, ka cavuta sara kina vakamamata, ni sa mai kele e dua na waqa ni veiqaravi ni oti e vasagavulu ka ono (46) na yabaki. Sa vuqa sara na vanua sa sokota oti mai ka mai qaravi vinaka sara kina na veitavi lelevu, lalai. E a mai yaco na veikacivi ni Kalou ena loma ni matavuvale, e sega ni guce na waqa ni veiqaravi.

Ena noda I tovo ni veivakamenemenei, e a vakasulutaki ena sulu Vaka Viti na Turaga nai Talatala Qase Levu Vakacegu, ka vakacabora na Qase Levu mai Viti edua na kamunaga ni Vakavinavinaka.

Ena loma ni vakanomodi, sa qai mai dua na nona vosa lekaleka na Qase Levu Vakacegu, ka cavuta kina na Vosa ni marama na Tinana, "ke sa sega ni rawa na vuli, mo sa mai dau ni veiqaravi ga ena Lotu".

E vakadeitaki kemani ena vei kacivi ni Kalou, ka sa rogo tale tikoga vei keda kece sara na veiwekani vakayalo, vakayago talega. Kemani vei cuvari ena neimani vakadinadinataka tiko na rorogo ni domo, malumalu ka dau veivakadeitaki tiko ena gauna dredre ni veiqaravi.

Ena Sigatabu sa mai qaravi kina edua na Lotu Cokovata ena loma ni Tabacakakaka, ka soli Vunau kina na Qase Levu mai Viti.



Dua na nona vosa na Qase Levu Vakacegu o Talatala Ilaitia Tuwere ka toka oqori na Qase Levu mai Viti o Talatala Tevita Nawadra ena Lotu ena Sigatabu e Meadowlands Fiji Parish.

Totoka dina na So Kalou oqo, ni da mai rogoca na kina edua na nodra rai na Qase ni Lotu mai Vanua, baleta na nona bula edua na Qase ni Lotu, dau veivakatavulici tu ga mai. Ia, sa mai matanataka ena nona veiqaravi ni kenai matai ni nona Tabacakakaka ko Viti e Okaladi.

Solia na nona Veivakadeitaki na Qase Levu, ena kena roka keina sulu ni veiqaravi dau daramaki voli. Sa qai tini na soqo ena dua na Vakasigalevu kei na nodra veitalanoa na Turaga.





# TALOFA LAVA! MANUIA LE TAUSAGA FOU

*Oute muai faatalofa atu I le paia o le tatou Sinoti Samoa. I le susu o le paia o le Aufaigaluega ma faletua, le mamalu o le Sinoti I ona tulaga faalupelupeina. Malo le folau manuia, malo le faatoatoa mo le Atua ma lona finagalo. Manuia tele lava le Tausaga Fou I le alofa o le Atua.*

O lenei ua tatou iai I le amataga o le 2017, ma ua lutia lava I tatou I le malaga a le maluu ma le oti. Ua iai nisi o nai o tatou matua ua valaauina e le Atua, ma o nei uma matua na galulue I le tatou Matagaluega I Otara. E ui lava la ina lagona le leo I Rama ma peia le taualuga o Manu'a I le amataga o le malaga o le nei tausaga, ae tatou te tutu faatasi ma le fatu pese ma faapea ane: E lelei, e lelei, e lelei le Alii. O ia lava lo tatou maluapapa I taimi faigata, o lo tatou lafitaga I taimi e sousou ai le vasa mo I tatou. faamamalu aao agalelei o le Atua Sinoti Samoa I lau faiga malaga o le 2017. Ia aao taitaiina e le Atua mea uma I lona mana fesoasoani.

Ofisa Fou o le Ekalesia I Kalaiesetete Ua maea nei le maota fou tele ua avea ma ofisa tutotonu o le tatou Ekalesia Metotisi Niu Sila I Kalaiesetete. O lenei maota fou ua mata'ina i lupe e sefululua u'amea faatagata, o loo felelei I luga ma tua e foliga mai I le fatu po o se fugalau o le a mataala.

O le tusi ata I Kalaiesetete e suafa ia Neil Dawson, na tusia lenei mamau ina ia atagia ai le taua o le Ekalesia o le tino o loo sailia le filemu, ma via ai le Atua, ma faamatalaina ai le alofa mutimutivale I le komiuniti.

O le Weteriana House po o le Maota Weteriana o le suafa lea o le maota ma le ofisa fou. Ina ua tatalaina, e to'a sefulufitu le aufaigaluega ua galulue ai totonu o le nei ofisa, ina ua maea le lima o tausaga o fesifia'i solo le ofisa o le ekalesia I maota esese I nuu o Kalaiesetete ona o le le'i iai o se ofisa mauu, ae maise foi o le faaleagaina e mafui'e I le taimi ua sola.

More than 100 people gathered on December 9th for the official dedication and opening of the complex, Weteriana House, which stands on Langdons Road, in Papanui, northern Christchurch.

E sili atu I le 100 tagata na faatasi ai I le aso 9 Tesema mole faapaiaina ma le tatalaina aloaia o le Maota fou Weteriana, o loo tu i le auala o Langdon i Papanui, itu i matu o Kalaiesetete.

O le lotu e tatalaina ai le Maota fou na taitaiina e le afioga I le Peresetene ia Rev Prince Devanandan, ao le faapaiaina o Tumuaiki Rev Diana Tana.



Apotero Rehita James Robinson blessed the building before Connexional employees moved into it.



Weteriana House, the new home of the Connexional office staff.

O Rev Donald Phillips na saunia se tala faasolopito pu'upu'u o le Ofisa Tutotonu o le Ekalesia, ao le failautusi aoao Rev David Bush ma le Faatonu malolo manumalo o le Asosi o Teugatupe a le Metotisi o Greg Wright na saunoa e uiga I le malaga na o'o ai I lenei galuega fita na feagai ai. Mulimuli ane ona alu lea o le maimoaga I totonu o le maota fou.

Na saunoa David le failautusi aoao, o le Ofisa tutotonu tuai I Latimer Square na tuuina iai le 'faailoga mumu' ia Fepuari aso 22 tausaga 2011 ona o mafui'e I Kalaiesetete. O lona uiga ua le tatou ona toe faaagaina lea ofisa.

Na uluai sifi atu le aufaigaluega I le mea o loo iai le falesa Metotisi I Upper Riccarton.

Ni nai masina talu ona sifi, ae toe sifi ese mai I se fale e fa ona potumoe I Ilam ae faaagaina se fale laititi le tumau I lumafale o lenei fale e fai ai fonotaga, ae faaoga le fale taavale e tuu uma ai faila a le ofisa. Na galulue ai le ofisa iinei e sili atu I le lima tausaga, seia o'o ai ina maea le maota fou.

"Na matou nofoia lenei maota I le faaiuga o Novema, ina ua uma ona faapaiaina e le faifeau Ratana o Apotero Rehita James Robinson", o le saunoaga lea a David.

Weteriana o le igoa Maori lea mo le Metotisi po o le Uesiliana. Ua matou tuuina I lo tatou ofisa fou lona igoa e atagia ai o I tatou o le ekalesia aganuu-lua, ma e o le faailoga foi lenei o lo tatou tagata moni.

E fogafale lua Weteriana, o le ofisa tutotonu ua nofoia le fogafale I lalo. Ua tele le avanoa mo le aufaigaluega e galulue ai, ma e iai le potu tele mo fonotaga, ma isi potu laiti e tolu, faapea foi ma le umukuka ma potu mo le aufaigaluega.

Saunoa David o le fogafale I luga o le a lisi ini tagata e fai ai o latou ofisa, ae maua mai ai se tupe aua le tologiina o le galueaina o le maota fou.

Na faatauina le fanua e tusa ma le 1180 sikuea mita mo le fausiaina o lenei maota fou, ma faatauina foi le fanua o loo faafesagai e tusa ma le 1510 sikuea mita e fausia ai se fale mo faila tuai a le Ekalesia. (Methodist Archives) Ua taliaina e le Board of Administration lenei galuega fou e faia, ma o lea ua amata ona le ata o le fale.

O le fola o le fale fou e 1116 sikuea mita. Afa o lona fola o le Ofisa Tutotonu, ua tele laititi atu I lo le maota na iai muamua I Latimer Square.

O le tau atoa o le maota e tusa ma le \$6.5 miliona tala. O le \$4.5 miliona tala o le tupe o le Inisiua ma le tupe na faaopopo iai e le Board of Administration. Ae o le a faaaitalafu mai le isi \$1 miliona tala o loo totee o le tologi atoa.

E ui lava ina utiuti seleni ae ua faataunuua lenei galuega fita aua se nofoaga mo le Ofisa o le Ekalesia. E latalata I le aulotu o loo iai le susuga ia Neti ma le faletua ia Moe Petaia. Latalata foi I faleoloa ma le malae va'alele.

Ua faaigoaina le potu tele o fonotaga I le Morley Room, i le suafa o le ulua'i failautusi aoao a le ekalesia o Rev Dr William Morley, ma lona afafine o Sister Mabel Morley, na avea ma Sea o le Vaega o Tiakono.

O isi potu laiti e tolu mo fonotaga ua faaigoaina I le suafa o le Misionare Maori o Rev Te Wiremu Te Rato, o le uluai tamaitai na faauuina I Niu Sila o Rev Dr Phyllis Guthardt, faapea ma le Rev Ormond Burton, o le faifeau na taulamua I le faatupuina o le filemu.

Na faailoa e Greg ma David the sao o le tusi ata o Hill ma Miles, o le au faifale o Higgs Construction faapea ma Hayley Tribble o le na vaai le galuega atoa mai le amataga seia maea lelei le Maota Fou o Weteriana.

O le tau faamatalaina lea o le Maota fou o le tatou Ekalesia ua iai nei I Kalaiesetete.

Ia manuteleina faamoemoega uma o le nei tausaga ua amataina I le alofa ma le agalelei o lo tatou Atua.

*Suiva'aia Te'o.*

## Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

(From Page 17)

**Nai Apositolo ko Paula.**

Talai ko Paula me laki tukuna na Veivakabulai ni Kalou vei ira na kai Matanitu Tani (Gentiles). Segā ni rawarawa na ka ka sotava ko Paula.

Levu era coqai koya mai Korinica kei na veivanua ka veiqaravi kina. Eso era vaqaga se kauta mai vei ko Paula na kaukauwa ni itutu vaka iApositolo ni sega ni dua ko koya na nona tisaipeli na Turaga.

"Kevaka au sa vunautaka na iTukutuku Vinaka, oqori sa sega ni ka meu boletaki au kina, ia kau sa vakacolatai kina ni sa noqu itavi ga oqo. Au na kalouca kevaka au sa sega ni vunautaka na iTukutuku Vinaka" (1 Korinica 9: 16).

Sega ni yali mai vei Paula na "domona" kei na "ligana" na Kalou ena nodrau sota ena sala mai Tamasiko... "I Saula, I Saula! A cava o vakacacani au tiko kina?"

Me vaka ni na mavoa na manumanu e tekea na matanimoto, na kena i uso, ena vaka talega kina vei iko: na levu ga ni nomu vakacacani au, na levu ni nomu mavoa... O cei kemuni na Turaga? Sa qai kaya na

Turaga, Oi au ko Jisu, o koya o sa vakacacani tiko" (Cakacaka 26: 14ff).

**Kosipeli nei Marika**

O Marika na cauravou ka tomani rau o Paula kei Panapasa ena matai ni lakolako ni 'kaulotu' mai Esia lailai (Asia Minor). Rau cakacaka vata talega kei Pita ko Marika.

Matai ni kosipeli me volai ena iVola Tabu Vou na kosipeli nei Marika. Rau vakayagataka ko Maciu kei Luke na kosipeli nei Marika ena nodrau biuta vata na nodrau volavola.

Vakabibitaka ko Marika na nona 'Veivakabulai' na Kalou. Levu na taumimate era vakabulai. Era sereki na curumi tevoro mai na ivesu era vesuki tu kina. Era tusanaka talega na yalo velavela- "I Jisu na kai Nasareci...au sa kilai kemuni. Sai kemuni na Le Dua Yalo savasava ni Kalou" (Marika 1: 23ff).

Na Kalou eda cuva kina ka qarava e tiko ka bula-curuma na yasa ni noda bula taucoko na tamata, ka wili kina na yasa ni bula ni curumi-tevoro eda rogoca ena kosipeli nei Marika.

A cava meda cakava? Kaya na parofita

ko Aisea: "Ia, ko ira era sa waraki (nuitaki) Jiova era na vakaukauwataki tale (vakavoutaka na nodra kaukauwa). Era na cabe cake me vaka era sa vakatabana vakaikele; era na cici ka sega ni oca; era na lako tu ka sega ni malumalumu" (Aisea 40: 31).

E tolu na ka e cavuta ko Aisea eke meda tautauri kina me mai cava kina na noda ivaqa vakayalo oqo. Matai, meda "Tiko-wawa".

Sega ni rawarawa na tiko-wawa ena vuravura-vou eda lako-curuma edaidai. Sa levu na sala totolo ni vakau itukutuku sa tu edaidai, ka lewe levu era kuitaki mera gole kina... (fast-mode mentality).

Sega ni ca, ia meda qaqaaruni vinaka meda kakua ni kuitaki kina vakatoto. Nuitaka tiko na Kalou ena nomu bula. Golevi koya vinaka. Waraki koya. Kakua ni o saga ga mo vakayagataka koya me rawa ga na lomamu. Dau waraki koya ena masu...ena vakararavi taucoko...ena vosota-vakadede. 'Era na vakaukauwataki tale'.

Eda vinakata taucoko na kaukauwa oqo

edaidai. Levu na gauna eda malumalumu kina. Karua, "Era na cabe cake me vaka era vakatabana vaka-ikeliki". Na gole vua na Kalou sa ikoya na noda cabe-cake. Na noda gole tani mai Vua, na noda siro sobu.

Dikevi iko tale mada ena vula vou oqo: Osa tu evei ena gauna sara ga qo...Cabe cake tiko se o siro sobu tiko? Na manumanu oqo na ikeli e nona vuravura na lomalagi e cake.

Vosa vaka-iyaloyalo tiko eke ko Aisea na parofita. Katolu: 'Cici ka sega ni oca...lako tu ka sega ni malumalumu'. Meda ciqoma me noda ena loma ni yabaki vou oqo kei na veigauna mai muri na veitikina eda rogoca mai vei ira na Nona italai na Kalou.

Sega ni dua me vakatautauvatataki rawa kei Koya eke e vuravura. Sa koto na Sala meda muri kina meda raici Koya vinaka kina, ka kunea kina na Bula.

Oqori vei Jisu Karisito duaduaga na Luvena. Sai Koya ga na "Sala, kei na Vuni-Dina, kei na Vuni-Bula" (Joni 14: 6).



# Fakalakalaka e Fakaakeake Kau Folau Neongo 'ene Faingata'a

By 'Ikilifi Pope

*'Oku kei onгона pe 'i he kolisi Mailefihi - Siu'ilikutapu 'a e lau'aitu mo e tengihia 'i he faingata'a na'e hoko he efi'afi 24 pe Christmas Eve 'o mole ai 'a e mo'ui 'a e faiaiko pea pehee ki he fanauako foki. Na'e malooloo 'a Sione Taumalolo (ta'u 11) mo Talita Moimoi Fifita (ta'u 33) 'i he fakatu'utamaki ko ia 'a e pasi na'e heka ai 'a e kau folau mei he onго kolisi ni.*

Na'e hoko foki eni he SH2 'i he tafa'aki fakatonga 'o Gisborne lolotonga 'enau fononga ke fakahoko 'enau polokalama 'i he vahenga ni.

Ko e taha e onгоongo fakaloloma ni ko e hili 'a e 'aho 'e 8 mei he hoko 'a e fakatu'utamaki kuo toe malooloo mo e tuita ko Leotisia Malakai (ta'u 55), 'a ia ko e tiuta lahi ia 'o e kolisi Siu'ilikutapu. Na'e fakafe'ao foki ki ai 'a hono famili 'i hono ve'e mohenga pe 'i he falemahaki.

Na'e lava atu foki 'a e faifekau sea, Tevita Finau ki Vava'u 'o fakafolau 'a e pekiaa pea ne lauta 'a Vava'u lahi hono talitali 'a e too tau 'a e tiuta ni 'i he funga 'o e fatongia na'e nau folau mai aii.

Fakatatau ki he fakamatala 'a Tevita Finau na'e tefua hake 'a e famili pea pehee ki he siasi mo e kaungamaheni ke talitali 'a e me'afaka'eiki 'o e tiuta lahi, Leotisia Malakai. Ka 'i he taimi tatau pe foki 'i 'Okalani ni na'e fakahoko ai mo e lotu fakamanatu koe'uhi ko e mole fakaloloma ko 'enii.

Ko e 'etimosifia fakamamahi foki eni pea mo e natula 'o e me'a na'e hokoo ka na'e lava pe 'a e ngaahi famili mo e kakaii 'o ma'u ivi ke matatali'aki 'a e taufa faingata'a ni.

Ka neongo 'ene faingata'a 'a hono tukuange (let go) 'o e me'a na'e hokoo ka 'oku ola lelei pe 'a e ngaahi tokoni kuo fai kia kinautolu 'oku lotonga fakaakeake, ko e fakamatala ia 'a e faifekau 'o Ponsonby, Siutaisa Tukutau.

Na'e pehe foki 'e Siutaisa ko e toko 11 fakakatoa 'oku kei 'i toe 'i heni. Ko e tiuta fefine 'e taha kuo 'ataa mei falemahaki ka 'oku nofo ia mo hono hoa 'i he taha 'o e kau komiti kolisi tutuku. Ko e tokotaha foki ko Tevita Lokotui 'oku kei 'i he falemahaki Middlemore pea ko e toenga 'oku nau kei nofo pe 'i Vaine Mo'onia.

Ko e anga hono tauhi fakame'atokoni kinautolu 'oku fai pe ia 'e he kolisi tutuku pea tokoni foki mo e ngaahi famili 'o e fanauako pea pehee kau memipa 'o Vaine Mo'onia.

Ko e kau fefine pe 'o Siasii 'oku kuki ma'ae toenga ko 'enii. Na'e toe pehe foki 'e Siutaisa 'oku fiefia 'aupito 'a e si'i fanau ko eni 'oku kei fakaakeake pea ko e taha 'a e 'uhingaa ko 'enau kei nofo fakataha 'o fepoupouakii pea 'oku nau ma'u ivi ai pee.

'I he taimi tatau pe na'e a'u ange 'a e tokoni fakatalatalaifale (counselling) mea kinautolu he mala'e ko 'enii hangee ko ia ko Toni Kautoke, Dr Sione Vaka, Pauline Taufu, Penisimani Paluki Langi pea mo kinautolu he 'elia 'o e 'atamai.

Na'e toe pehe foki 'e Siutaisa ko e ngaahi tokoni ko 'enii 'oku matu'aki mahu'inga ia mo 'aonga foki ke fakaakeake fakaeloto mo e faka'atamai kia kinautolu na'e hoko tonu ki ai 'a e faingata'aa. Na'e 'ave foki si'i fanau ni 'e Toni Kautoke 'o fai 'enau BBQ 'a ia ko e tokoni matu'aki mahu'inga 'aupito, ko Siutaisa mai ia.

'Oku ne toe fakamalo foki ki he neesi ko Ika Vea mei Langimalie 'a ia 'oku ne tokanga'i 'a e ngaahi faito'oo 'o kinautolu na'e lavea pea pehee ki he ngaahi appointment ki Langimalie.

Ko e toe taha foki he me'a mahu'inga na'e tokanga ki ai 'a e faifekau ko e kole mai pe e lotu mo e hufia si'i kau folau ko eni 'oku fakaakeake ke fakavave ha taimi ke nau sai ka nau foki atu ki honau ngaahi famili.

Ko e tu'u foki he taimi ni 'oku te'eki ke mahino pee te nau foki 'a fee he 'oku kei fakatatali kotoa ia ki he tu'utu'uni 'a e toketaa.

Ka 'oku fiema'u pee ke nau sai lelei pea nau toki foki koe'uhii ko e lelei ange 'a e me'a ngauee 'i Nu'u Sila ni.

Ko e tokanga foki 'a Ponsonby 'oku fakatefite he tauhi fakalaumalie 'a e kau folau pea mo tokangaekinga ke fakalakalaka 'enau mo'uii. 'I he 'uhinga ko iaa 'oku fakakau kinautolu 'i he ngaahi polokalama kotoa pe 'a e Siasi hangee ko e Sapate Ako pea mo e ngaahi polokalama kehe pee. Ko 'enau taumu'aa ke onго'i pee 'e he kau folau 'oku nau lata pea mo tokoni foki ke fakalakalaka 'enau mo'ui fakaelotoo mo faka'atamai foki.



Ko e sekelitali lahi, Rev Dr Tevita Havea pea mo Mele Vakalahi, fine'eiki 'a Leotisia Malakai. Pea pehe ki he malanga'i 'o e me'afaka'eiki 'i falelotu 'a ia tatak pe 'e he sekelitali, Dr Tevita Havea.



Ko e me'a faka'osi na'e tokanga mai ki ai 'a e faifekau ko e fakamaloo pee ki he hou'eiki 'o Ponsonby, 'Elenoa Tupouniua, onго setuata, Malu Vea mo Pasa 'Ofanoa pea pehee ki he siasi 'o Ponsonby he ngaahi tokoni kotoa pee 'oku nau fai ke tokanga'i mo tauhi 'a e kau folau lolotonga 'a e taimi faingata'a ko 'enii.

Pea 'ikai ko ia pee ka ko e fakamaloo ki he kainga 'ofa kotoa pee, maheni, kaungaako, kolisi tutuku pea pehee ki he kakai kotoa

pee kuo nau tapa ange 'o tokoni ki he kau folau he founga kehekehe.

'Oku hounga 'aupito kiate ia 'i hono fatongia ko e tauhi fakalaumalie ki he fakaakeake si'i kau kafo ko 'enii 'a e tokoni kotoa pee kuo fakaa'ua'u ange ki Ponsonby.

Fakatauange ke kei foaki ivi mai ai pee 'a e 'Eiki mo e tapuaki ki he kakai kotoa pee kuo nau tokoni pea mo e lotu ki he 'etau fanau kuo kafo he fakatu'utamaki ni.

## Piliki 'e 200 Faka'amu Ke Fakatau Ngaahi Siasi Ki He 2017

*'Oku faka'amu 'a e Peulisi Saione 'o Papatoetoe ke lava 'e he ngaahi siasi 'o fakatau atu ha fo'i piliki 'e 200, ko e fakamatala 'a e setuata lahi, Metali Havili.*

Na'a ne toe pehee foki ko e tu'uaki eni mo e kole ki he ngaahi siasi na'e 'osi fai ki ai e fakatang'i he ta'u kuo 'osii Kapau 'e lava 'e he ngaahi siasi 'o e Metotisi 'o fakatau 'a e fo'i piliki ko 'eni 'e 200 ko e fu'u tokoni matu'aki mahu'inga ia ki he langa ngaue 'a e peulisi ni.

Na'e haa foki he fakamatala 'a e setuata ko e teu langa falelotu mo e holo 'a Saione ko ha visone ia ma'ae to'utupu Tonga 'o Nu'u Sila ni pea pehee ki he fanau 'o e Siasii.

'Oku 'uhinga foki 'a e lave ko 'enii kuo 'alu 'etau fanau ke toe tokolahi ange 'i he fonua ni pea kuo nau femali'aki pea 'oku 'ikai ke nau toe fakalaualau siasi kinautolu ia.

Pea 'ikai ko ia pee ka kuo fehiki'aki foki 'a e ngaahi famili 'o fakatatau ki he anga e nofo, fakatau 'api mo e ngaahi 'uhinga kehe pe.

'I he 'uhinga 'oku totonu ke tau ngaue fakataha ke tokoni'i 'etau fanau ke nau lotu 'i ha 'api siasi 'oku lelei, faka'ofa'ofa pea mo malu foki.

Ko e si'i ngaue ko 'enii 'oku falala pee ia he tokoni 'a e naahi siasi pea mo e komuniti Tonga. Ko e kainga lotu ni 'oku tokosi'i ka 'oku tui 'a e ki'i kainga ni ko e tokoni fakatautehina 'a e kau memipa 'o e siasi Metotisi pea



Setuata lahi, Metali Havili mo Tonga Tupou, setuata tauhi, Tupou Uhi, 'Ana Tamo'ua, Rev 'Ikilifi Pope mo honau kau pule lahi lolotonga 'enau fakataha ki he fakatau atu 'enau fo'i piliki.

pehee ki he komuniti Tonga 'e lava noa pe 'o fakakakato 'a e ngaue ni.

Na'e pehe foki 'e Metali 'oku ne faka'amu pe ke pehee 'a e fakakaukau 'a hono fanga tokoua setuata 'i he ngaahi potu siasi.

Pea 'ikai ko ia pee ka ko e kau faifekau foki, he neongo ko e ngaue ni 'oku taki ai 'enau faifekau, 'Ikilifi Pope, ka 'oku 'ikai ko ha'ane ngaue tokotaha pee eni ia 'a'ana.

He ko 'a fee pe kuo hiki ia kae ha'u ha faifekau ia 'e taha 'o hoko atu hono tauhi 'o e kainga lotu ni 'o hangee ko ia 'oku tau anga maheni ki ai. Ko e 'uhinga ia 'oku ou tui ai ki he

fetokoni'aki mo e ngaue fakataha, ko e lau ia 'a Metali Havili, ko e setuata lahi 'o e Vahenga Ngaue Saione mei Papatoetoe.

'I he taimi tatau pe foki 'oku faka'amu 'a Saione ke lele 'enau feinga pa'angaa 'i he taimi ni lolotonga 'enau kei tatali ki he 'enau ngofua mei he kaunisolo 'o 'Aokalani, 'a ia ko kinautolu 'oku pule'i 'a e ngaahi langaa.

'Oku 'omai ai pe foki mo e kole mei Saione ki he ngaahi potu siasi na'e 'oatu ki ai 'enau fakatangii 'e matu'aki hounga 'aupito kia kinautolu kapau 'e toe vave ange hono fakakaukau 'e he ngaahi potu siasi 'a 'enau fo'i piliki.



Ko e fakaava e 'ulu'i 'ofisi fo'ou 'o e siasi, 'a ia na'e fakahoko ia 'e he palesiteni Rev. Prince Devanandan pea mo e tumuaki, Rev Diana Tana.

## Hiki 'Ulu'i 'Ofisi Siasi Metotisi ki he Falefo'ou

*Kuo hiki e 'ulu'i 'ofisi 'o e Siasii ki he fale fo'ou 'a ia 'oku toe lelei ange ia mo fe'unga mo e ngaahi fiema'u 'a e Siasii. Ko e 'ofisi motu'aa na'e tu'u 'i he Latimer Square ka na'e lavea 'a e 'elia ko iaa 'i he mofuuke. Na'e hikihiki holo 'a e 'ofisii lolotonga 'oku fakakakato 'a e ngaue 'o e falefo'ou ni.*

Na'e tefua hake foki ha fu'u kakai tokolahi ki he faka'ilonga'i e fakaava 'o e 'ofisi fo'ou 'a ia 'oku 'iloa ko e Weteriana House pea 'oku tu'u ia he Langdons Rd, Papanui, ko e tafa'aki fakatokelau ia 'o Christchurch.

Ko e ouau mamalu 'aupito eni pea na'e tatakia ia 'e he palesiteni 'o e siasi, Rev. Prince Devanandan pea pehe ki he tumuaki 'o e Taha Maori, Rev. Diana Tana.

'I he ouau 'o e 'ahoo na'e fakahoko ai 'e Rev. Donald Philips ha fakamatala ki he hisitolia 'o e Connexional Office, pea pehe mo ha fakamatala mei he sekelitali Rev. David Bush ki he ngaahi ngaue 'a e 'ulu'i 'ofisi 'o e siasi.

Na'e fakahoko foki 'a e fehikitaki ni 'i Novema hili ia hono fakatapui 'o e fale ni 'e Rev. Apotoro Rehita James Robinson ko e faifekau 'o e siasi Ratana.



## FAKALOTOFALE'IA

**'I he 'etau mamahi 'oku tau ma'u malohi 'i he 'etau Fekau'aki**  
**We can gain strength in our grief through connectedness**



Ko e ni'ihii 'o e ngaahi famili mo e kainga na'a nau tefua he me'a faka'eiki 'o e kau pekia ni.

By 'Ikilifi Pope

*'I he fakalotofale'ia 'o Sepitema ta'u kuo 'osi (2016) ko e kaveinga, "Ko e faka'ilonga 'oku 'ia kitautolu 'a e 'Otua 'i he 'etau puputu'uu mo mamahi" (Signs that God is with us in our frustration and grief).*

Pea na'a tau talaanoa ai ki he fakatu'utamaki he hala pule'angaa 'i 'Akosi 'a ia na'e hoko 'i Katikati 'o mole ai e mo'ui 'e 5 mei he kau ngaue toli fo'i 'akau na'e folau mai mei Tonga.

Neongo ko e fakaloloma ka na'e ma'u ivi pe 'a e ngaahi famili mo e kainga mei he ngaahi poupuo kehekehe mei he ngaahi siasi, komunitii mo e fonua ni foki. Ko e ngaahi fekau'aki ko ia 'oku tau mamata ai ki he 'ofa faka-'Otua pea mo e kau mai 'a e 'Otua 'i he 'etau mamahi mo e puputu'uu.

Pea 'i Tisema ai pe 'o e ta'u kuo 'osi (2016) kuo toe hoko 'a e fakatu'utamaki fakaloloma 'aupito hangee ko ia kuo tau laau 'ilo ki aii 'a e malooloo 'a e toko 3 he kau folau mai mei Tonga 'a e kolisi Mailefihi-Si'u'ilikutapu pea lavelavea 'o kei fakaakeake ai mo e ni'ihii.

'I he hoko pe 'a e faingata'aa na'e feinga 'a e kau folau ke fakama'opo'opo kinautolu pea nau tu'u fakataha 'o fepoupouaki.

Na'e vave leva e ngaue 'a e kolisi tutuku 'i Nu'u Sila ni ke tokoni, nga'unu mo e Vahefonua kae'uma'aa 'a e Siasi Metotisi ke fai ha tokoni 'i he talatalaifale (counselling), tokoni fakatauhisipi (pastoral care) pea mo ha ngaahi tokoni pee na'e ala lava ke fakahoko 'i he vave tahaa 'o fakatatau ki he fiema'uu. Na'e matu'aki mahu'inga 'aupito 'a e ngaahi tokoni ko 'enii ke ma'u ivi ai 'a e kau folau pea hoko foki ia ko e fakanonga.

Ko e taha e fakataataa 'o e hoko 'a e fekau'aki (connectedness) mo e kaungaa fononga ko e ma'u'anga ivi mo e fakaloto lahi ko e fakamatala 'a e faifekau 'a Ponsonby, Siutaisa Tukutau 'a ia na'e nofo ai e kau folau 'i honau holoo.

'I he hoko pe 'a e faingata'aa na'e feinga leva 'a e siasii ke tokoni he vave tahaa 'i he ngaahi founa kehekehe.

Na'a nau 'omai e kau mataotao he fale'ii pee counselling, kau taukei he tafa'aki ki he 'atamai ke fale'i mo fakanonga ki he hoha'a mo e puputu'uu 'a e kau folau.

Na'e feinga mo e faifekau sea pea mo e Vahefonua ke alea'i 'a e ngaahi tokoni kotoa pe na'e ala lava 'o ma'u he taimi ko ia ke tokoni ki he kau folau. Ko e ngaahi fekau'aki kotoa ko 'enii na'e tokoni ia ki he fakanonga 'o e kau folau.

'I he a'u mai ki he 'aho ni ko e ni'ihii ko ee 'oku nau kei fakaakeake 'i Ponsonby 'oku haa mai 'oku nau fiefia pee pea mo ma'u ivi foki neongo hono faingata'aa. Ko e fakamatala ia 'a e faifekau 'o Ponsonby, Siutaisa Tukutau.

'I he fekau'akii 'oku lava ai e kau folau 'o ma'u malohi ke matua'i'aki 'a e faingata'aa. 'Oku hoko foki 'a e fekau'akii mo e fepoupouakii 'a e famili, siasii mo e komunitii ko e fakaloto lahi he 'oku ne fakahaa'i ki he kau folau 'oku 'ikai ke nau li'ekina pe tukuhausia koe'uhii he 'oku 'i ai 'a e ni'ihii 'oku nau kaungaa tu'u fakataha mo fepoupouaki pe fekau'aki kae 'oua kuo nau lava 'o ma'u ha mo'ui lelei fakasino, faka'atamai mo fakaeloto foki.

PEA 'I HE 'ETAU FEKAU'AKI (CONNECTING) MO E KAUNGAA FONONGA 'OKU NE FAKAFUO AI 'A E FEKAU'AKI 'OKU TAU FAI PEA MO E 'OTUA 'OKU NE AFIO 'I HOTAU LOTOTONGA PEA 'OKU TO'A AI 'O 'IKAI TE TAU TETEKI 'I HA FAINGATA' HE KO SIHOVA KO E KOLO 'O 'ETAU MO'UI (Saame 27:1).

'I he hikilaa 'a e ta'u fo'ou ko 'enii 'oku matu'aki mahu'inga ke pukepuke 'etau fekau'aki mo e tokotaha kotoa pea mo 'etau fetokoni'akii he 'oku tau ma'u malohi ai. Pea mo'oni pe 'a e punakee, "Oua 'e faifaimalie he fetokoni'akii he ko e taimi si'i pee pea ngata ai".



Ko e ongo 'ofisa polisi mo e faifekau 'o Dominon, Vaikoloa Kilikiti lototonga 'enau takai holo 'o lea he ngaahi siasii.



Ko e faifekau ko Sione Lea'aetoo mo e kau polisi ne nau lava atu ki he siasi 'o Glen Innes.



Ko e kau polisi na'a nau lava atu ki he siasi 'o New Lynn.

## Toe Malohiange Tokangaekina e Ta mo Kee 'i 'Api

*'Oku lolotonga ngaue fakataha 'a e Siaola mo e Potungaue Fakalalakaka Fakasosiale 'a e pule'anga (Ministry of Social Development) pea mo 'enau kemipeini 'oku 'iloa ko e Pasefika Proud Campaign, ko e fakamatala ia 'a e talekita, Kefilini Tuai-Ta'ufo'ou.*

'Oku fengau'e'aki fakataha eni pea mo e kemipeini 'oku fakahoko 'e he potungaue polisi ki he malu'i e fanau iiki mei hono pa'usi'ii pe ko e Child Abuse Prevention.

'Oku toe kau foki ki ai mo e polokalama 'a e Siaola 'oku 'iloa ko e "Fanau Lelei" 'a ia 'oku kau mai ki ai mo e kau polisi Tonga ki hono tu'uaki 'a e polokalama ko 'enii ki hotau ngaahi siasi.

Lolotonga 'a e uikelotu na'e lava atu ai 'a 'etau fanau Tonga 'oku ngaue ki he potungaue polisi ki he ngaahi siasi Metotisi 'i 'Okalani ni 'o lea pea mo fakaloto lahi 'i 'a e ngaahi siasi ke nau toe tokanga mavahe ange ki he ngaahi palopalema ko eni 'oku hoko 'i hotau ngaahi lotofale.

Ko e taa, kee mo e ngaahi kovi'i 'a e fanau mo e kakai fefine 'i 'api 'oku mo'ua ai pee mo e ngaahi famili ia 'o e Siasii.

'Oku lolotonga ngaue fakataha foki 'a e Potungaue Polisi pea mo e CYFS pe ko e potungaue 'oku ne tokanga'i 'a e malu fanau mo e to'utupu ke holoki hifo 'a e

palopalema ko 'eni. 'Oku ha mai mei he ngaahi setisitika 'oku lahi 'a e hoko 'a e palopalema ni 'i hotau ngaahi lotofale.

Pea ko e kaveinga ngaue ia 'oku faka'amu ki ai 'a e potungaue polisi ke fakaholoholo hifo 'a e kaka ki 'olunga 'a e 'isiuu ko 'enii. 'Oku ha mahino mai foki mei he ngaue 'a e Potungaue Polisi 'oku

'ikai ke nau omi kinautolu ke talamai ki he Siasi pea mo e ngaahi famili 'a e founa ke tauhi'aki 'etau fanau. Ka ko e 'uhinga 'o 'enau omai ke toe fakamanatu pe kia kitautolu

'oku 'i ai 'a e lao ia 'a e fonua ni ki he ngaahi hia pehe ni.

He neongo 'oku tau pule ki he founa ako'i 'etau fanau mo e fakalele 'a hotau ngaahi famili pea ngaue'aki 'a e taa 'o e fanau mo hono kapekape'i pe tuki 'a e ngaahi hoaa ka ko e sino e me'a ke tau manatu'i ma'u 'oku 'i ai 'a e lao 'o e fonua ni pea kuopau ke pule 'a e laoo pea he'ikai ke toe 'i ai ha taha ia 'e ma'olunga hake he laoo.

Na'e toe pehe foki 'e Kefilini 'e kei hokohoko atu pee 'enau fengau'e'aki mo 'etau fanau polisi Tonga 'i he potungaue ni ke tokoni ki hono malu'i 'o hotau ngaahi famili pea fakahinohino mo e ngaahi matu'aa ki he lao mo e tu'utu'uni 'a e fonua ni.

