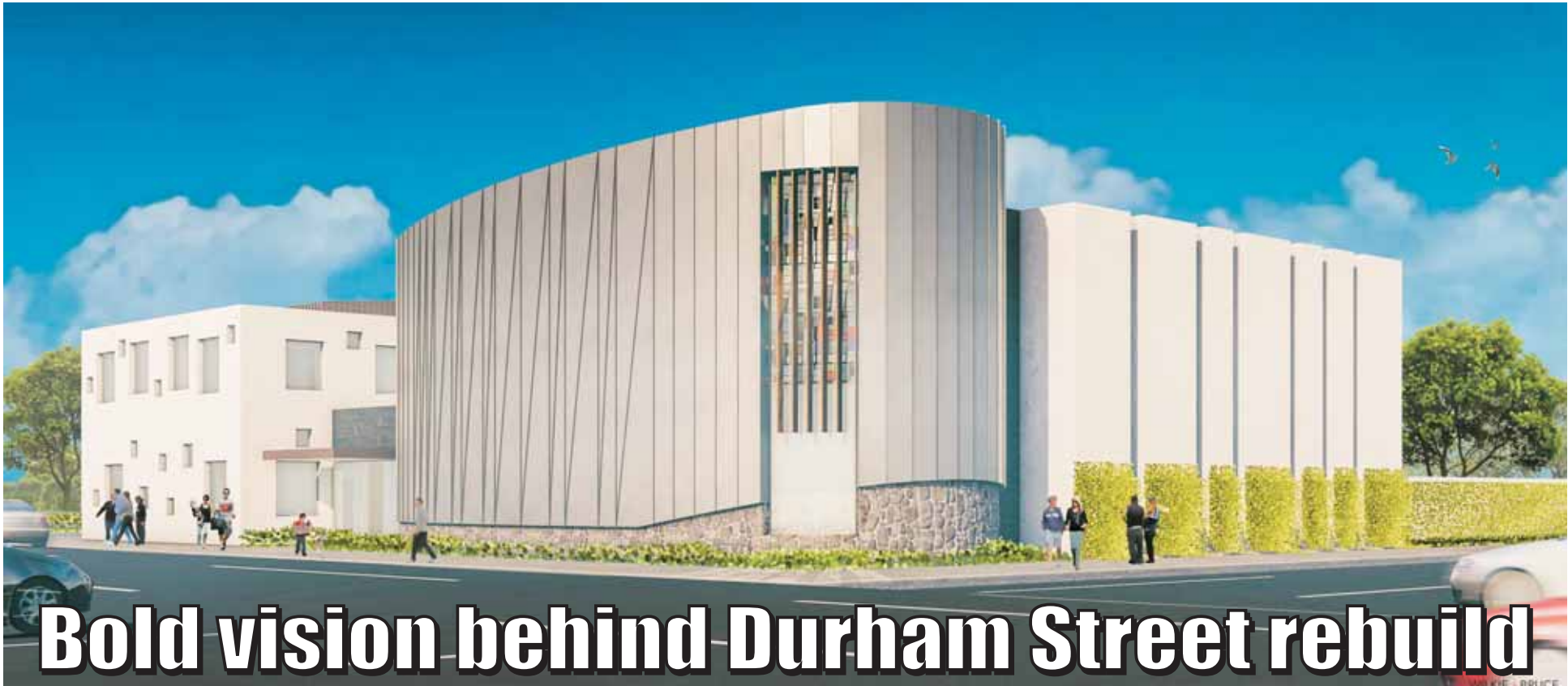


TOUCHSTONE

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



Bold vision behind Durham Street rebuild

An architectural drawing of the new Durham Street complex in the heart of Christchurch.

TBy Hilaire Campbell
he destruction of Christchurch's Durham St Methodist Church in the 2011 earthquakes was devastating in many ways, but it has given the congregation the opportunity to plan a very different building, one that uniquely fits its ethos.

The new building won't be called a church and it won't look like one.

It will be a place of worship, however, and Parish superintendent Rev Andrew Donaldson says it will allow the congregation to engage with the inner city in new and exciting ways.

"It will be known as Aldersgate after a part of the old church building," Andrew says.

Much more than a building, Aldersgate will be a place for people in the centre of the city. It will be a place of gathering, of ministry and outreach to the community.

It will be a place where people can get practical support and a flexible complex where the congregation can live out its call as Methodists in the city.

Durham St Methodist Church was the first stone church on the Canterbury Plains. The church was designed to seat 1000 people, which at the time, was a quarter of the

population of Christchurch. The new building will accommodate up to 500 people.

Andrew says it will look impressive. It will have a large oval chapel and auditorium four storeys high. These are separated by a moveable soundproof wall but can be linked for large events.

The congregation was unanimous about including a variety of different sized spaces that are flexible and people-friendly. Small and large worship areas are included as well as seminar and office spaces, meeting and counselling rooms, a lounge and hospitality areas.

There will also be a large commercial kitchen and a three bedroom apartment to provide income or possibly be used as a parsonage.

Durham Street has always been known for its music. While it is hoped that eventually there might be a replacement pipe organ this has been put aside for now.

A spacious and restful garden with spiritual features will evoke historic links with the former Law Courts opposite the old church.

Before the plans were finalised, the congregation consulted occupants of neighbouring properties. All were pleased to be included and as a result of one suggestion, there will be a shared gateway.

Wilkie and Bruce Architects designed the building and the plan has been through

several iterations. In one change the auditorium and chapel spaces were reversed to make them more flexible.

Parish Chairman Terry Reid attributes some of the success of the project to the long unhurried consultation process.

For the last two years Rev Rob Ferguson has served as the parish's city chaplain. His engagement with inner city communities helped keep parish links with the inner city alive. This has kept the building project grounded in the present and future realities of the city.

Andrew says since the earthquakes the congregation has worshipped in several places. It moved to its current home in the Knox Church hall in 2015. Home visits and meetings around the city have kept the congregation together.

Christchurch Methodist Mission executive director Jill Hawkey is a member of the parish. She says, "Since the earthquakes we have had no front door to welcome people. Being hospitable and accepting is what we stand for."

The Durham Street parish has had a partnership with the Christchurch Methodist Mission. These ties are set to be restored because anchor tenants for the new complex have been confirmed as the Mission and Christian World Service.

Jill says a number of people from the Parish supported the Mission following the earthquakes. Former presbyter Rev

Dr Mary Caygill steered the Parish through much of that journey.

Andrew says Parish property secretary David Peach deserves recognition for leading the building project.

"David worked long hours over a number of years to see it through its many stages. The Parish is very grateful for his tireless effort."

The church was fully insured but post-earthquake costs have exceeded available funds.

CWS national director Pauline McKay chairs the Parish Council's fundraising committee. Pauline says the total cost of the new building comes to about \$11 million.

"This includes ground remediation, a feasibility study and consent costs. This figure is quite fluid but we are looking at a \$1 million deficit. Our fundraising target is \$1 million."

Pauline hopes extra funding will come from church loans, philanthropic sources and bequests.

"The Parish Council has nearly \$10 million in hand so ground work can start. Our aim is to have it finished by mid-2019," she says.

With its multi-purpose layout, the Parish expects the new complex to serve the needs of the Methodist Church, the Christchurch community and the Durham Street congregation for the next 150 years.

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Siaola on a mission to make Tongan families safer

Siaola is an initiative of the Vahefonua Methodist Mission that is working with the Tongan community to promote safer families.

To do this Siaola is working in partnership with the Pasefika Proud family violence prevention campaign and with the New Zealand police.

Siaola offers a number of programmes to support Tongan families. These programmes are in education, health and social services, and they include the work with the Pasefika Proud initiative.

Siaola executive director Kathleen Tuai-Ta'ufo'ou says Pasefika Proud allows the Siaola team to advocate Famili Vaa Lelei, which means building good relationships within the family.

"Family violence and abuse is a universal problem that every culture deals with. New Zealand's anti-smacking and domestic violence legislation has prompted our community to find positive alternative methods to build safer homes," she says.

Kathleen says it is important to address the issues in ways that are culturally appropriate using familiar language.

Messages like the 'It's Not Okay' campaign do not always connect with



The New Zealand Police has recognised Siaola's Famili Vaa Lelei initiative for the work it has done in building safer families.

Tongan families because they often feel it is referring to other ethnic groups, she says.

"The Pasefika Proud campaign allows the Tongan community to approach these issues through our culture, our faith and our language. We can help families become more resilient through the Famili Vaa Lelei message."

Siaola has run Famili Vaa Lelei workshops in churches and it uses the radio

(both mainstream and Tongan language) to get the anti-violence message out to the community in a positive way.

Kathleen says Tongan ministers have an important role to play in getting the message across.

"I think it's really important that these messages come from our ministers and the leaders of our Church communities of different denominations. They hold an

influential role in our Tongan communities.

"Other providers operate mainly at the bottom of the hill for high risk families, but often they get to them too late. What makes us unique is that our work encompasses the whole of the Tongan community and those who identify as Tongan."

Siaola also runs a separate Famili Vaa Lelei parenting and children programme. This is a programme for the whole family.

Its objective is to support families build resilient and loving homes in which children can thrive. It is a faith-based culturally specific programme for families who identify with the Tongan culture.

"If you are a couple, a single parent or carer with children and you identify yourself as Tongan, we invite you and your family to join us," Kathleen says.

"We run retreats where we teach parenting tools that can help your family succeed. You will be surrounded by professional practitioners who have a combined experience of 80 years of working with families and children."

To find out about Siaola and the Vahefonua Tonga Methodist Mission and its services go to the website siaola.org or follow Siaola on Facebook.

NEW WINE - TIPS ON TECHNOLOGY

By Peter Lane

Parish websites - what, why and wherefore

In November last year, I ran a survey on church technology and received about 80 responses over a period of a couple of weeks. The feedback I received showed that many people are interested in websites, so here we go.

Websites are fundamentally a collection of documents on a server. The server runs a program to make the documents available for display on remote computers connected to the Internet.

The motivation behind the original technology was to create an easier way to share academic research within the academic community and it focused on text documents.

Over time, the enabling technologies have been expanded and evolved so that now, website technologies drive everything from online banking and shopping to social media and remote control of your house's air-conditioning and lighting.

Today, a standard bread-and-butter website would use server-based content management system (CMS) software. The site is of a collection of components that contain content and display that content in different ways.

So, why should a parish or congregation have a website? To answer this question requires asking other questions. The first question is: "What are you trying to achieve?"

There is no truly free way to develop a website since at the very least someone will spend time even if we don't end up

paying money for it. Therefore we need to make sure that the resources we spend give us a return.

In my experience, there are three general types of things churches try to achieve with their websites. But whatever type suits your situation, remember that old adage 'If it's worth doing, it's worth doing well!'

Brochureware site - I call this type 'brochureware' because it is an online clone of the printed brochure that some congregations hand to new arrivals. It gives a summary of the congregation's 'vital statistics' - the phone numbers addresses of key contact people and details about what groups meet.

Some congregations go beyond the administrative details and paint a picture of the type of community the congregation is. This helps strangers viewing the website assess how well they would fit in that community.

The Find a Church feature on the methodist.org.nz website is well-suited to hosting sites of this type. Alec Utting is the webmaster for this site and would be happy to talk to you about getting your Parish page up to scratch.

Research suggests that about 70 percent of people who walk through your door for the first time have already checked you out with Google. I think this type of site is a must.



Peter Lane.



The first thing you should ask yourself when you build a website is what do you want it to achieve.

Internal administration site - This type of site is focused on communications between the parish and its members. It provides access to things like rosters, prayer requests, meeting agendas and minutes.

The nature of the material means that some form of access control is required so that other people cannot view confidential information. Often this type of site adds community building features to help facilitate and foster the relationship between their members.

Personally, my feeling is that unless you have very specific requirements, it would be easier and cheaper to set up a closed group on Facebook or a similar platform.

Community site - This type of website reaches beyond church members to engage people in the community. To do this well is very resource intensive compared to a brochure-type site.

It does, however, help the congregation build a presence and do some good in the community.

Peter Lane is principal consultant at System Design & Communication Services. He has more than 30 years experience with technology systems.

He invites questions and suggestions for articles. These can be submitted by email to dct@sdcs.co.nz. Alec Utting can be contacted on judyalec@gmail.com.

Peter also has a website for people who are interested in improving the way we can use technology: dct.org.nz.

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Four short workshops about:

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- Hearing Augmentation systems
- Using PowerPoint as a Visual Aid
- Using PowerPoint for Orders of Service

All workshops held on one day at one venue - come to one or come to them all.

See www.dct.org.nz/events for details, locations and costs.



If you are interested in having a Church Technology Day in your area, please contact peter.lane@sdcs.co.nz

Ecumenical gathering leans into the Spirit

Moving from differences that divide to differences that unite is an ecumenical model offered by Professor Paul Murray.

Murray is a Catholic theologian at the University of Durham, and a proponent of 'receptive ecumenism'.

He says in pursuing unity we should not push our gifts or assessment onto others, and we should not deny or diminish our own distinctive gifts.

Murray was one of the keynote speakers at the Fourth International Conference on Receptive Ecumenism. The conference theme was 'Leaning into the Spirit' and it was held at Australian National University in Canberra.

Other keynote speakers were

from Germany, India, Africa and Australia. A key presentation was also made by Archbishop Sir David Moxon on the ARCIC III international Anglican-Roman Catholic dialogue, and its use of the receptive ecumenism model.

Kiwi Methodists Rev Dr Trevor Hoggard and Rev Tony Franklin-Ross joined the other 140 international delegates at the conference.

Tony says it included a number of workshops and short presentations. He made a presentation on the Anglican-Methodist dialogue in New Zealand and overseas.

The conference explored receptive ecumenism which asks: What can we learn and receive with integrity from dialogue with other traditions? This approach



Paul Murray.

is a spirituality that seeks to open up new possibilities in relation to our unity in Christ.

The question invites us to consider and address the challenges within our own tradition.

"Listening, discernment and learning are the motivations of

receptive ecumenism because they can enhance our own traditions," Tony says.

A reflection by African theologian Dr Stan Chu Ilo offered the observation that mutual borrowing from each other is part of the African imagination. There is a certain tolerance of religious diversity, a cultural sense of hospitality, and experiencing of the Divine in various manifestations and locale.

Other speakers shared practical examples of receptive ecumenism.

In particular, a group from the Swedish Council of Churches presented an initiative by the four main denominations of Sweden (Lutheran, Orthodox, Catholic and Reformed). Over 18 months

each of the denominations hosts a pilgrimage event in different locations.

Participants explored each other's prayers and traditions, and engaged in deeper discussion and learning outside of their own context. Tony says the presentation was very moving, and offers ideas for similar opportunities elsewhere.

"Paul Murray also encouraged what he called open cohabitation. This happens when we grow to a place where we recognise ourselves in the other and others in ourselves, and we recognise that each is held in the communion of God," Tony says.

Paul offered a final image, that of a rainbow that is more than the colours and frequencies that we can see.

ON HAND FOR RATANA CHURCH'S 100TH

Rev Rex Nathan and Rev Tony Franklin-Ross represented the Methodist Church of NZ at the annual celebrations of the Ratana Church this year.

Rex says it was a fantastic atmosphere at Ratana Pa in part because it was the 100th anniversary since Tahupotiki Wiremu Ratana had the visions that led him found the church that bears his name.

"I arrived on Tuesday and was welcomed on with the King Tuheitia Paki's delegation," he says. "The next day I was part of the group that welcomed the government ministers onto the marae. Tony joined me on

Thursday and we took part in the karakia."

The centenary of the Ratana Church was referred to in speeches and the sermon during the religious service.

Another talking point was Prime Minister Jacinda Ardern's pregnancy. Rex says the president of the Ratana Church suggested she make the baby's second name Waru, which means eighth in Maori.

Jacinda replied in her speech that her ministers had suggested a number of names, including Winston, while others suggested Winston would be better as the godfather.



At Ratana 2018 (from left) Ratana Church apotora Daniel Raniera, Rev Rex Nathan, Rev Tony Franklin Ross and Rev Ngira Simmonds.

Royal Society of NZ's first theologian

By David Hill

Methodist minister, teacher and researcher Professor Paul Trebilco received a rare honour when he was admitted as a Fellow of the Royal Society of New Zealand late last year.

The Otago University theology professor is believed to be the first theologian to be admitted to the Royal Society Te Aparangi, since the humanities was added in 2012 through an Act of Parliament.

"It was a very pleasant surprise," Paul says. "There is a nomination process, so you are aware your name is being put forward."

"I think I am the first person from theology. It is great to have theology as a discipline recognised in this way."

Paul's citation notes he has made original contributions in three main areas: Jewish communities in Asia Minor, early Christians in the city of Ephesus (modern-day Turkey), and investigations into self-designation and group identity in early Christians.

"Recently the work I have done is around the way early Christians labelled themselves and outsiders in the New Testament period," Paul says.

"One interesting thing is the variety of labels. The label 'Christian' is the one we are used to, but in the first century they variously called themselves 'brothers and sisters', 'believers', 'saints', 'servants', 'slaves', 'followers of the way' and as 'family set apart for God'.

"Some of the labels describe themselves as having a vertical relationship to God, whereas others saw themselves in a



Rev Dr Paul Trebilco.

horizontal relationship with others and so they labelled themselves as an 'assembly'."

Paul says there is much today's Christians could learn from those early followers of the way.

"They were forging out a Christian identity in sometimes challenging environments, which is often similar today where the Church is marginalised. It shows a different way of being in human society."

"One thing I have been thinking about recently is that those early followers had a clear Christian identity. They knew who they were and Christ was central to that strong identity, but they also had an openness

to interacting with those outside their groups, so they had porous group boundaries."

"Sometimes the church today can be very confident about itself, but it can be very insular."

Paul's first degree was in chemistry at Canterbury University, before he transferred to Otago University to study for a Bachelor of Divinity.

He was ordained as a Methodist minister in 1988. He was seconded to the Presbyterian Church, when he became a teacher in New Testament studies at Knox Theological Hall in Dunedin, then part of the Faculty of Theology of Otago University. The Faculty of Theology later merged with the Religious Studies Department to become fully integrated into the university.

Paul says he is working on several new items of research at present, including a commentary on the three epistles of John for the New International Commentary Series and a book on the early Christians in the city of Ephesus up to the year 450CE.

As well as his own work, Paul has supervised 35 PhD students to completion over the last 30 years and is supervising 10 PhD students at present.

Several of his students have gone on to teach New Testament studies in New Zealand and overseas, while one former student is now a Bible translator for the Bible Society.

Paul says Christianity may have been around for nearly 2000 years, but there is still much to learn, with changes in archaeological techniques, new linguistic methods and lots of new discoveries of ancient artefacts.

He says Otago University's Theology and Religious Studies Department has around 500 students (200 full-time equivalent), including 45 PhD students from around New Zealand and overseas.

Most of the students are part-time, with many taking advantage of the distance studies programme which was introduced in 1990.

Alexandra Clyde Lauder Union Paris

is celebrating the 150th anniversary of its first minister's appointment. Celebrations take place Saturday, 31 March and Sunday, 1 April. Saturday features afternoon tea, and a Ceilidh, Sunday features a church service and light meal.

Total cost \$50 pp.
For reservations contact Beryl Dittmer on 03 448 8311 or aclunionparish@gmail.com.

State your views on End of Life Choice Bill

The legal advisor of the Methodist Church says anyone who wishes to express their views on the End of Life Choice Bill has until February 20th to make a submission.

This bill gives people with a terminal illness or a serious medical condition from which they cannot recover the option to request assisted dying.

MCNZ legal advisor Ruby Manukia-Schaumkel says the Bill raises difficult ethical issues and some people on both sides have strong feelings about it.

Ruby urges people to make a submission to the Select Committee. This can be done through your local MPs, NZ Parliament website, or by writing a letter. (See postal address below.)

In December the Bill passed its first hearing. It was approved by a vote of 76 to 35, with 37 Labour MPs and 21 National MPs voting for it along with all 9 NZ First MPs, all 8 Green MPs, and the sole ACT MP, David Seymour (the Bill's sponsor).

Voting against the bill were 35 National MPs and 9 Labour MPs.

The End of Life Choice Bill would legalise assisted dying in cases where individuals have a terminal illness that is likely to end his or her life within six months and they are experiencing unbearable suffering.

Supporters say numerous polls of adult New Zealanders have shown 65-75 percent support in favour of legalising assisted dying with appropriate safeguards.

The Bill's sponsors say it carefully defines who is eligible for assisted dying and details provisions to ensure the person makes the choice without coercion. It sets out steps to ensure the

person is mentally capable of understanding the nature and consequences of their end of life care options.

Two doctors will have to be satisfied that the person is eligible in terms of the criteria in the Bill. The doctors must both be satisfied that the person genuinely wishes to end their life and that he or she has chosen assisted dying free of any pressure or coercion.

It either doctor is uncertain about whether the person requesting assisted dying is competent, he or she will be referred to a mental health specialist.

The Inter-Church Bioethics Council (ICBC) is opposed to the Bill. It is concerned that those who can choose to end their life include patients with unbearable suffering that cannot be relieved in a manner the person considers tolerable.

The ICBC says that under the Bill the patient determines what 'unbearable suffering' means so that it effectively legalises assisted suicide on demand for any condition, not just a terminal illness.

This is a concern because depression is the most common reason people take this view of their condition. Depression is often poorly diagnosed and is potentially treatable.

The ICBC is also concerned about the provision that requires two doctors to agree with the request. It says that in the US State of Oregon, the two-doctor safeguard has not worked because neither doctor may know the patient well enough to determine whether depression is present or if coercion is occurring.

Submissions on the Bill can be sent by post to the Justice Committee, Select Committee Services Parliament Buildings, Wellington 6160.

Let the Children Live grants

A fund was established in 2014 to encourage initiatives in parishes and synods as part of the Church's 10 year 'Let the Children Live' vision.

This is a temporary fund and the maximum grant available is \$500 per application. The funding committee will process a maximum of 10 grants every quarter at each Mission Resourcing Grants Committee meeting.

Parishes can apply more than once, although first time applicants are given precedence.

Send applications to Mission Resourcing. They should include:

Parish or Synod name.

Name and contact details of the person

making the application.

Minutes of Parish Council/Leaders meeting approving the initiative.

Details of the project with budget breakdown.

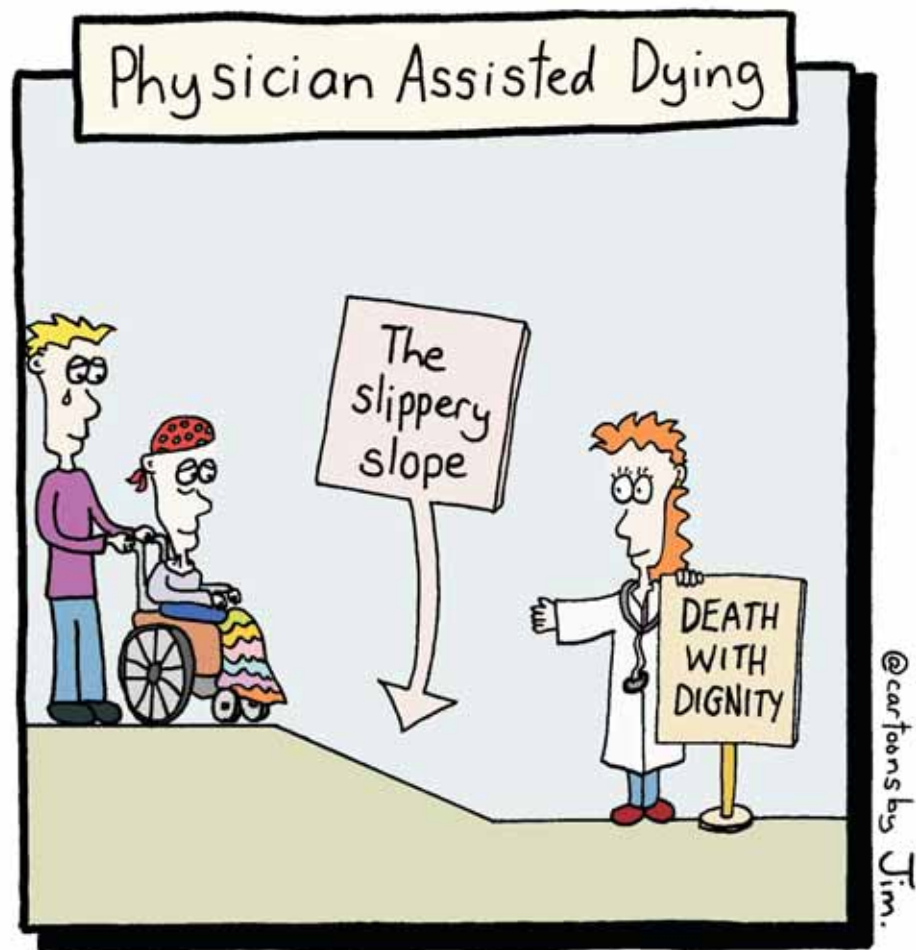
If the grant application is approved, the applicant must prepare a story with photos of the project or initiative to share with the wider church. These are to be sent to the general secretary Rev David Bush or Mission Resourcing who will either publish it in Touchstone or on the Methodist Church of NZ website.

Next applications are invited by the 12th February.

Email: admin@missionresourcing.org.nz or phone: 09 525 4179.

**You can read
Touchstone on-line!**

All issues of Touchstone are available on the Methodist Church website: www.methodist.org.nz.



The Ageing Experience By Jan Fogg

Less a doer, more a mentor

Time with grandchildren has caused me to think about mentoring and how it can benefit our church communities.

Having grandchildren to stay for a few days brings much joy, laughter, and opportunities for learning in both directions.

I have enjoyed such a time recently and it has made me more aware of the many opportunities children have for everyday learning. Things like taking the dog for a walk, counting steps, or baking provide opportunities to work with numbers and discover the relevance of mathematics in the real world.

Helping my grandchildren in these areas I see there are many things we older people have to offer younger ones.

We are all ageing, of course, and learning continues no matter what stage of life we are at. But I sometimes wonder if we older ones think that we have been left behind with the changes occurring in the world.

While this can make us feel like we don't have much to offer, one of the great joys of being older is using our experience and wisdom to build-up and encourage younger people.

I have observed that children often think they cannot do something as well as an older brother or sister and so they don't try. We have probably all experienced this feeling of helplessness: 'I am probably no good at it, so I won't try'.

This is where an older person can step in and model behaviour that a young person can learn and adopt. It's an opportunity for mentoring and

leadership.

This opportunity exists in our churches too. I see many older people who are competent leaders on church committees, but who are reluctant to give up their positions because in their mind 'there's no one else to take it on'.

This is a chance to identify a younger person who may be interested but who lacks the experience. It's an opportunity for elders to provide the wonderful gifts of encouragement and confidence building that can renew leadership in the church (or a family or community group).

This approach calls for the spiritual gifts of generosity and self-giving. Our own sense of position is transformed for the benefit of the group as a whole.

We may believe it is easier to perform these tasks ourselves, much as adults feel it is easier to do a task themselves than ask a child to do it. Effective parents and others encourage children to learn new skills in order to benefit the family as a whole and ultimately society with a new generation of competent young adults.

The same thing applies in the church. By holding onto a task because we can do it competently, we deny ourselves the wonderful chance to pass on our learning and see someone else grow in their ability to serve.

This year, let's look for opportunities to mentor, encourage, and actively listen to others' needs.

This way we can generate energy and enthusiasm in others. It will help us grow a stronger and confident church community and family. I hope I can become less a doer and more of a mentor.



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

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FROM THE PRESIDENT AND THE VICE PRESIDENT

God's presence in changing times

New Year's greetings to all Touchstone readers! Although we will be a month into 2018 by the time you read this, it is our first official communication in this new year.

We hope that Christmas and the holiday period have given you a chance to spend time with loved ones and enjoy some leisure activities, as well as to recharge batteries and prepare for 2018. To those of you for whom these last few weeks have been a time of loss or difficulty, we pray that you will find the support you need.

For us both, it seems strange that we are two-thirds of the way through our two-year term of office. 2017 was the first year without a Conference, so we have been the 'pioneer' presidential team finding out how to work through the year's business tasks without one.

We have learned by doing and from our perspective we feel it has worked well.

President Prince has officiated at a few induction services, which also became the occasion for receiving the minister into Full Connexion.

With no Conference to organise, there was a significant reduction of work load, not only for the presidential team, but also for the administrative staff and many others in the Connexion.

It gave some presbyters the opportunity to take overdue long-service leave and also to attend other meetings and conferences. There was significant representation from Methodists at the UCANZ Forum, for example.

For some, there may have been a gap without the annual gathering for Conference. The Wesley Historical Society met, but the Lay Preachers' Network didn't.

Maybe the non-Conference year could give an opportunity for a special project or focus? Will we stay in gear or coast in

neutral? Certainly, there will be extra work when Conference does meet, so we need to be thinking ahead.

There will be opportunities to hear from the wider church about this new way of working, so we encourage congregations and committees to discuss how it has impacted them. What have been the benefits? And the downsides? Will we keep the two-year Conference as a trial or make it a permanent arrangement?

Flexibility and the willingness to adapt are important attitudes in our world of such rapid change. We will take them with us into 2018 and rise to the challenge they present at an individual level as well as for congregations, synods and the Connexion.

The challenge will be close to home for parishes and ministers on stationing, as this is a busy time of saying farewells, packing up and preparing for new



President
Prince Devandan



Vice President
Viv Whimster

partnerships. We keep you in our thoughts and prayers.

For those in new appointments or positions up and down the Connexion, we wish you well too. All of us travel into a future that comes with few guarantees except the assurance of God's presence.

Shirley Murray has captured this well in the words of her hymn "When we lift our pack and go". It could be an appropriate song to take with us into 2018 with its words of affirmation: "God is in the other place, God is in another's face, in the faith we travel by, God is in the other place."

Overcoming the lonely life of an NZ lay preacher

By Linda Hall

Hello! Here I am a New Zealand citizen and now a Kiwi lay preacher. In a previous life I was a local preacher in the Methodist Church in Britain.

In the UK I was one of the last local preachers to undergo actual exams, which came during rigorous training. I still treasure the six A4 ring files of the course work manual, entitled 'Faith Worship' Units 1-19.

In its introduction are the words, "Throughout the course you will work with your local tutor who will help you to develop strengths you may not recognise." Together with, "Take my intellect and use, Every power as thou shalt choose," from Hymns and Psalms 705.

After my initial training came a baptism of fire. I preached in a circuit of nine churches in northern England - from village chapels to big congregations in my home church of Macclesfield Methodist. I was to preach once a month.

The local preachers' meeting was my life-line. Our group of local or lay preachers met at least four times a year. Those meetings fed me, sustained me, and gave me access to new ideas and proven preaching material.

They taught me how to produce light and shade within each service and make it applicable to each individual congregation. It was a sounding board and forum to discuss preaching - the food for faith - and how to avoid burn out. We were all on the same road but some had been walking it longer than others.

I made solid friendships, exchanged books, and listened to stories. Most of all I had fellowship. I had a mentor and tutor who oversaw all my work. I was admitted and recognised as a local preacher in July 2003.

My family and I moved to NZ in 2007. We attended our nearest church, which happened to be Presbyterian. After moving several times we found ourselves worshipping at St Paul's Methodist Church in Remuera.

Shifting countries was a huge learning curve in every aspect of life, including the Methodist Church. The role of lay preachers here is somewhat different to how I understand John Wesley conceived it.

I was the only lay preacher in my local parish. I lived in Auckland and yet I could

count the number of lay preachers that I had met on one hand. I missed the feedback and fellowship I had received through meeting with other lay and ordained preachers in my circuit back in the UK.

At the Methodist Conference I heard about the New Zealand Lay Preachers Association (NZLPA). This ecumenical body of lay preachers is here to support us, and the NZLPA website provides resources and details about training.

Annual membership fees for the NZLPA are \$25 waged and \$20 unwaged. The membership secretary is Valerie Marshall. Valerie's email address is on the website. A membership form can be downloaded from the website.

You can also receive emails of forthcoming training events by 'liking' the blog on the front page of the NZLPA website.



Linda Hall

One of our major goals is to provide information on training opportunities for lay preachers and lay ministry teams. The website has information about courses of study and links to courses offered by the various institutions.

Prospective lay preachers can undertake courses of study that lead to a recognised qualification, such as a B.Theol from Otago or a degree or diploma from one of the Bible

Colleges. This study can be funded through a student loan from StudyLink.

The NZLPA website also has lots of practical resources for preachers which cover the Lectionary. Lay preachers who have used the material and found it worked well have provided most of the resources. NZLPA members can offer material to post on the website.

So check out our website and give us feedback. Please 'like' or comment on things that appeal, particularly material you use or are likely to use.

Members of our executive are spread throughout NZ and we have meetings using Skype. Rev John Meredith and his wife Jill edit the quarterly NZLPA publication entitled "Word and Worship".

I can now say that my life is no longer the life of a lonely lay preacher. I feel a useful part of NZLPA and I am fed.

Jesus said, "Feed my lambs." How can we achieve this if we ourselves are not fed?

Linda Hall is correspondence secretary for the NZ Lay Preachers Association.

What it means to be Methodist

By Kathryn Walters

Last year some young and upcoming leaders in the Church asked me what it means to be Methodist. What do we mean by Methodist ethos they wondered.

I pointed them to the revised law book (a copy can be found in the Administration Division section of the Methodist Church of NZ website), and in particular the section called 'Some Principles of the Methodist Church' on page 17.

It briefly summarises the ethical and social ideals of the Methodist Movement. As we talked about what it said, they said to me, "Kathryn, why haven't we heard about this? Why don't we teach it and share it?"

In response I have highlighted seven key social principles to think about in terms of your own faith journey and that of your parish. We will run a series on them in the next few issues of Touchstone.

The first principle I want to highlight is the wise stewardship of God's Good Creation.

This means the wise use sustainable management and careful conservation of the world's physical resources for the sake of the whole creation and future generations. This includes access to clean air, water, and healthy environments for living, working and recreation.

The Methodist Church affirms that God trusts us and others with the stewardship of creation. God calls us to honour that trust by recognising the interrelatedness and vulnerability of life and resources of creation.

The question is, 'How do we do this? In what ways do we show that we are good stewards?'

Robert Swan wrote, "The greatest threat to our planet is the belief that someone else will save it." So what can we do to demonstrate careful conservation in our daily lives? For example, do we recycle properly?

I recently read the rules regarding the yellow bins and was dismayed at how little could be recycled and how much I was putting in that I shouldn't. Do you use reusable shopping bags and minimize the use of plastic bags and bottles? Do you compost?

What about your clothes? Yes, your clothes. The world now consumes about 80 billion new pieces of clothing every year. This is 400 percent more than the amount we consumed just two decades ago. As new clothing comes into our lives, we discard the old at a shocking pace, which creates textile waste.

The manufacture of clothing has been invaluable in helping some developing nations build strong economies, especially China, Bangladesh and India. But as is usual with production on such a scale, the environment pays the price.

The agricultural production of natural fibres, such as cotton or wool, can be damaging. More chemical pesticides are used for the growth of cotton than any other crop. Then there is the production of non-natural fibres from petrochemicals. Their manufacture releases nitrous oxide, a greenhouse gas that is 310 times more dam-aging than carbon dioxide.

The annual waste, water and carbon footprint of new and existing clothing in each UK home equates to 100 pairs of jeans, over 1000 bathtubs of water and the emissions released from driving a car for 6000 miles. So how about recycling and reusing your clothes?

Other practical steps we can take include reducing the amount of paper we use through double-sided copying and printing; using paper and other products that are non-toxic and made from recycled content; encouraging the use of car-pooling and public transport; installing water-saving devices; and solar power.

At issue here is the long term well-being of our planet for ourselves and future generations. We can no longer ignore the signs and symptoms our planet is screaming at us. It is time that Methodists make a firm commitment to living out this social principle as a matter of faith, a matter of justice, a matter of compassion.

May we remember that God speaks to us through the beauty of God's creation and so do our best to answer God's call to reverence all that has been created.

Rev Kathryn Walters is superintendent of the Central South Island Synod.

MCNZ head decries attack on Christians

Following a suicide attack at a Methodist church in Pakistan, Methodist Church of NZ president Rev Prince Devanandan expressed his dismay in an open letter.

The letter was addressed to moderator of the Church of Pakistan, Bishop Humphrey Peters.

News reports said that nine worshippers were killed and more than 60 were injured in the suicide bombing. The Islamic State (ISIS) claimed responsibility for the attack, which took place on December 17th in Quetta, the capital of the province of Balochistan.

The assault reinforced concerns about the security of religious minorities in Pakistan, which has a dismal record when it comes to the treatment and protection of religious minorities. Sunni extremists have targeted Pakistani Christians and Hindus as well as minority Shi'ite and Ahmadiyya Muslims in recent years.

"I write on behalf of the Methodist Church of New Zealand to express my shock and dismay that terrorists have targeted Bethel Memorial Church," Prince's letter states.

"We find it difficult to understand that Christians at worship are subject to such intimidation and violence especially at a time leading up to one of our major

festivals. We tremble to learn that our sisters and brothers in the faith have become martyrs.

"Those members of Daesh (ISIS) who claim responsibility for this cowardly action against defenceless Christians at prayer cannot have any religious justification. They do not represent mainstream Islam and have been poisoned by a political ideology that is spiritually empty.

"We trust that your government will provide more security for courageous Christians who participate in worship at this time, intervene before atrocities are committed and make every effort to address the cause of such violence.

"The vulnerability of Christian communities continues to trouble our hearts and minds at this time. We appreciate that abuse of the blasphemy law and an inability to accept diversity of religious belief must give rise to insecurity among minorities.

"At this time we assure you of our solidarity with our brothers and sisters in Pakistan. We deplore the violence and commit to hold you and your people in prayer. Be assured of our awareness of your situation as we prepare to celebrate the Word made flesh, the Prince of Peace."

World's churches oppose US decision on Jerusalem

The World Methodist Council (WMC) and the World Council of Churches (WCC) were among the many church bodies around the world to condemn US president Donald Trump's decision to recognize Jerusalem as the capital of Israel.

On December 6th WCC general secretary Rev Dr Olav Fykse Tveit issued a statement that said the step breaks with the longstanding international consensus and seven decades of American policy that the status of Jerusalem remains to be settled.

"It also pre-empts a negotiated resolution of this most difficult issue in any final peace agreement, which must be achieved between Israelis and Palestinians.

"The United States must play a pivotal role in supporting constructive negotiations between

the government of Israel and the Palestinian Authority if the moribund peace process is to be revived. But this decision on the status of Jerusalem will only lead to more disillusionment, increased tensions, and diminished hopes," Olav says.

The WMC, in partnership with two of its member churches, maintains a presence in Jerusalem through the Methodist Liaison Office in the city. Its role is to increase the Methodist-Wesleyan community's awareness of issues that affect Israel and Palestine.

It too released a statement that expressed dismay at the US government's announcement that it would move its embassy to Jerusalem.

"Such a move undermines peace-building efforts in the region between the two states. His Majesty

King Abdullah II of the Hashemite Kingdom of Jordan stated that Jerusalem, which has long been home to three Abrahamic faiths, is the key to achieving peace and security in the region and in the world".

In 2011, the WMC adopted a resolution on Israel and Palestine which says Methodist churches should "Work and pray for a just and sustainable peace in Israel in Palestine."

The Resolution refers to a 2010 report from the Methodist Church in Britain which states: "...it sits uncomfortably with many Methodists to imagine a God who singles out individuals or groups in order to promote possession," for it conjures up "a notion of favouritism, with an image of God dispossessing some peoples in order to grant land for his chosen ones."

The WMC also supports a joint letter from 13 patriarchs and heads of churches in Jerusalem that urged the US to uphold the current international status of Jerusalem. The letter says that to change Jerusalem's status will obstruct and complicate peace-building efforts and increase hatred, violence and suffering.

"The Holy City can be shared and fully enjoyed once a political process helps liberate the hearts of all people who live within it from the conditions of conflict and destructiveness that they are experiencing," the letter states.

HONEST TO GOD

By Ian Harris

The power to forgive

The beginning of the year is traditionally a time to take stock of our lives. We look back over where we have been, forward to what we might become, and make our New Year's resolutions accordingly.

Maybe the holiday season gave you enough respite from work routines and pressures to take a step back and reflect, but if you missed out, it's never too late.

All faiths encourage reflection along these lines in the hope it will lead to positive changes in attitudes and behaviour. And a key component in changing ourselves (and therefore the world) for the better is forgiveness.



Ian Harris

Forgiveness has three aspects, each of them important. They are forgiving ourselves for things we have done and now regret, forgiving others for wrongs they have done to us, and most significantly cultivating a forgiving disposition as part of our personal outlook on the world around us.

That poses a timely challenge to those "sensible sentencers" whose sole response to crime is to clamour for punishment and revenge.

The positive impact of forgiveness is highlighted in a series of studies by the John Templeton Foundation, an organisation in the United States that promotes scholarly inquiry into the moral and spiritual dimensions of life.

Its Campaign for Forgiveness Research committed US\$7 million (NZ\$9.6 million) to 46 projects designed to find out just how forgiveness works for individuals, families and nations. This includes measuring its effects on people who choose to forgive, compared with those who nurse grudges and are bent on revenge.

One campaign organiser summed up why she thinks forgiveness matters: "To forgive is to set yourself free, to acknowledge that it does no good to hate. Hate really, really destroys both the other person and yourself."

American psychology professor Lewis Smedes adds: "As long as our minds are captive to the memory of having been wronged, they are not free to wish for reconciliation with the one who wronged us."

Not that it is easy. It seems only right that those who have deliberately hurt another - in the family, at work, at school or wherever - should own up before forgiveness can even enter the frame.

Reasonable as that sounds, unresolved anger carries a cost that may take a greater toll on

the victim's mental and physical health than on the offender's. So some Templeton studies focussed on the part forgiveness plays in marriages that last and on parent-child relationships.

Other projects researched the effects of forgiveness on stress, health, coping with major illness, and having a disability or AIDS. Still others studied reconciliation initiatives in strife-torn countries such as South Africa, Rwanda and Northern Ireland.

The centrality of forgiveness to healing and reconciliation is one of the core insights of religions during the past 5000 years. They have not succeeded in overcoming the vengeful mantra

of 'an eye for an eye'. Perhaps Templeton's concerted scientific study will help.

It should be obvious to everyone that revenge and forgiveness are poles apart. Revenge grows out of a sense of injury, while forgiveness flows from love.

For one of the lead researchers, Virginia Commonwealth University psychologist Everett Worthington, this is not theoretical pie in the sky. While writing a book on forgiveness in 1996, an assailant sexually abused his 76-year-old mother, then murdered her with a crowbar.

Worthington's initial response was for vengeance - he wanted to bash the attacker's brains out with a baseball bat. What price forgiveness now?

Then, during a sleepless night of rage and revulsion, he remembered the book he was writing, 'To Forgive is Human'. He recalls: "I saw myself looking at that baseball bat. I thought to myself, 'Whose heart is darker, mine or his? Who did I write the book for? Everybody else?' That was the moment I forgave him. It changed my whole life."

Forgiving in that way is not weak - it demands courage and commitment. It does not condone the evil, trivialise the wrong, shorten the grief, or wipe away the desire for justice. There will still be consequences to work through.

Positively, though, forgiveness lifts the wrong out of the zone of hurt into the zone of healing. It helps stop bitterness and vengeance from festering. It restores the initiative to the person wronged. As Worthington says, "it will change the product you come out with at the end of your grief".

To people of faith, forgiveness is a sign of Godness working in and through our humanity. Even without faith, it is a virtue worth cultivating through 2018 and beyond.



Methodist Trust Association

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Income Distributions for the December quarter \$3,124,721

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PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator

Dwelling on Pacific climate migration

God, you have been our dwelling place throughout all generations, Psalm 90:1.

The earth is the Lord's and everything in it. The world and all its inhabitants belong to the Lord, Psalm 24:1.

These psalms proclaim God as the dwelling place and home for all the world's inhabitants. They bring a sense of the earth as an expression of God, an embodiment of God in sustaining life. Our dwelling place is the spirit of God and God's creation where we have roots.

Rev Tafue Lusama from Tuvalu spoke at the UN Climate Conference in Bonn last year. He asked the world to join the Pacific nations in the fight to keep global temperature increase to 1.5 degrees.

"We do not want to become forced migrants, to lose our roots, to have no point of reference on the face of the planet," Tafue said.

The displacement of some Pacific Island communities is inevitable. Even if the large industrial countries reduce their emissions and hold warming to 2.0 degrees, polar ice melt,

acidification of the oceans and extreme climate events are already in train.

Pacific people's first priority is to reverse climate change. New Zealand will play its part with the Zero Carbon Act, but we also need to join international efforts to support people displaced by climate change.

This will be crucial if liveable land areas shrink and freshwater becomes scarce. Storms, droughts and higher seawater levels could limit the ability to grow food.

Some displaced people can move within a country. Fiji is relocating villages to higher land. Others will have to move to new lands.

In 2014 Kiribati bought 20 sq km of land in Fiji from the Anglican Church. Former Kiribati president Anote Tong said the land would provide food security and could be a place to relocate people.

Climate refugees in NZ

There is disagreement about how to support people who must leave their Island homes. Suggestions include 'climate refugee' status and special visas.

The NZ government is considering a humanitarian visa on the grounds of climate displacement. This raises many issues.

Resettlement in New Zealand would require vocational training so that migrants can find work and contribute to society here.

If we were to make land available, who would provide it? Where would it be? Who would pay for it?

There should be full consultation with Maori before New Zealand allows relocation. How would it sit with the historical theft of Maori land, which has only been partly addressed by Treaty settlements?

Minister for Pacific Peoples Aupito William Sio stresses the importance of self-determination for indigenous people. The UN Declaration on the Rights of Indigenous Peoples includes self-determination, cultural integrity and participation in all decisions that affect them.

Culture is bound to land, water and oceans. Taking account of relationships with ancestral lands and how culture can be adapted in a new environment

How will New Zealand help if climate change displaces people from islands such as Tuvalu?



requires attention.

To provide continuity of language and cultural practices will need careful dialogue. We will have to heed options preferred by those who face relocation.

Church leaders will meet with MPs and officials early in 2018 on these issues.

To step up our engagement with Pacific nations, we should consider other initiatives on climate displacement. For example, 50 million people could be displaced in Bangladesh if 5.0 percent of its land is submerged.

The Norwegian and Swiss governments set up the Nansen Initiative to develop an international approach to such displacement. We could engage with the Nansen group and with

German and Bangladeshi discussions on climate displacement.

The World Council of Churches says displacement is an important aspect of climate justice.

Pacific Islands have raised the matter of compensation for loss and damage through climate finance, and the WCC's Rev Henrik Grape says loss of homeland cannot be accounted for only in economic terms.

We are well placed to show solidarity with our Pacific neighbours as the government embarks on a more ambitious agenda towards climate change. As people of faith we can share our values to help shape this policy.

WORLD DAY OF PRAYER

All God's Creation is Very Good

This year's World Day of Prayer falls on Friday, 2 March and resource material comes from a little known country in the northeast of South America.

Under the theme 'All God's Creation is Very Good!' women from Suriname have prepared a prayer service that shares some of the rich tapestry of Suriname through music and liturgy. It also addresses climate change, natural disasters, pollution and the loss of biodiversity.

Last year committees throughout New Zealand organised more than 200 World Day of Prayer services. WDP resources are also used in Sunday services.

"The World Day of Prayer movement treasures the contribution of women from the whole world. Each year a different country prepares the resources. They share their concerns and a glimpse of their lives," says WDP chairperson Pauline McKay.

More than 80 percent of Suriname is covered in tropical rainforest, including a reserve designated a UNESCO world heritage site. The forest is home to more than 700 species of birds and a rich variety of plants, including orchids. Giant sea turtles lay their eggs on its sandy beaches.

Shaped by years of migrations the population is a mix of a number of indigenous peoples: Africans (descended from slaves brought to work on the plantations lining its fertile valleys), Indians, Javanese and Chinese (who came as contract workers to fill the gap when slavery was abolished in 1863), and descendants of mostly Dutch colonisers.

While the official language is Dutch, the common language is Sranen, which was developed by the slaves. About 90 percent of Suriname's 540,000 people live on the coast. Those who make their homes in the interior are mainly indigenous peoples and Maroons (people who escaped slavery). Approximately 48 percent of the people are Christian.

Colonised by France, Britain and the Dutch, Suriname finally gained independence in 1975.

For centuries, the country exported the sugar, coffee, cocoa and cotton grown on its plantations. The main source of export earnings is from bauxite, the main ingredient of aluminium but oil and gold are of increasing importance.

Offerings during services will help Christian World Service partner CEPAD in Nicaragua, the Bible Society in Suriname, and the Interchurch Council for Hospital Chaplaincy. Some will go to meet World Day of Prayer costs. Last year WDP services raised \$49,452.

In Aotearoa New Zealand the World Day of Prayer was first marked in 1931. It is celebrated in more than 170 countries. A Christchurch based national committee adapts international resources for local churches. Local services have been organised by a dedicated group of volunteers who make the global vision part of their communities.

For more information contact your local World Day of Prayer organising group or Zella at wdpnz@xtra.co.nz.

St John's plunges into on-line classes

St John's Theological Colleges is developing a distance learning program for 2018.

It will supplement regional delivery of the NZ Diploma in Christian Studies with an online trial course starting in March.

The initial offering will be an introductory five credit, Level 5 course called Listening and Pastoral Conversation. Step-by-step skills will be interwoven with the content.

The skills students will learn include how to get online successfully, how to use Moodle and TurnItIn, and how to think critically and Biblically.

Students also learn how to read academic texts, write reflections and essays, cite references, and use the library and online journals.

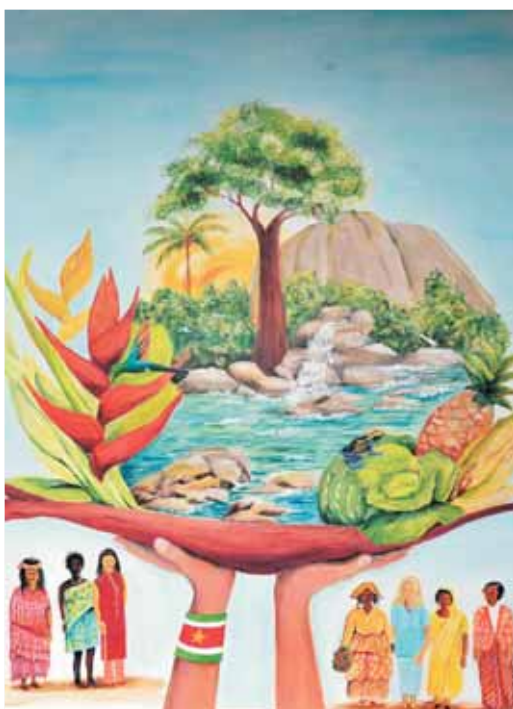
The course will be supported by a full set of weekly online activities, readings and teacher-led discussions.

Students use their computer's web-browser, which has the teacher visible on-screen alongside other material. A two-way chat facility lets you ask questions and get instant feedback.

All classes will be recorded. Follow up activities are designed to engage learners and ensure they assimilate the learning.

If well-supported, the initial introductory course will then be followed by other 10 or 15 credit courses in the NZ Diploma in Christian Studies.

Those interested should call the St John's College for enrolment forms on 09 521 2725.



A painting by Surinamese artist Alice Pomstra-Elmont shows the gift of creation from God passing on to the next generations.

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Letting go of expectations

VALERIE MARSHALL
REFLECTS ON LENT

I am single, I have no children, and my two nephews live a considerable distance from Aotearoa New Zealand, but over the last 20 years I have lived with three very different cats.

Girly was street-wise and a scrapper. I don't know how many times she came home with a wound of some sort - a bite on her tail, a scratch on her nose - from taking on any tom that came wandering into her territory. Strangely, though, she died of fright in a severe hail storm while I was away for the weekend.

Trudi decided I was her person from the moment she set eyes on me. She wasted no time in settling in and exploring the outdoors without hesitation.

She was a 'lady' but she could also be a feisty little madam when roused and used her claws to great effect on such occasions. She died in my arms peacefully after first

trying to knock the syringe out of the veterinarian's hand.

Currently Shadow spreads herself around the neighbourhood. She has at least two neighbours she keeps an eye on, and she won't stay in the house when I have visitors. She is a hunter and often brings in a contribution to the meal table, be it a moth, a butterfly, a praying mantis, or a bird.

I imagine that a parent could also tell you how different each of their children is from the others. Each companion animal, and each child, is different.

I don't know why I thought each of my cats would be exactly the same as the first. It took me quite some time to let go of my preconceived ideas of both Trudi and Shadow. Trudi was not Girly, and Shadow is not Trudi.

This Jesus we follow, born to Mary

and Joseph in a stable out the back of an inn probably looked just like any other new-born child. He certainly needed the same care and attention to grow into adulthood.

He had food, shelter and warmth, and was taught what it meant to be a Jew, how to satisfactorily interact with others, and to perfect skills that would enable him to earn a living.

But this was no ordinary child, and I wonder how long it took his parents to realise they would need to let go of their preconceived ideas of who he was even though God had told them both he would be instrumental in the salvation of Israel.

I wonder too if we also need to let go of some of our preconceived ideas about the coming of the Son of God as a human being. In what ways is Jesus like us? In what ways is he radically different?

As we approach the season of Lent, culminating in the death of Jesus by crucifixion, a form of death suffered by many deemed to be enemies of the state in the Roman Empire, perhaps we can reflect on the ways in which this death was both similar to many others at the time and yet quite different.

Maybe the difference lies not so much in our traditional understanding of Jesus' death as a sacrifice for sin and salvation from hell and eternal damnation, but of being an inevitable consequence of living a life honouring God in all things and challenging the social and political norms of the day.

What do we need to let go from our understanding of the life and death of Jesus so that we can learn afresh what it means to follow God as Jesus did?

Seek first to understand

FROM WHERE I SIT

By Andrew Doubleday

In his book 'The Seven Habits of Highly Effective People', Steven Covey's fifth habit is 'seek first to understand, then to be understood'. This advice confronts me on an almost daily basis.

My default position is to back up, defend my position, and, while the other is speaking, plan my riposte. It is a hard habit to break, and I suspect I am not alone in this.

It is crucial that we break this habit. In this post-truth and increasingly polarised age, a life-giving, good-news future will be cast by those willing to step out of their need to defend their own position at all costs. To be open to 'the other' will be essential.

I have started reading the delightful little book by Alan Jacobs, 'How to Think'. Alan uses the example of Megan Phelps-Roper of Westboro Baptist Church (whose by-line is 'God-hates-fags') to show how once an idea lodges itself, even in an unwilling recipient, it works change.

Megan took to Twitter to advance her group's hateful cause. The problem with Twitter is that people get to respond, and one responded in such a wise, gentle and loving way that Megan found herself disarmed. In fact, she has now become a social activist and has abandoned all faith claims.

Once the genie is out of the bottle, it is very difficult to put back in. While I rejoice in her



Andrew Doubleday

moving on from WBC, I also grieve that her experiences have distorted her perception of Christ to the point of abandonment. Yet her story is not yet complete.

So, back to the beginning: seeking first to understand is a risky business. At the heart of each of us is a set of core beliefs.

These core beliefs may not be terribly rational. They may be confused and contradictory. They may embrace ideas and concepts that we have been taught or embraced without due reflection.

Some spring from our experiences of growing up, the traumas we have endured or the confirmation of privilege. These core beliefs define who we are. They shape what we will consider and be open to, and what we are closed to and will reject.

To allow our core beliefs to be challenged feels scary. If they are proven wrong or inadequate how will we survive, who will we be, where is our anchor of security?

It is in defence of these core beliefs that we push back so

vigorously against the other. This is about more than ideas discussed dispassionately - it's about our own sense of self, and ultimately our psychic security.

'Seeking first to understand' opens us to the other, ensuring they are really heard and understood. It also exposes us to the potential for personal change if we are willing to embrace it. It can be a threat if the price of change seems too high.

If we are to move forward together as a church 'seeking first to understand' in a spirit of gentleness and vulnerability with one another, and ourselves, would be a good place to start. Risky? Yes. Worthwhile? Certainly.

Lessons from Church milestones

By David Hall
UCANZ Standing Committee co-chair

For the last three years we have had a steady diet of World War I anniversaries and that is okay as long as we learn from the disasters that war brought.

In 2017 we had two quite different anniversaries that we can also learn things from.

One is the 500th anniversary since Martin Luther nailed his 95 theses on the door of his church in Wittenberg. A little less well known was the 50th anniversary of the Act of Commitment by the five churches that now make up Uniting Congregation Aotearoa NZ.

In each case the objective of those involved was not achieved. Martin Luther wanted to reform the Roman Catholic Church, which he believed had fallen into corrupt ways. The leaders of the five Churches signing the Act of Commitment in 1967 believed that this was one step

towards full unification of their Churches.

As we know Martin Luther was thrown out of the Roman Catholic Church, and parochialism won over the moves towards unity in NZ. We are left with 118 parishes around the country that have two or more of the committing Churches as partners.

So, what can we learn from Martin Luther and from the Act of Commitment? One lesson is that to make radical reform in any institution requires enormous perseverance and ultimately may mean leaving the institution - or being thrown out as in Martin Luther's case.

The entrenched powers within the institutions can block meaningful reform.

Jesus told Peter "On this rock I will build my church," Matt (16:18). He did not say many churches but one church.

At Christmas, the NZ Herald published the traditional message from the church leaders of Auckland. They represented 27 different denominations. And that is just Auckland. Worldwide there are thousands of different churches all proclaiming Jesus as Lord.

How important is it that denominations come together so we have one united catholic (worldwide) church?

I am not convinced that institutional unity is either possible or desirable. I was brought up in the Church of England and went to an Anglican school in England.

I have gained much from being in a church where Presbyterian and Methodist tradition is part of our life, together with the Anglicans.

I am also reminded of the impact of the charismatic renewal on the Anglican church I was part of in the

late 1970s. The charismatic renewal drew heavily on the teaching and practices of the Pentecostal Churches in the USA.

I also saw what could happen when such teachings and practices were taken too far. Leaders became dictators, and the church split. I am very thankful that our Partner churches helped to facilitate healing.

What is important is that we do not just focus on one aspect of Christian teaching but that we live by and proclaim Jesus teaching in its fullness.

A lesser-known saying of Martin Luther is "God writes the Gospel not in the Bible alone, but also on trees, and in the flowers and clouds and stars."

And also from Martin Luther "Even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree." Lets all plant our apple trees!

NZ profited from Microwise investments

By David Hill

A Methodist loan fund that assisted more than 160 businesses over 25 years has come to an end.

Microwise, otherwise known as the Northern Methodist Mission Employment Generation Fund, was established at a time of 10 percent unemployment. It has served the community by supporting about 165 businesses and helping to create more than 450 jobs.

Outgoing fund manager Phil Hickling says while Microwise was established by the Northern Methodist Mission, which covers from Taupo north, most of its activity was centred around Auckland, Hamilton and Northland.

"The trustees all thought the money would only last a couple of years," Phil says. "But the demise of the fund did not happen and it went on to assist people who find it difficult to raise finance through the usual channels."

"One thing we can be proud of is that of the 165 businesses, none of them failed while we worked with them."

Phil says Microwise stepped in to support aspiring businesses when there was nowhere else to turn, as banks and other lending institutions generally require collateral to lend against.

He says the fund operated within the Methodist church's



Phoenix Organics was one of the businesses that got off the ground thanks to a loan from Microwise.

Socially Responsible guidelines, which prevents investment in businesses associated with alcohol, the arms industry and other harmful activities.

Among those to benefit from the Microwise loan fund are the well-known brand Phoenix Organics, fashion designer Rosalie Lyons and Z i m b a b w e - b o r n telecommunications technician Noel Zena.

In recent years Microwise has supported youth initiatives in partnership with the Tindall Foundation. It has helped students fresh out of school set up businesses to take their Young Entrepreneur Scheme (YES) initiatives further.

"There was nothing there to help them become a commercial business after they left school because they didn't have any collateral," Phil says.

Among the success stories from the YES scheme is Ashleigh McCaw who developed Active Attitude, which produces fitness DVDs for children, and Brooke Fitness, which developed Webfit Ltd, a CD aimed at older people.

Phil says while there is now 'crowd funding' on the Internet and peer-to-peer lending, it has become harder to get finance to go into business.

"There is lots of money for training, but not for setting up businesses," he says.

Businesses now promote themselves through social media and Microwise met this change by creating a LinkedIn page to complement its website.

Phil would like to see a loan scheme similar to the UK's Enterprise Loans. This is a collaboration between banks and the government, in which the government guarantees the loans.

"My fear is the banks wouldn't buy into it here, but we should have a good look at it. If we then decide it's not going to work that's fine, but at least have a look at it first. If we don't talk about it nothing's going to happen."

Microwise was due to be wound up on September 30, 2017 but its legacy lives on in the businesses it has supported over the years and continue to flourish.

Dunedin Mission offers housing for at-risk youth

The Methodist Mission has developed a transitional housing facility in Dunedin for at-risk and homeless young people.

Its Youth Transition Home (YTH) addresses the specific challenges faced by young adults aged 16-19, a group that slips between the cracks in housing initiatives. Young people are unable to sign a lease until they are 18 and some parents refuse to sign consents for assistance, because they believe it will reduce payments available to them through benefits.

The former government pledged about \$700,000 over two years to convert an existing property and pay the costs to develop a pilot programme of services to meet the needs of 48 of Dunedin's most vulnerable youth.

Methodist Mission Southern director Laura Black says staff were working through a "rolling start" to the project in late January and a formal blessing and opening would take place in early February.

"We have had tremendous support from other organisations for this project. It is one of those things that people say 'Thank God you have done this' and then pile in behind you to help. It leaves us full of hope that it will be successful," Laura says.

The decision to develop YTH followed a Methodist Mission survey of 300 at-risk youth that found 119 young people couch surfed in the previous six months,

15 lived in boarding houses, 21 slept rough or in cars, and 11 engaged in prostitution for the purposes of obtaining accommodation.

The transitional housing facility will accommodate six young people at a time and the project aims to help 24 or more young people move into sustainable long-term accommodation each year.

Staff will be present 24 hours a day and will provide evening and night-time supervision at the facility.

YTH will give accommodation to young people who want to begin or resume education, training or employment. All residents will be enrolled in courses or in suitable employment.

While they live at YTH, the Mission will work closely with them and a range of social service providers to best meet their various needs. Social workers will provide individual support and will help the young people develop action plans and map progress towards personal goals.

Mission staff will provide access to vocational training and links with local employers and will help their young clients apply for jobs and long-term housing. Also available will be courses that teach life skills, budgeting, cooking, personal care and interpersonal skills.

Support staff will also provide information and referrals to young people wanting specialist support from medical, addiction, mental health services.

Alliance looks ahead to new year, new government

By Carol Barron, Methodist Alliance national coordinator.

We have a new government and the hope that this year will bring changes to make Aotearoa a more just and inclusive society where all people flourish.

Government leaders have expressed concerns about the inequities in society, poverty and an underclass of people who have become increasingly alienated and marginalised from mainstream society. Now there is an energy and commitment to address these concerns.

The coalition government has made a commitment to address policy failures in housing and health funding. The need for safe, secure, affordable housing continues to be the most common trend seen by Methodist missions and parishes throughout Aotearoa.

Along with stopping the mass sell-off of state housing, the government has said it will build more houses, lead big urban development projects, change legislation relating to foreign ownership of homes, and bring in legislation to stop landlords renting out cold, damp homes.

They have even taken the 'vulnerable' out of the title for the new ministry - which is now the Ministry for Children-Oranga Tamariki. These things make me hopeful and optimistic for the future of our country.

It is clear that to function well, the coalition government has had to negotiate a complex and delicate set of compromises. Now each party has to respect the ideological



Carol Barron

integrity of the others.

The success of the coalition will demand a high degree of mature consultation, cooperation and conciliation between the three parties. This is something rarely seen in government. While it undoubtedly takes more time and energy, I am hopeful that it will bring about better legislation and result in a fairer society.

Former National Party minister Philip Burdon describes Jacinda Ardern as a refreshingly inspirational leader, Winston Peters as a deeply experienced and sophisticated politician, and James Shaw as the most pragmatic and reasonable leader the Greens have ever had.

2018 brings a sense of goodwill and anticipation that there will be significant change supported by a country that is ready to address the rich-poor divide, reduce social inequalities and child poverty, and ensure that everyone has a safe affordable home to live in.

There are many similarities between the coalition government

and the Methodist Alliance.

The Methodist Alliance is building relationships among members that have their own ideological identity, culture and governing body.

And the Methodist Alliance provides a structure in which our members can cooperate and work together on common issues like poverty and inequality, safe affordable housing for those without, new ways to work with children and families, and care with dignity for our increasing aging population.

Alliance members can support each other to use new tools to measure change and ensure that the voice of those without power is heard. It provides opportunities for members to share their knowledge, skills and experience with other members.

After Lifewise successfully trialled a new way to work with children in care and their families in Auckland, Methodist Missions in Wellington and Christchurch are working towards providing this service.

There is a great opportunity to share and learn from what worked well and what was less effective. It builds relationships between the amazing professional staff that undertake this work.

Members of the Methodist Alliance Steering

Group recently had a successful meeting with MP Marama Davidson. We discussed the trends that we see in housing and some of our innovative housing projects.

We provided information about what the Methodist Alliance is, including the fact that Alliance members have government contracts totalling more than \$18.4 million.

I am impressed with the quality of the people who deliver social services under the Methodist Alliance banner. They are professional problem solvers, agents of change, critical thinkers,

skilled facilitators, wise advocates, caring counsellors, capable community builders, experienced clinicians, and they are non-judgemental and hopeful.

They change lives of individuals and change society as a whole because of the work they do. They are living the inspirational words from John Wesley:

Do all the good you can by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as you ever can.



METHODIST ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA

If your parish is engaged in community or social service work, you should join the Methodist Alliance.

The Alliance supports the work of its members by leveraging collective skills and experience, providing resources and information, and raising the profile of the work you do.

If you would like to join the Alliance please contact the National Coordinator Carol Barron:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services



WesleyCare has rooms and apartments that offer different levels of care.

Mission wraps up \$20m WesleyCare upgrade

Minister of Health Dr David Clark will give the official opening address at a celebration to mark the completion of a major redevelopment of the WesleyCare rest home and hospital complex in Papanui, Christchurch.

The celebration on February 2nd is an opportunity for the Christchurch Methodist Mission to officially open WesleyCare and to thank those who have been instrumental in the project or play a vital part in its day-to-day life.

As a result of the extensive upgrade WesleyCare now has 108 rooms with hospital level care, rest home level care and palliative care.

WesleyCare manager Fran Pucilowski says that the redevelopment was a challenge for staff but the end result has been well worth the wait.

"Despite the difficulties transitioning from the old building to the new, our staff maintained the high-level of care and support that WesleyCare is known for," Fran says.

"The residents enjoyed seeing the building progress and are relishing being in the new surroundings. Now that the project is complete we have a building that is a fit for purpose and will enable

the Methodist Mission to support older people from the community for many years to come.

"The hard work and dedication of our staff and the contractors has made this possible."

The redevelopment project took place in two stages. The first stage was the construction of a two-storey 60 bedroom building consisting of a kitchen, laundry facilities and a new chapel. It was built in an 'L' shape around the existing WesleyCare building.

Once this was completed in the middle of 2015, residents were moved into the new rooms so that the old WesleyCare building could be demolished.

The second stage of building joined up with the first stage building to form a rectangular shape. It comprises a further 40 bedrooms, a dining hall, two lounges and hair salon along with a foyer and office space.

Fran says the generosity and foresight of donors who remembered the Methodist Mission in their wills has enabled the redevelopment to occur. The project has also been funded through insurance proceeds and some borrowing.

Everil Orr village gets a makeover

By Cory Miller

A newly revamped retirement village that will eventually house more than 150 elderly residents on church land is set to open in the central Auckland suburb of Mt Albert.

The site on Allendale Road has been the home of the Everil Orr Retirement Village for more than 50 years. It has offered a place for the elderly to live as well as hospital facilities for those who need extra care.

Over time, however, it became evident the facilities needed an extensive makeover. Therefore 18 months ago parts of it were closed, the then-residents were accommodated elsewhere, and new buildings were built.

Bruce Stone is CEO of the Airedale Property Trust, the landlords of the site. Bruce says Stage One of what will be a \$17 million rebuild would be completed in February.

This would see 21 units ready for occupancy, as well as a reception facility, administration area, a dining room, a gymnasium and a chapel.

Each unit has an open plan living space with a patio and modern kitchen. The units come in a variety of one-, two-, and three-bedroom configurations.

Residents can pay additional for cleaning and laundry services and get home-cooked meals.

The Mt Albert shops are nearby and tennis, bowls and croquet clubs are within walking distance. A little further afield are a swimming pool, the zoo and Westfield St Lukes and LynnMall.

As well as the practical offerings of the village there will be opportunity for residents to get to know each other through its regular activities programme.

Bruce says over the next five to six years Stages Two to Five would be built and eventually the village will have more than 127 units and 91 hospital care level units on its site.

"We are timing the builds to meet the demand," he says.

In mid-January church leaders, including Methodist president Reverend Prince Devanandan, blessed the site and planted a Kauri tree ahead of the official opening this month.

Bruce says there was a good turnout at the blessing. Those attending included representatives from Oceania Healthcare, which leases the property and manages the day-to-day running of the care units and facility.

He says the ceremony also included a naming of the first stage of the village to Astley - which pays homage to the previous owner of the land.

William Astley - one of the first residents on Allendale Road - the then-Smith and Caughey Ltd secretary gifted a section of his land to what became known as the Everil Orr complex.

In the years since the church has continued to pay the gift forward, with profits from Everil Orr helping the funding of the church's social agencies Lifewise and Methodist Mission Northern.



Methodist Church of NZ president Rev Prince Devanandan (second from right) led the blessing of the new facility.



Everil Orr's Stage 1 redevelopment will be completed this month.



CHRISTCHURCH CENTRAL METHODIST PARISH (Durham St Methodist Church)

An opportunity to explore new expressions of ministry and mission in Christchurch city.

METHODIST CITY CHAPLAIN

This unique exciting ministry role was created for the purpose of engaging with the re-emerging inner city community of Christchurch in innovative and creative ways. The current appointee will be leaving in September 2018 and the parish is seeking to continue this innovative ministry for a further 3 years.

The appointee will work in partnership with the congregation of the Christchurch Central Methodist Parish (Durham St Methodist Church), and assist them in engagement with the varied communities of the inner city from which the parish takes its mandate for mission. An ability to engage with diverse communities is an essential quality in the role.

The parish is seeking a person with energy, creativity, compassion, and a passion to engage with the city in new and fresh ways.

The appointment is open to lay or ordained.

Applications close on 28 February 2018.

For further information please contact:

Trevor Hoggard trevor@missionresourcing.org.nz

Phone: 09 525 4179 Fax: 09 525 4346

Private Bag 11 903, Ellerslie, Auckland 1542, New Zealand

Theatre troupe leads creative conversations

By Sophie Parish
Wellington-based Barbarian Productions uses creative theatre and art to encourage public conversations about challenging topics that are often avoided or even seen as socially taboo.

Barbarian Productions artistic director Jo Randerson writes plays for live stage shows and also directs other projects which are orchestrated community conversations about prejudice.

A recent conversational production was 'Sing It to My Face', which explored our attitudes toward people of different ages.

"We asked people to share their fixed viewpoints about different generations," Jo says.

"For example, 'young people have no manners', 'baby boomers are blowing the planet's resources', 'middle-aged people are conservative'. Then we invited them to sing these prejudices to each other".

Julian Raphael composed the libretto for 'Sing It to My Face'.

As people sing these views to each other, they can clearly hear their own views and then discover sympathy and compassion for the other person. Ultimately, they re-connect as people despite their different ages and upbringings.

"In a way it was like therapy through song - grand scale societal therapy," Jo says. "The performers found it confronting and also very moving, as did the



Barbarian Production's Children's Polling Booth gave young people a taste of democracy in action.

audience.

"There were a lot of tears. It has been one of the most special projects I have done in my life".

'Sing It to My Face' has become so popular that Barbarian Productions has toured Wairarapa and Nelson with it. Singers of all ages from Wanaka also had the opportunity to participate in the experience last year. There are discussions about bringing it to Auckland.

Another interactive project was the 'Children's Polling Booth' in the lead up to the election to give young people a taste of democracy in action.

"We believe art and theatre are very powerful ways to learn about difference, vulnerability and strength - our own and others'. The skills we use in theatre are essentially about

listening, empathy and emotional fluency. We can change the way we act through acting," Jo says.

Based in a former bowling club in Vogelmorn, Barbarian Productions has the space to practice and perform to the community. It has formed a community trust that owns the building.

"We have owned it for several years and have now a commercial kitchen up and running in it. Our company is based there and many locals use it for different purposes including gardening workshops, yoga, music classes and parties."

Jo was a keynote speaker at the 50th anniversary of the Uniting Churches Aotearoa NZ Forum in September.

She grew up in an Anglican Church and says she often pondered the similarities between

the Church and theatre. She always enjoyed the rituals of church such as the robes and singing.

As Jo has seen church and theatre numbers dwindle, she has looked at ways for Barbarian Productions to be more inclusive in the community. The company offers ticket prices on a sliding scale or free so they are accessible to all ages.

Jo says she challenges herself to think about how she can make theatre relevant to her community and also encourages churches to do the same.

Some theatres allow the community to choose the plays for the season, and Jo thinks Church congregations might be able to choose the sermons for the year.

"We are entering an age



Among the issues Barbarian Productions has explored in its plays is how the middle class helps keep the wealthy elite in power.

where hierarchies are being gently dismantled, and people are being asked to participate in decision making and leadership. It's great to harness this power and energy in our new structures."

This year Jo will be touring with her husband with a new theatre performance 'Soft and Hard' as they explore through comedy the experiences and conversation of being male and female.

Jo says she is a passionate believer in people having a space to be expressive. The arts help us reveal "the truths we don't know we know".

For more information visit the Barbarians Productions website: barbarian.co.nz.

DCM's holistic approach to homelessness

By Sophie Parish
In the heart of the capital Downtown Community Ministry (DCM) supports people facing homelessness.

DCM uses a holistic approach based on the international best practice model 'Housing First'. This means its priority is to work with the homeless in Wellington to find a place to live.

Once they are in secure housing, it supports them to put in place any other social services that will help keep them there.

DCM director Stephanie McIntyre says the organization's staff members continue to learn, change and "become more authentic".

"We can see what a difference 'housing first' makes to the most marginalized people in our city. People who experience homelessness or who are at risk of homelessness often face complex unmet needs," Stephanie says.

Over the last five years the number of people who have come to DCM because of homelessness has risen by 35 percent. Last year more than 1000 people sought support from the organization.

Stephanie says a staggering number of people who are completely "without shelter," which means sleeping rough or living in cars.

Each day people who are homeless arrive at DCM on 2 Lukes Lane in Wellington, the site of Te Aro Pa. They are always met with warmth and understanding.

About 70 percent of people who are homeless are men and Maori make up almost half of all homeless in Wellington.

"We call our holistic hub Te Korowai Nui o Te Whanau, the large cloak that envelops the family. At Te Korowai we offer people the opportunity to engage with skilled staff and receive assistance to identify their needs and the support they require to achieve wellbeing."

Te Korowai also includes DCM's Te Hapai service, a safe space where people can participate in recovery programmes and connect to their whanau and other cultural roots.

A dental service and a primary health clinic with a strong focus on providing services to homeless people are also available.

DCM works alongside other social service in Wellington including the soup kitchen run by the Sisters of Compassion and the night shelter.

Founded in 1969 and formerly known as the Inner City Ministry, DCM has a mission to focus on empowering marginalised people. It embraces the 'Pathways to Housing,' model which puts an emphasis on people with long histories of homelessness and the highest unmet needs like mental health and addictions.

The aim is to give the chronically homeless a place to live on a permanent basis, without making them pass any tests, attend programmes, or fill out forms. The DCM team and other organisations then work with each person to get the health care, therapy, counselling and other services that they may need.

Lester made such accommodation priorities one of his election promises last year. The fact that all people who are homeless are eligible for housing is a boon for DCM.

Funding for DCM comes from central government, Wellington City Council, donations and fundraising.

One of the main struggles for DCM and other agencies to implement their "Housing First" model is the lack of affordable housing that will meet their needs.

To find out more or to donate visit the dcm.org.nz website or check out the [wellingtondcm](https://www.facebook.com/wellingtondcm) Facebook page.



DCM provides access to a dental service and a primary health clinic.



Wellington's Downtown Community Ministry is working with the growing number of homeless people to find housing and other support services.

Goals to make a better world

In Bangladesh, Jahura cooks food for her family in the shelter they have constructed from materials salvaged after last year's devastating floods. She is one of more than 40 million people affected in the record-breaking monsoons and she has had to start again.

ACT Alliance, the international Christian aid network that Christian World Service belongs to, provided Jahura the emergency food that has kept Jahura's family going.

At the 2015 United Nations General Assembly, world leaders adopted a bold new vision that would see an end to extreme poverty. This includes people, such as Jahura, pushed to the edge by severe weather patterns climate change has brought.

The 2030 Agenda for Sustainable Development commits the world to work together to make substantial changes and leave no one behind.

The 17 new Sustainable Development Goals (SDGs) are global in scope. They build on the successful Millennium

Development Goals that halved the number of people living in poverty and gave 2.6 billion people access to improved drinking water.

The goals set targets with measurable indicators, for example, to end all forms of violence against women and girls. The ambitious and comprehensive agenda will require substantial commitments from governments, businesses, churches, non-governmental agencies and individuals.

CWS national director Pauline McKay says what is different is that the agenda applies in every country but just two years in it is in danger of being displaced by tensions between member states.

The Agenda is the result of negotiations led by the previous United Nations secretary general Ban Ki-Moon. Countries are required to make regular reports on their progress and contribute financially to the agenda.

Growing awareness of the impact of climate change, increased migration and rising

levels of inequality have contributed to the new agenda. Higher incomes for many more of the 3.7 billion people living in poverty would have a beneficial effect throughout the global economy.

"The SDGs are provoking lively discussions in poor communities and governments. People see them as an opportunity to push for real change. In New Zealand, the discussion is only beginning. We are a long way behind," Pauline says.

In India CWS partners EKTA and the Human Rights Foundation are spending two days meeting with the Tamil Nadu State Commission for Women chair exploring their implications.

ACT Alliance has made the Agenda central to its advocacy work.

Last year saw the first increase in global hunger levels for more than a decade. The latest global estimate is that 815 million mainly rural people are chronically short of food. In the



The Sustainable Development Goals aim to help people such as Jahura, whose life has been severely disrupted by extreme weather.

same year according to Bloomberg Billionaires Index, the world's 500 richest people increased their wealth by 23 percent, i.e., by US \$1 trillion.

Like climate change, the extremes between rich and poor need global action. Already on the agenda are more efforts to stop the use of tax havens and to stamp out money laundering.

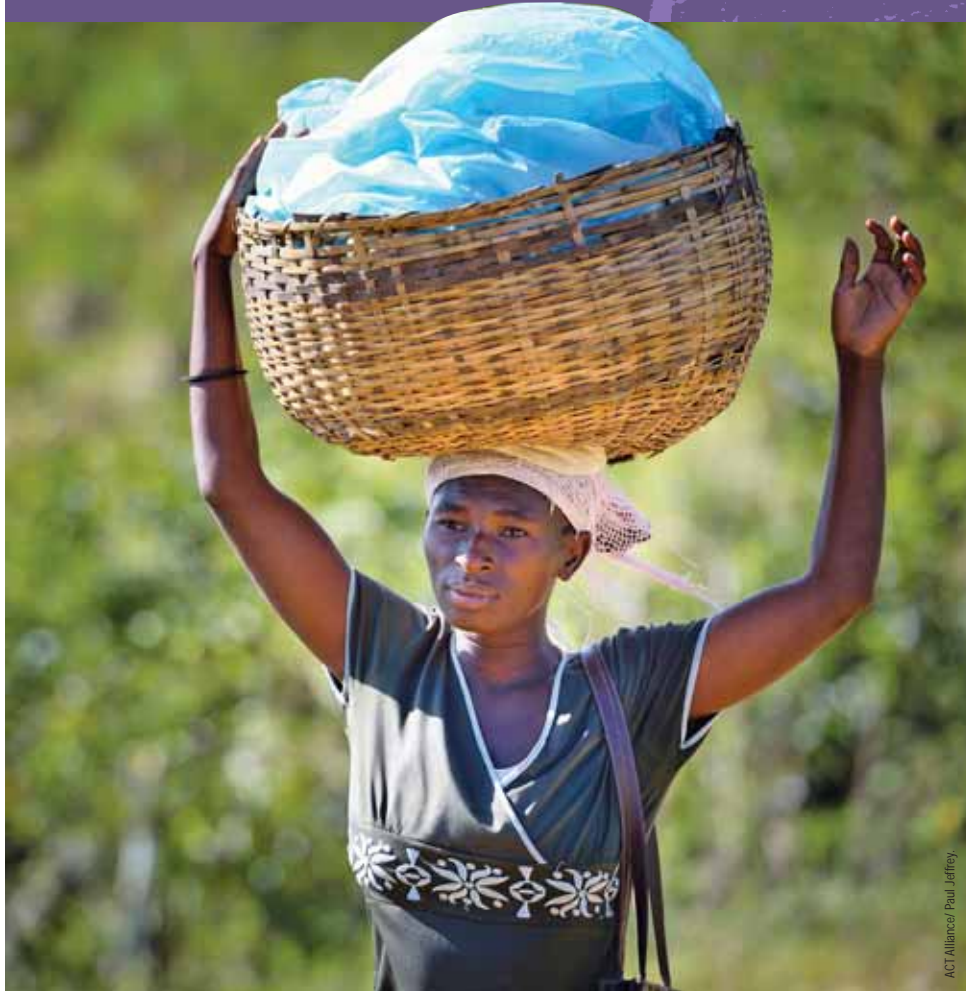
CWS encourages people to study the goals to see their implications for New Zealand as

well as overseas.

"We need to work together to make sure more people have the resources they need to respond to disaster and to take on board the urgency of sustainable development across the planet," Pauline says.

Victoria University is hosting the inaugural Summit on the Sustainable Development Goals for New Zealand on 23 April 2018.

Make it easier Give monthly



ACT Alliance/ Paul Jeffrey

**Help more people escape poverty
with an automatic bank payment**

www.cws.org.nz



Displaced women in South Sudan watch food distribution by ACT Alliance local partners.

Suffering grows in South Sudan

While the South Sudan Council of Churches (SSCC) and some non-governmental organisations try to mend the world's newest nations, the fires of conflict continue to burn with fresh intensity.

The conflict is fuelling one of the world's largest humanitarian crises pushing more people to flee from the hunger and violence.

"The CWS appeal for South Sudan is life-saving. Through ACT Alliance (Action by Churches Together) local partners are distributing food and improving local water supplies. With more support, we can help more people," says Trish Murray, International Programmes Coordinator for Christian World Service.

Donations will be matched by the New Zealand Government.

Since South Sudan descended into civil war in December 2013, almost two million have fled the country as refugees.

CWS partner the Maridi Service Agency (MSA) is helping some of the single women with children who arrive in

the city each day. Many have stories to tell of rape and brutality.

MSA teaches them business skills and sets them up with the capital they need to start a small produce stall or a tea stand, being careful not to saturate the local market.

5.7 million people face hunger on a daily basis in South Sudan. Areas like Western Equatoria, where Maridi Service Agency is based, are now experiencing critical levels of malnutrition.

"The rapidly deteriorating economic situation at the same time overseas agencies have halted most developmental projects and investments has led to extreme hardship for most ordinary citizens," according to the SSCC.

CWS asks churches to join the South Sudanese churches in praying for peace and the safety of its citizens. It has supported local partners for decades.

Donations to the South Sudan Appeal can be sent to: CWS, PO Box 22652, Christchurch 8140 or on line at cws.org.nz.

Young People

Kidz Korna!

WELCOME TO KIDZ KORNA FEBRUARY 2018!

The holidays are over and Christmas seems a long way away. While kids are all back at school or kindy, I hope everyone had a wonderful time with their families and friends over the Christmas break. There were lots of exciting things that happened over the Christmas period in our churches - carol services, plays, outdoor fun, family activities to name a few of them. This month seven churches from around the country have shared how they celebrated Christmas. As we look at what everyone did we must remember that Jesus is always with us, not only at Christmas.



Kidz at Oratia Community Church put on a Christmas pageant.

a Christmas pageant with smiles

Kidz at Oratia Community Church celebrated with a Christmas pageant which they performed for the congregation. They look as though they had a great time.



Beckenham children and young people enjoyed a day at a Canterbury river.

Summery Christmas on the river

The young people at Beckenham Methodist church joined with young people from the wider Canterbury area for a fun day on the water. They made rafts and raced up and down the river.

At Christmas the older Beckenham kidz performed a nativity play and some kidz visited the older parishioners in their homes and sang carols. The younger kidz in the Loopy Church group had a Christmas service with their families.



Levin Uniting Church enjoyed a musical Christmas thanks to the kidz in the congregation.

Snoopy's Christmas in Levin

The children's music group at Levin Uniting Church entertained the congregation and sang Snoopy's Christmas. They also took part in the Advent services leading up to Christmas Day.



Kidz of Christchurch North put on a play that took a humorous look at the nativity story.

Knocking on the door of Let Me inn

Christchurch North celebrated with lots of music and fun. They had a Christmas play which showed people the problems Mary and Joseph had.

The Let Me Inn would not let the donkey in and the Bethlehem B & B had no room for Mary and Joseph. They also made a short film which you can all watch on YouTube.



The nativity play at Hamilton east included the Wise Men arriving by motor car.

One king on a scooter, two in a car

Children from three congregations in Hamilton East joined together and presented a play that had several twists. They included the Kings arriving not on camels but one on a scooter and two in a car!



Kidz from St Paul's Church in Putaruru made a float for the local Christmas parade.

Putaruru kidz in the spirit of Christmas

Kidz at St Paul's Cooperating Church in Putaruru were very busy over Christmas! They took time to give more than 80 bags of Christmas gifts to children and families in the community and brought small Christmas cakes to people in a local rest home. They also took part in a play and made a Christmas float for the local parade. Wow.



Lindisfarne kidz joined the choir to sing Stargazers.

Stargazers in Invercargill

The kidz at Lindisfarne Methodist Church in Invercargill shared their Christmas with the community. The children from the Kidz Klub joined with the choir just before Christmas. The choir sang The Stargazers by Roger Jones which tells about the kings who followed the star to Bethlehem.

SUMMER Word Search

Can you find all these words in the puzzle? They all have something to do with SUMMER.

AWESOME, BEACH, CAMP, FAMILY, FLOWERS, FRUIT, GARDENING, HEAT, HOLIDAY, HOTELS, ICE CREAM, PICNIC, SEA, SHELLS, SUN, SUNSCREEN, SWIM, THUNDER.

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

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 dlennox02@gmail.com or to tituschch@gmail.com

ON SCREEN

A Film Review by Steve Taylor



The Shape of Water is an extraordinary movie, a splendid example of the power of visual storytelling.

Director Guillermo del Toro is a master, and his attention to visual detail is exceptional. He has a history of exploring strange creatures (in Pan's Labyrinth) and Hollywood action (Hellboy series). The Shape of Water merges both these genres, in a fantastical fairy tale set in Cold War America.

Strong characterisation is used to develop both action and romance. A strange creature (Doug Jones as The Asset) is captured from a river in South America.

For the military (Michael Shannon as Richard), The Asset is something strange that should be killed. For the scientist (Michael Stuhlbarg as Dr Robert Hoffstetler), The Asset is something rare that should be investigated. For a lonely cleaner (Sally Hawkins as Elisa), The

Asset is something special, that should be understood.

Elisa is mute, able to communicate only through sign. The Asset is not human, unable to communicate in words. The result is a number of extraordinary scenes, including one in which Elisa insists that her older friend (Richard Jenkins as Giles) give voice to her signing.

It provides a profound reflection on the nature of communication, how our passions can be heard, and our need for the other in the art of connection.

A key scene in The Shape of Water involves Elisa tracing the fluid shape of water droplets on the window of a moving bus. Beautifully constructed, it brought to mind Maori understandings of water.

Water is essential in Maori creation accounts. When Ranginui, the Sky Father and Papatuanuku, the Earth Mother are separated, one sheds tears that are rain, the other cloaks herself in mist and weeps in springs and rivers.

In other words, water is a sign of love. Together, rain from the sky as wai mangu and springs from the earth as wai ma, are wai rua, the spirit that animates all forms of life.

These Maori understandings echo the way water is depicted in The Shape of

Water. The film opens and closes in water. Elisa is an orphan, found by a river, while water is essential to the life of The Asset. Water is a place of intimacy that connects love and life.

This provides viewpoints in stark contrast to water as valuable only in support of industrialised farming or summer recreation.

A review of The Shape of Water is not complete without noting it is rated R16, with themes that are certainly adult. An essential dimension of Elisa's loneliness is depicted in relation to sexual need, explored in a number of water scenes.

Love is thus portrayed as highly sexualised, a search for bodily need and intimate communication. This co-mingling of water, life, love and people certainly provides a way to respect the compelling final plot twist, in which water animates the love between Elisa and The Asset.

But it also raises questions regarding whether The Shape of Water accurately portrays the entirety of the shape of love.

Rev Dr Steve Taylor is principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of Built for Change (MEDIACOM: 2016) and writes widely in areas of theology and popular culture at emergentkiwi.org.nz.

JORDAN - RIVER OF NEW BEGINNINGS

As we begin a New Year it is timely to reflect on the River Jordan and how it symbolises new beginnings. Many Jordan stories carry hopes of a better life and assurance of God's presence.

The Jordan is a dominant feature on Biblical maps. The distance between the two lakes it links is about 105 km (65 miles). Due to its winding course its waters travel well over twice that distance, 325 km (200 miles), and drop a staggering 390 metres (2,380 feet). In Hebrew the word Jordan means 'the descender' or 'to come or go down.' The same Hebrew word is also used in the Bible in regard to issues of faith and strength.

John ___ his followers in the Jordan River	___	T ___	Mk 1:9
Baptism symbolised ___ to sinful ways...	___	H ___	Rm 6:4
...and rising to the new ___ in the Spirit	___	E ___	Rm 7:6
The very ancient city that still exists near the Jordan	___	R ___	Nmb 26:3
Crossing Jordan gave access to the ___ Land	___	I ___	Deut 6:3
'Crossing Jordan' is a euphemism for 'going to ___'	___	V ___	2 Kg 2:11
David's army ___ themselves at the Jordan	___	E ___	2 Sam 16:14
When Joshua's priests carried the ___ into the river...	___	R ___	Josh 3:6
...the people ___ over without getting wet...	___	O ___	Jsh 3:17
...because the water had stopped ___	___	F ___	Jsh 3:13
The people who lived along the Jordan, the	___	N ___	Nbs 13:29
Of 12 scouts only Joshua and ___ could cross Jordan	___	E ___	Nbs 14:30
Joshua took ___ stones from the Jordan for an altar	___	W ___	Jsh 4:9
Jordan tributary that Jacob crossed with his household	___	B ___	Gen 32:22
The river Jordan flows into the ___ Sea (AKA 'Salt' Sea)	___	E ___	Nbs 34:12
Lot likened the fertile Jordan valley to 'the ___ of the Lord'	___	G ___	Gen 13:10
The first prophet to part the waters of Jordan	___	I ___	2 Kg 2:8
The leper cured by bathing in the Jordan	___	N ___	2 Kg 5:1-14
A Judge who led an army of 300 over Jordan	___	N ___	Jdg 8:4
The second prophet to part the waters of Jordan	___	I ___	2 Kg 2:14
Jesus also taught in the regions ___ the Jordan	___	N ___	Mtt 19:1

ANSWERS: baptised, death, life, Jordan, Promised, Heaven, refreshed, ark, crossed, flowing, Canaanites, Caleb, twelve, Jabok, Dead, garden, Elisha, Naaman, Elijah, Jordan, beyond, Gallee, Moses

Uniting Church supports Uluru Statement

The Uniting Church in Australia has urged the Australian government to listen to the voice of the First Peoples and support the Uluru Statement.

In May 2017, Australia's Indigenous leaders met for three days at Uluru to discuss their approach to constitutional reform. The meeting produced the Uluru Statement of the Heart that calls for the establishment of a constitutionally enshrined Voice to Parliament.

The Turnbull government rejected the recommendation in October as it believe the proposed body would be seen as a 'third chamber of parliament'.

Uniting Church president Stuart McMillan and Uniting Aboriginal and Islander Christian Congress chairperson Rev Dennis Corowa joined 2500 other signatories to call on the Australian government to adopt the Uluru Statement.

The signatories believe the government must undertake structural reforms so that First Peoples will have a representative voice in Parliament.

Dennis says the government has missed an historic opportunity to honour the sovereignty of First Peoples.

"They asked us what we wanted. We told them, and they just knocked us back. Why did they ask us in the first place if they weren't prepared to listen?" Dennis asks.

He says the Uniting Church has shown that progress on Indigenous representation is possible.

"We in the Uniting Church changed our constitution in 2009 to recognise prior ownership of First Peoples, and we have regulated for Indigenous representation in the major deliberative meetings of our church," Dennis says.

"I am very disappointed that 50 years after Australia gave the First Australians the vote, Malcolm Turnbull's government has refused them a voice.

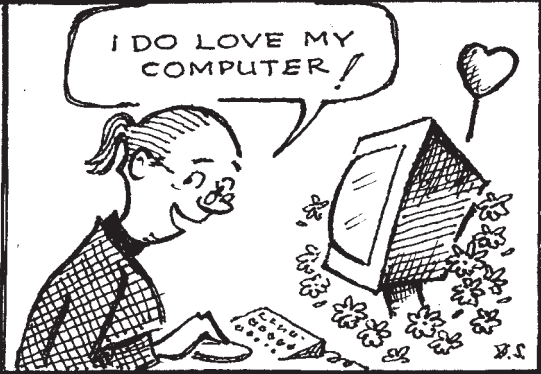
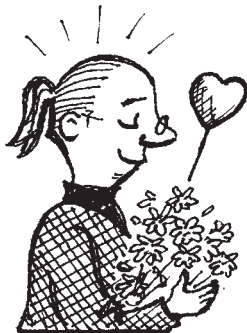
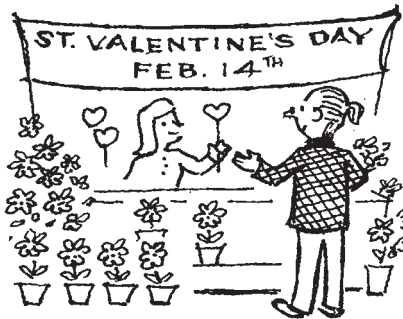
"Instead of buckling pre-emptively to intolerance, the government should be leading for the future. We don't need a dead hand on the Uluru Statement from the Heart."

Source: Crosslight Newspaper, December 2017.

Bible Challenge

The REV...

by Dale Sweeney



Construing the Cross - Type, Sign, Symbol, Word, Action

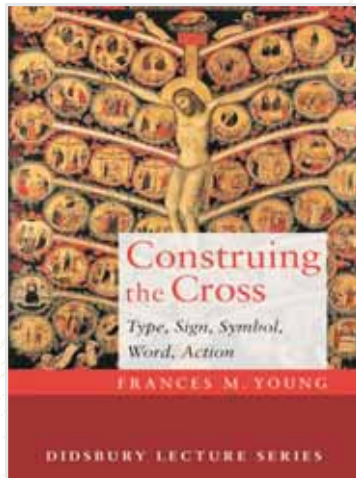
Frances Young is a distinguished English Methodist scholar and former Professor of Theology at the University of Birmingham.

Her fields of interest are Christian origins, biblical studies and the Fathers. She has shown us how these areas of study can have a continuing lively impact on the Church today.

This book is both rewarding and demanding. It explores ways of speaking about atonement. Frances quickly comes to the conclusion that they do not serve the church well.

They are brittle, they claim to know too much, and they believe that they have captured truth. Moreover they have become a source of conflict, some insisting that their theory is superior.

Seeking to go back to a time before theories of atonement were developed, Frances examines biblical images and symbols that are used in relation to the crucifixion. She also probes how



the Fathers of the church responded to the death of Christ. This is a rich study that will be widely used and appreciated.

In place of theories of atonement Frances proposes 'theory' a Greek term meaning 'seeing through'. "[B]y theory I mean a kind of insight and spiritual discernment that comes through imaginative engagement or story-

telling, rather than liberalising exegesis; through liturgy and living, rather than legal transaction; through poetry and preaching, rather than a rationalistic system."

This book is devoted to examining key images in scripture that are used to interpret the sacrifice on the cross. It delves into the Passover as the first category in which the cross is formulated.

Then it looks at the Scapegoat motif, the Tree of Life and the complex imagery related to the Serpent. In each of these Frances expertly lays out the biblical foundations and the commentaries of the Fathers and Mothers of the church.

Along with this, she has woven poetry that she has written into the text of her book. Each poem is laid out in the form of a cross and takes us into deep places of reflection, anguish and healing.

In this way Frances demonstrates that the most fruitful language we can use to explore

these mysteries is poetry, not philosophy. While not rejecting the path of reason, it can take us only so far.

She calls us to rediscover the poetic impulse in our meditations on the cross and to recover the power of metaphor.

Can we live with the tension of paradox? Frances suggests that the most effective way to see through to the meaning of the cross will come through participation in worship. Recapturing the power and beauty of liturgy should become a priority for the church.

This book draws on the work of Mary Douglas. Mary used the analogy of turning weeds and lawn cuttings into compost "to indicate how ritual could transform them from being life-denying to life-affirming." Here the mystery of transformation becomes real.

Frances also reminds us that Aristotle said tragedy performed on stage led to a katharsis of emotions. Good ritual can do that in worship.

*By Frances Young
2014, Cascade Books, 124 pages
Reviewer: Terry Wall*

Demonstrating the inadequacy of atonement theories, this book offers us a rich alternative in which no one image or metaphor will say all that can be said.

Each of the images from scripture and the early theologians takes us toward the mystery of sacrifice and new creation. The images draw us, heart and mind, toward "seeing through" the divine reality.

We are offered a new direction to free us from what rigid systems attempted to achieve. Recognising the limitations of language, images grasp our minds and hearts to open up new avenues of understanding.

This is a book to ponder on and pray over. It can help us move toward liberation from straightjackets that have imprisoned us. We witness a mature scholar harvesting the work of a lifetime.

The Resilient Farmer - Weathering the Challenges of Life and the Land

Mental health was a hot topic in the lead up to this year's general election, with media reports of a broken (or perhaps more accurately under-resourced) mental health system.

Figures released earlier this year by the Chief Coroner, Judge Deborah Marshall, showed there were 606 suicide deaths for the year ended June 2017. Canterbury fared the worst with 79.

People most at risk tend to be rural men and young males aged 20 to 24, the Chief Coroner's findings and other studies have found.

Marlborough farmer Doug Avery could have been included in these statistics but he wasn't. After a decade of almost constant dry summers, drought, and other severe weather events, he hit rock bottom.

Doug turned his life and his farm around by discovering a tool which was already on his farm - lucerne.

Now he has told his story in his book *The Resilient Farmer: Weathering the Challenges of Life and the Land*.

His inspirational recovery from depression began in 1998 when "a pushy young stock agent" talked him into going to hear a workshop in Waipara, North Canterbury, where a young Lincoln University plant scientist named Derrick Moot was giving a talk on lucerne.

He credits that moment and that talk, as saving his life. After the talk Doug became known among local farmers as the "lucerne lunatic".

But, as one of his friend's pointed out, "Doug, your story's not really about lucerne, is it?" His reply was "No, it just happened to be our tool. This is a story about changing the way we integrate into the world."

Doug was named Lincoln University South Island Farmer of the Year in 2010 and in recent years has undertaken a Resilient Farmer



speaking tour. Through the speaking tour he has discovered that he is not alone.

"In the last few years as I have travelled all over the country sharing my story with other rural people, I have met countless depressed people. I only need to talk to somebody for a few minutes

and I know - it's the eyes, the hollow eyes that give it away."

The challenge, Doug writes, is that most people suffering from depression do not realise it. "A broken mind can't diagnose a broken mind".

He writes that after his talks many women have come up to speak to him about the men in their lives who "isolate themselves and push others away". Indeed, Doug's wife Wendy shares her story in one of the chapters in the book.

When he was depressed Doug went from being the chair of the local Seddon School Board of Trustees and someone who loved chatting on the phone, to someone who spent hours playing computer games. He regularly got drunk and refused to even answer the phone.

Waimakariri MP Matt Doocey previously worked in the mental health sector, and he says: "We all experience good and bad mental health in our lives, so we are all in this together."

When Doug was in his dark place, "there weren't the words or the social pathways for speaking of these situations," Wendy writes in her chapter. Now with Google we can find "all sorts of amazing things to help", she adds.

Doug's recovery did not happen overnight. It was gradual, but Wendy writes that she "could see it coming together", after he went to Derrick Moot's talk. "I could see there was a light on".

When John Kirwan, who wrote this book's foreword, went public about his battles with depression it made people take notice. "If an All Black can talk about depression, so can I," Doug writes.

Now a Kiwi farmer has come forward, one relatable to other men and women of the land.

As Doug says, there are many challenges in life we cannot control - but what we can control is how we respond.

*By Doug Avery (with Margie Thomson)
2017, Penguin, Random House, 283 pages
Reviewer: David Hill*

Living with a Wild God - A Non-Believer's Search for the Truth about Everything

Barbara Ehrenreich is an American writer, social commentator and political activist with a long list of books to her credit.

In 2001, while assembling her papers for storage in a university library, she retained a folder of writings from the years 1956-1966. This was a journal begun when she was 14. She knew this journal would require "a major task of exegesis". This book is the result.

Delving into her past the author shares her experience growing up in a home where her parents' attitude and behaviour towards her and each other was often unpredictable and disrespectful.

Possibly this, and her youthful desire for an independent identity, contributed to what she terms "the situation", a questioning of the point of human existence that

comes apparently from nowhere and departs into oblivion.

In this regard she says she never thought to look to religion for answers, since her parents were atheists who rejected all forms of authority. From her upbringing she learned that the idea of any kind of overarching purpose planned by a cosmic mind was a dangerous error.

She was encouraged to ask questions, and, as she did so, she came to see that neither her parents nor science were a source of incontrovertible truth. She then struggled with the concept of what it meant to be an individual "I".

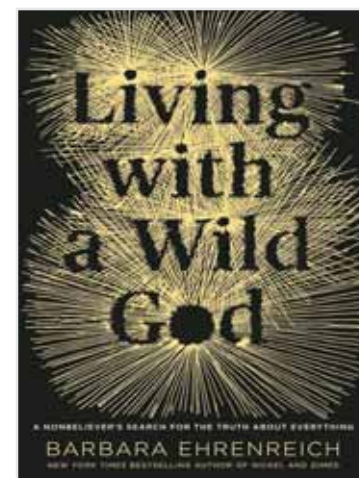
Barbara refers to states of altered consciousness, for example, when she appeared to be confronted by a tree that stepped out of the forest. On another occasion in a pre-dawn walk in a

mountain village "the world flamed into life". Somehow she believed she had been given a unique insight into "the truth," although admits this was indefinable.

At university she began a scientific career leading to her graduation in molecular biology. She completed post-graduate work in cellular immunology. By 1965 she felt her research was irrelevant.

Her focus shifted from drops of blood analysed in the laboratory to blood soaking the ground in Vietnam. She was moving from a preoccupation with finding "the truth" to realising that "while we might not be able to do anything about existential futility... we might be able to curtail the epidemic of man-made (sic) misery."

While she never abandoned



atheism, she moved from being a scientist studying life in a laboratory to being a social scientist studying and writing about the injustices of life caused by war

and health and gender inequality. She became a passionate advocate for a better world.

As she thinks back to the experiences recorded in her journal long ago, Barbara realises she has learned to look beyond herself and even to meet an indefinable Other that some may choose to call God.

That she may experience the Other does not require that she believe it to have independent existence.

Although commendations from various reputable newspaper reviews are printed on the cover of this volume, I must confess that, apart from the last two of its 12 chapters, I found this review of her journal generally repetitive, self-indulgent and tedious. I heaved a sigh of relief when I reached the end.

*By Barbara Ehrenreich
2014, Granta, 237 pages
Reviewer: John Meredith*

FROM THE ARCHIVES

By Jo Smith, Archivist, Methodist Church of NZ Archives Christchurch

Rev George S Harper's peculiar pleasure

There are surprisingly few diaries in the Methodist Archives Collection that describe church people's experiences.

These can be the sort of documents that give us insight into people's lives and sometimes what they thought and felt. They can also be used to verify dates, or describe in more detail what happened when the writer was there as an eyewitness.

Rev George S Harper (1840-1911) kept a diary while he was stationed on the goldfields of the West Coast of New Zealand in 1865. Born in Yorkshire, England, he was a young man of 25, and Hokitika was his first stationing.

At that time New Zealand was part of the Australasian Wesleyan Conference, but it seems that the districts could make decisions as to where ministers could be sent.

The minute book for the Canterbury Wesleyan District (which included Westland) notes that the decision to send him there was made at a meeting of 3 July 1865. Harper landed at Hokitika on 7 August 1865.

Rev Harper used his diaries as a basis for reminiscences that he put together later on in his life with the intention of publishing them. This never happened while he was alive, however.

He wrote, "My Diary must furnish records of life and labour in these needy districts and it is with peculiar pleasure that I now recall these visits."

It wasn't until 1964 that Rev JH Haslam edited Harper's manuscript to commemorate the Centenary of Methodism in Westland for the Wesley Historical Society. Frustratingly, there are a number of printing errors in this



Rev George Harper

publication which jar when reading this fascinating account of a minister in his first placement on the goldfields of the West Coast.

The Wesley Historical Society publication "Gold diggings and gospel. The Westland diary of the Rev G S Harper 1865-66" has been digitally copied and can be viewed at the Wesley Historical Society's publication pages on the Methodist Church of NZ website.

When Rev William Morley put out appeals for historical information and documents relating to the history of the Wesleyan Church in New Zealand in the 1880s, Rev Harper responded by writing a long letter to him (Methodist Church of NZ Archives ref MS-324).

He detailed a number of 'firsts' that he was involved with including that he was the first minister of any denomination stationed in Westland. No doubt he referred



The Shortland Street Church and Sunday school in Thames.

back to his diaries for this information too. Sadly his original handwritten diaries seem not to have survived - certainly in 1964 when Rev Haslam was editing Harper's manuscript and made contact with family members, he was unable to locate them.

Rev Harper's reminiscences (Methodist Church of NZ Archives ref MS-8) were originally called 'On the Coasts of the Greenstone and Gold' because he continued to write about his experiences in the Coromandel Peninsula.

The Wesley Historical Society publication stops when Harper leaves the West Coast. Harper's recollections are interesting because he later inserted sections in which he reflected on the places he was stationed 20 years on (suggesting

he was writing these recollections in the 1880s).

He describes his first visit in 1867 to Thames, where "the flat and rising ground were covered with scanty scrub and a few native trees, and dotted with peach groves. Now they were covered with buildings, gardens and trees. Streets here and there wereavenued with poplars".

Harper sweetly and briefly describes his wedding day when he married Catherine A Ingamells on 27 August 1868 in Auckland as the "Most lovely day" and notes that the wedding ring was made of West Coast gold given to him by the diggers.

Unsung Methodists

JOHN HARDING - 1819 - 1899

By Donald Phillipps

A PASSIONATE AND VERY SOBER PILGRIM

What are Methodists passionate about today? We were once thought to be altogether too single-minded about the evils of liquor, but, despite what we may think, Methodism's commitment to abstinence was never totally dogmatic in terms of its membership standards.

The Law Book said each member should 'practise and promote total abstinence' and should support 'well-directed measures' for the suppression of the liquor traffic. It has been 50 years since those moderate words were removed when the Law Book was revised in 1967.

We should recall the very great contribution that Methodist leaders gave to the temperance movement. In 2018 the dangers inherent in uncontrolled alcohol consumption are as real as they have ever been. Church-related social agencies are just a part of large efforts to educate the public and deal with the casualties.

One of the very early Methodist

lay leaders in this country was John Harding, who, by the end of his long life, had become a prominent Hawkes Bay citizen and land-owner. He was born near Southampton in 1819, part of a Congregational family. He became a Wesleyan Methodist through his mother's influence when he was nine.

Four years later he joined the British and Foreign Temperance Society, and when he was 18 he became a Wesleyan local preacher. Soon after his marriage to Emma Walden he and his wife sailed for Port Nicholson; they arrived at the beginning of March 1842.

He entered into business as an ironmonger, and prospered. During his 14 years in Wellington he took a prominent part in its political and social affairs. He was well remembered by old residents as one of the most active of the early pioneers.

Having been a local preacher in England, he was one of the leading



John Harding

members of the congregation in the early stages of Wellington Methodist history.

Carrying on a family tradition one of his first acts in New Zealand was to form a temperance society. In 1843, he founded the first Rechabite Tent in the colony.

The Hardings moved their growing family to the newly-opened Ahuriri district in about 1855. John

took up land on the Tukituki River, near Waipukurau. There were no roads at that time, and his belongings were all conveyed by canoe.

He was the first to drive a flock of sheep through the Seventy Mile Bush. His homestead was named Mount Vernon, and it was his residence for nearly 45 years.

As much as anyone John Harding was responsible for the establishment of Methodism in Napier. He and Robert France purchased the property in Clive Square, and he had a hand in the establishment of societies in Waipawa and Dannevirke.

He was better known, nationally, for his strong and unwavering advocacy of the principles of temperance. He was a local preacher but within a national 'circuit'. He never lost an opportunity to emphasise his opinions on that subject.

John had a powerful constitution and was a tireless worker. It was his

practice to hold temperance meetings wherever he travelled, and his face and voice were known in Sunday school and temperance circles from the extreme North to Bluff.

He claimed to have started more Temperance societies than anyone else in New Zealand, and he was a prime mover in the foundation of the New Zealand Alliance in 1886. He was a 'passionate pilgrim', but was probably too uncompromising to gain popularity in a young democracy. He never sought any public representative office.

John Harding was a man of the utmost integrity, one who 'reverenced his conscience as his king'. Is there someone like him among us Methodists today? We need such people, don't we?



MANUIA LE FOLAUGA O LE 2018

O lea ua tatou mapu mai I le lua o masina o le tatou malaga o le nei Tausaga Fou. Malo le malaga manuia I le paia o le tatou Aufaigaluega ma faletua, Tama ma Tina malolo manumalo, ae tainane o le paia o le tatou Sinoti Samoa.

O la Sione Uesile, o le mea sili ua ia tei tatou le Atua. O le talitonuga lea, aua ana le seanoa le Atua na ia tei tatou, pe le o

mafaia ona tatou la'asia mai le amataga o le nei tausaga. Tatou te viia ma faafetaia ai lona alofa ma lona agalelei le mavae mo I tatou lana fanau.

E ui foi ina e le o atoatoa le soifua laulelei o le susuga I le Tausi Itumalo ia Iakopo Faafuata, faapea foi nisi o tama ma tina matutua o le tatou Sinoti, ae tatou te talitonu I le Mana faamalolo o lo tatou Atua nate

faia ai o mea sili, ma faafoisia mai le soifua laulelei I lana auauna faapea le paia o le Sinoti o loo faataotolia ona o gasegase o le tino.

O le tatalo ia faapea ona manuia le folauga o le 2018 I le paia o le tatou Sinoti, mai ona ao seia oo I se aupito ititi.

Ia folau manuia, ma ia avefa pea le Atua e faatonu folau I lo tatou sa, avefa le Atua e

fai ma o tatou malosi, ma o tatou maluapapa, ma toomaga I soo se taimi e lukaluka ai le gataifale o le Sinoti Samoa.

Manuteleina faamoemoega ma lavasiga uma o le a outou feagai ai. Manu na Sinoti, ia taula I le Atua lo tatou fa'atuatua e manuia ai le Sinoti Samoa.

O la outou auauna, Suiva'aia Te'o

LET THE CHILDREN LIVE @ Mangere Central Samoan Parish

From the beginning of the Advent Season through Christmas period, the children of Mangere Central Samoan Parish brought 'good news' to their community through songs and music.

On Saturday, 10th of December the Sunday school and youth went around the community singing carols at Christina Rest Home, Park Haven and David Lange Rest Home on Mercy Road in Mangere.

They started at 10:00am and went to 1:00pm and then we went to David Lange Park for lunch.

It was a wonderful day, not only were they able to convey the Christmas message of hope



The children enjoying McDonald's under the trees at David Lange Park.

and love through singing to the rest home residents and staff, but they were able to enjoy the company of each other in the park afterwards.

they headed off to church where the whole congregation was waiting. They sang more Christmas carols and gave them a Christmas message and a



At 2:00pm

prayer. Mangere Samoan Parish acknowledges the grants from our Methodist Church of New Zealand that have enabled it to run its 'Let the Children Live' programme last year.

Thank you very much indeed.

We wish you all a happy and prosperous 2018!

St Pauls Methodist Church Otara represented Sinoti Samoa at the Seven Days of Christmas with EFKS Puaseisei Mangele i Sasa'e

"O le vi'iga i le Atua i mea aupito a luga, ma le manuia i le lalolagi; o le finagalo alofa i tagata".

O upu ia a agelu na sufi a'i lagona o le fefe ma le fememea'i o leoleo mamoe, ina ua fa'afuase'i ona suluia i le malamalama mai le lagi. A o upu fo'i ia na fai ma fa'aautama i lagona totogo a'e o le olioli tele ma le fa'afetai, na ala ai ona le toe fa'atuai le tula'i o leoleo mamoe, ae fa'atalise atu i le a'ai i Petele'ema se'i va'ava'ai ma molimau i le mata'utia o le Atua ua fa'aalia.

O le 'auga fo'i lea o le agaga fa'agae'etia ma le loto fa'afetai tele a'e i le Atua, ona ose avanoa fa'a-auro na mafai ona maua e le Matagaluega ma le Aufaipese a St Pauls i Otara, e fai ai ma sui o le Sinoti Samoa e tapenaina se polokalame o pesega ma vi'ivi'iga au le polokalame ua ta'ua, "O le Fitu(7) Aso o le Kirisimasi", sa fa'atautaia e le EFKS i Magele i Sasa'e, e le susuga i le fa'afeagaiga ia Rev Victor Pouesi ma le paia o le Komiti fa'atonu.

O lenei polokalame ua sili atu i le sefulu tausaga talu ona fa'agasolo, ae o le ulua'i taimi lenei ua maua ai so tatou avanoa, ona ose polokalame e tufi-taufao e le tele o Aufaipese mai Ekalesia 'ese'ese i Niu Sila nei fa'apea ma Samoa, ae tainane le toatele o alo ma tama fanau a Samoa o e ua iloga o latou tomali i tulaga tau pesega fa'apea taleni fa'afiafia.

E le'i faigofie le tapenaina o lenei fa'amoemoe, ae na mafai mea uma i le fa'atasi mai o le Ali'i. Sa fa'atulaga lava e le Komiti le "Sini autu", mo lenei tausaga; "Ia soloia sauaga o tina/tama'ita'i ma fanau iti, e le gata i totonu o aiga, ae fa'apea fo'i totonu o ekalesia ma le sosaiete lautele".

E tasi le itula o le polokalame atoa, ma o le ulua'i tausaga lenei ua mafai ai ona tu'u sa'o fa'asalalauga i luga o le upega tafa'ilagi, e pei ona sa mafai ona maimoaina mai i so'o se tafa o le keleope i I lea afiafi ma lea fo'i po. Ia saga vi'ia pea lava le Ali'i!

Ma ole agaga me'eme'e ma le agaga fa'afetai e fia fa'aleo mo le tapua'iga, e pei ona tu'i le muliapapaga e le afioga i le Sea ma le tam_ o le Sinoti, ae tainane le paia o le Aufaigaluega ma faletua o Itumalo o Manukau ma Aukilani, o e sa mafai ona auai e lagolagosua ma tapuaia le alofaiva o le Matagaluega ma le Aufaipese i lea fa'amoemoe. O le fuaitau masani, "E le sili le ta'i nai lo le tapua'i", i le ma lenei, "O faiva e si'i ae tapuaia, o faiva na e tau i manu ma a'e manuia".

Fa'afetai tele mo la outou tatalo ae tainane o la outou fa'amanuia, lea ua tini ma ua tau ai lau o lenei fa'amoemoe taua. Fa'afetai, aua ose avanoa taua fo'i lea ua atagia ai le fa'anaunaga o lo tatou Ali'i na ia saunou ai; "E tasi lava le fa'aailoga e iloa ai e le lalolagi, o outou o u'u so'o moni, pe a outou fegalegalea'i ma fealofani".

Ia tau ia ina ia togipa-e tau ile ave ile sila-fa'afofoga a



lo tatou tapa'au i le lagi ae tainane se sila maimoa mai a le lalolagi ise taumafaiga fa'atauva'a a le Matagaluega ma le Aufaipese I lenei tausaga.

Ae ta'oto ia ile galuega mana a le agaga, e momoli le feau ise agaga ma se finagalo o se tasi olo'o mafatia ma tigaina i ala 'ese'ese o sauaga.

Ma ia avefa fo'i ose fa'amanatu mo i tatou uma, le finagalo moni o lo tatou Atua ina 'la mafuta fa'atasi lana fanau i le fa'amoemoe e tasi ma le fa'atuatua e tasi e fa'avae i lona filemu moni, au se maopopoga ma se manuia fa'aauau i totonu o tatou aiga, ae tainane a tatou ekalesia fa'apea le lalolagi atoa.

Ia ile Ali'i le vi'iga, le fa'amanu, ma le fa'ane'etaga, i le aso ma aso uma lava. Amene.





Na Veisau keina Tubu vei Jisu Karisito

Vakaraudaka – Rev Joeli Ducivaki – (Lotu ni Veivakavou 2018)

Lesoni: 2 Koronika 3:1-18, Joni 15:1-8

Vosa Taumada

Na vosa bibi ena raica tiko ena vula vou oqo ko Feperueri, na Veisau keina Tubu e dusia vinaka koto edua nai vakavuvuli nei Karisito ena nona lako curuma na nona Papitaisotaki mai vei Joni. (Maciu 3 : 14 – 15). Oqori kina ena nodatou veituberi ena loma ni yabaki oqo, medatou sa tubera cake tale mada ena Vosa ruarua oqori. Kevaka eda kila ni mai levu na dredre e sotavi toka na yabaki sa oti, sa kena yabaki vinaka oqo meda sa toso kina ki liu ena cakacaka vata. Ia ena rawa ga kevaka **meda Veisau ka tubu tiko vei Karisito.**

Matai ni Vakasama – Yavu ni noda Vakabauta

Esa ka bibi ena noda vakabauta ena noda kila vinaka na YAVU ni noda Vakabauta. Eda kila na Yavu edua na vale se soqosoqo se bisini kena DURI dei, kevaka e malumalu se veilecayaki na YAVU e dau vakavuna na KARUSA se BALE SOBU.

Oqo kina sa ka bibi meda goleva wasoma na nona YAVU ni noda Vakabauta eda dabe toka kina. Me rawa ni sa dusidusi se kabasi ni noda lakolako ena veisiga.

Na Cava Sara Mada na Noda Yavu me rawa kina na Veisau?

1. Eda sa curuma oti mai na noda Tuberi ena Siga Dina keina Vica na Vuli ni Veivakavou. E vakamacalataki na noda bula vakayalo na tamata vata kei na Kalou. Ia, ni kua au na via vakalesui keda mera raica matua tale na noda YAVU ni Vakabauta, meda raica kina noda **VEISAU.**

1.1 *Eda sa tamata I valavala ca kecega* ka sa yaco kina vei keda na Rusa se mate – **Meda dau vakadinadinataka tiko ni da Tamata Valavala Ca – Eda kila vinaka ni Tamata I Valavala ca, ia eda vakasaqara tiko na Gone Turaga o Jisu Karisito ena nona veisereki vei keda yadudua..**

(Roma 6:23a “Ni sa kena i sau ni valavala ca na mate, ia sa i solisoli walega ni Kalou na bula sega ni mudu, e na vuku i Jisu Karisito na noda Turaga.”

1.2 *Sa lomani keda na Kalou ka talai Jisu Karisito na Luvena me mai*

mate ena vukuda, me rawa ni da vakabulai kina. – **Ena vuku ga ni nona loloma levu na Kalou e solia kina na Luve Duabauga meda vakabulai kina.**

(Roma 5:8 “**Ia, na Kalou sa qai vakaraitaka vei keda na Nona loloma, ena gauna sara ga eda se bula i valavala ca tu kina, sa mai mate na Karisito.**”.)

1.3 Meda ciqomi Jisu Karisito ka vakabauti koya me sa noda Turaga ka noda i Vakabula meda vakadonui ka vakabulai kina. – **Sa tu na noda rogoca na kaci ni Kalou ena noda Bula me da ciqoma ka vakadinadinataka ni sa dau ni vei vakabulai ko Karisito.**

(I Korinika 1:30 - “**Ia, mai vei koya ga dou sa tu vata kina kei Karisito Jisu, o koya sa cakava na Kalou me vu ni vuku kei keda ka vu vakasavasavataki ka vu ni Bula**”).

1.4 Me da sa bula vua na Kalou ena vakabauta ena veisiga kecekece sara ni noda bula, ka meda rawata na taucoko ni naki eda a buli kina, sai koya na **BULA TAWA MUDU – Ni sa mai SEMA vinaka na veiwekani kei Jisu Karisito, meda sa cakacakataka na veiwekani oqo ena veisiga me rawa kina DEI ka TUBU.**

(Roma 6: 11, 22: “**Oi kemudou talega, mo dou mate ki nai valavala ca, ia mo dou bula vua na Kalou, e na vuku i Jisu Karisito na noda Turaga.**”; 22: “**Ia oqo, ni dou sa qai sereki mai ena i valavala ca, dou sa bobula ni Kalou, sa yaco na vuana enai valavala savasava, ka kena i otioiti ni BULA TAWA MUDU.**”.

E oloni tu na cakacaka taucoko ni noda vakabulai na tamata ena Nona Loloma soli wale na Kalou

Efeso 2:8 “*Ni sa yalo loloma walega dou sa vakabulai kina, ena vuku ni vakabauta, sega ni baleta ni dodonu me nomudou; oqori nai solisoli loloma ga ni Kalou.*”

Sai yalayala ni Kalou vei keda ena maroroa na nonai Bulibuli, Ia, oi keda yadudua sa tu na nodai tavi **ME DA SOLIA TAUCOKO SE NI VAKAVO TIKOGA.**

BALETA NA VEISAU E KAUTA MAI NA TUBU NI SA VAKARAU NI NODA BULA –

Yalomalumalu me rawa ni da Tailarawarawa kina.

Eda na rawata ga na Yalo malumalu kevaka eda Vakila mai loma ni lomada ni Sa Tamata Valavala ca ka da TU meda talairawarawa ni na nona vunau ni Kalou ena nona veivakabulai ka rawa kina meda sereki kina.

Karua ni Vakasama – Me Cakacakataka na Veisau Me Rawa Kina na Tubu.

Sa mata ni katuba vinaka duadua me da curuma na tamata, me yaco kina na veisau kei na tubu vakayalo e yalataka ka vakaraudaka vei keda na Kalou, sai koya **me da talairawarawa ki na nona vosa.**

3.1 Wilika na Vosa (Read the word) – Me dau wilika ka vakadewataka keina vakanananutaki e lomada, na vakavuvuli keda tomika rawa.

3.2 Rogoca na Vosa (Listen to the word) – Medau vulica na vakarogoca na Vosa – Eso na tonotonomata mai, ia kevaka e lauti keda, oqori saraga sa noda votavota ena vei vosa sa tau mai. Sa rawata mada ma Defensive mode, ciqoma ka raica keda matua. Kua mada ni dusi tautuba..dusi keda mata ga.

3.3 Vakananuma na Vosa (Meditate upon) – Self reflection – oqo edua na tuvatuva me ira era via ciqoma matua na Vosa ni Kalou. E solia edua na gauna me cakacaka kina na yalo Tabu vei keda.

3.4 Talairawarawa ki na Vosa (Obey the word) – Dolava kece na Daligamu, vakasama, vakanananu keina bulia lomada edua rairai vou kei Kairisto.

Maciu 7:24

“*Ia oqo, o koya yadua sa rogoca na noqu vosa oqo, ka cakava, ka’u na vakatautauvatataka kei na tamata vuku, sa tara na nona vale e dela ni vatu.*”

4. E yaga vakalevu veikeda ka vakatabu marau talega, me da kila ni gaunisala ni veisau eda curuma, sa butuki oti. Sa davo ka vakama-we koto kina na **WE NI YAVANA**, oya na vuna e kaya kina na Nona Vosa: ‘**MURIAU**’- ‘**DOU VULI VEIAU**’- ‘**DOU MURI AU GA**’- ‘**Au sa vakamalumalumutaki vuravura oti**’

4.1 Me da vakamuria ga na **WE** ni yavana sa koto e matada. Oqori saraga nai kalawa ni veisau levu duadua meda lako kina. Eso vei keda ena vou vua na sala vaka Jisu Karisito, baleta ga ni se qai lakova vakadua. Ia eda sega ni lakova taudua, e yalataka ko koya me tiko vata kei keda.

Joni 14:18

“*Au na sega ni laivi kemudou mo dou luveniyali: au na lako mai vei kemudou.*”

TINITINI

Meu tinia na vakasama vakayalo ni VEISAU keina TUBU ena mataka ni kua, au vakadreti keda tale ena lakolako ni yabaki oqo. Sa rui levu tiko na **Moce Vakayalo**, baleta na Vuna levu, Eda sa via Vakamatautaka na keina tuvatuva sega biuta vua na Taukei ni Vuni Vaini e Bulia, Tara, Maroroa na Tuvatuva ni Lotu, Noda cakacaka o keda me vakabauta ka Muri mawe ni yava tiko. Colata na kenai vua keina kena colacola. Ena qai matata kina nai lakolako.

1. Meda sa mai cakacaka vata Dauvunau kenai Veisoqosoqo
2. Kacivaka o Vakatawa vei keda na Siga dina meda Veiqaravi na Kaomiti ni Veivakalotutaki sega edua bau tucake...Me sa Veisau ena yabaki oqo.

Meda sureti ena veisau keina tubu ena yabaki oqo. Sa bibi taudua Me dabe dei toka ena noda yavu sa cavuti toka mai cake ka vakabibi “Na noda vakadinadinataka tiko no da tamata valavala ca.” – Self Deny.

E tukuna tiko na Maciu 12:35 “*A tamata Vinaka sa kauta mai na ka Vinaka main a lololo Vinaka ni lomana; kei na tamata ca sa kauta mai na ka ca main a lololo ca.*”

Mo sa yalataki iko tale mada ena yabaki oqo.

Solia na Lomada vei Jsiu Karisito me taukena me rawa dusia veikeda na noda lakolako. Sa rauta na Vakamuri ga na Lomamu. Baleta na Veisau vata kei Karisito ga VU ni TUBU SA RAUTA MADA NA VAKAMUIRA VOLI NA YALOMU. “Me ceguva ka tei na Turaga o Jisu Karisito na vei Vosa sa mai Rogo vei keda. Emeni.

'Oku kei tu'uloa mahu'inga 'o e ako he kaveinga ngaue 'a e Vahefonua

'Oku kei tu'u fakamakatu'u pe 'a e Vahefonua Tonga 'o Aotearoa he paotoloaki pea mo poupou'i 'a e mahu'inga 'o akó.

Neongo ko e fakakaukau ia na'e tanupou 'e he Siasif 'i Tonga ka 'oku toe fefeka ange hono fakatolonga mo e poupou ki ai 'a e Vahefonua Tonga o Aotearoa.

Na'e pehe 'e he faifekau sea 'o e Vahefonua, Tevita Finau 'oku 'ikai ke toe veiveiua 'a e poupou'i ia 'e kitautolu 'a e

akó, he ko e me'a ia 'oku kei fakahoko ai 'a e Sapate Akoó 'e he Vahefonua pea mo tokanga 'a e ngaahi siasif ke fokotu'u 'enau ngaahi akoteu pe kinitatenif.

Na'a ne toe pehe foki 'oku fakafiefia 'a e lava 'e he ngaahi kaingalotu lahi 'o tanaki mai mo liliu e ngaahi me'a 'e ni'ihii 'o taau mo e ngaahi fiema'u pe masivesiva fakaako 'oku 'i ai 'a e tokolahi; pea faka'aonga'i 'a e ngaahi fu'u faingamalie fakaako 'i ha fa'ahinga 'elia pe hange ko e teolosiá mo e ngaahi lotu kehekehe,

'ekatemika sipoti, faiva, mo e hiva, ngoue, toutai, faama 'uta pe faama tahi, 'eti faiva, fa'u faiva, pisinisi pea mo ha toe mala'e kehe pe 'oku 'ikai ke a'u ki ai 'eku manatú, ko Tevita mai ia.

'I he Sapate Ako 'o e ta'u ni na'e ngaue'aki 'e he ngaahi Vahenga ngaué 'a hono faka'inasi 'akinautolu he mala'e 'o e ako faka'ekatemika ke malanga 'i he ngaahi fai'angalotu pea pehe foki ki he ngaahi po lea fakamamafa 'o e mahu'inga e akoó.

Ko e taha ia 'o e ngaahi fakamo'oni ki hono fakamahu'inga'i 'e he Siasif. 'Oku kafataha foki 'a e fakakaukau ko iaá pea mo e 'uhinga na'e folaua mai 'e hotau kainga Tongá pea mo hotau kakaii 'a e ngaahi fonua muli ni.

Ka 'i he taimi tatau pe foki 'oku ha mei he ngaahi lipooti 'a e ngaahi siasif ne tokolahi 'etau fanau ne nau lava'i 'a e sivi hu ki he 'univesitif pea pehe foki ki he ma'u mata'itohi mei he 'univesitif.

Ūu



Ko e malanga Sapate Ako 'a Saione, Silia Vaka'uta pea mo e fanau ako 'a e Vahenga ngaue ni.



Ko e fanau ako mei he Sapate ako 'a Dominion. Ko 'enau malanga ko Valeti Finau.



Setuata Onehunga, Temisi Taufu mo e fakaneifua 'o e Sapate ako 'a Onehunga. Ko 'enau malanga ko Dr Fisi'ihoi Mone.



Ko Loka Taani ko e kapiteni 'o e kau toutai 'a Saione mo e fatongia ki peito 'o e malanga Sapate ako. 'Oku ha heni mo e pule faufaua, Neta Taani.



Fanau ako 'a Saione mei Papatoetoe.



Ko e kau lea mo e kau fakafofonga mei he Sapate Ako 'a Onehunga.



Ko 'Osaia Kupu pea mo e ni'ihii 'o e kau lea mei he Sapate Ako 'a Onehunga.

FAKALOTOFALÉ'IA

Kamata Palesiteni Fili Mo e To'utupu

President-elect begins with young people

Neongo 'e toki fakakakato 'i he konifelenisi 'o e ta'u ni 'a e ouau fakanofa 'o e palesiteni mo e tokoni palesiteni ka kuo kamata 'a 'ena teuteu mo e ngaué, 'o hange ko 'ena 'a'ahi ki he Konifelenisi To'utupu Metotisi 2018.

Na'e lava atu 'a e palesiteni filí, Setaita Kinahoi Veikune pea mo e tokoni palesiteni filí, Nicola Grundy ke fe'iloaki pea mo e to'utupu 'o e Metotisi 'a ia na'a nau kau atu ki he konifeleisi ni.

Na'e fakaha foki 'e Setaita pea mo Nicola kuo na mateuteu 'aupito ke 'oange ha faingamalie lahi ki he to'utupu ke nau kau atu ki hono alea'i 'o e Siasii 'i he levolo kehekehe 'o e ngaahi fakataha'angaá pea a'u ai pe foki ki he konifelenisi.

'Oku fu'u fiema'u ia ke 'oange ha faingamalie lahi ma'a 'etau fanaú ke kau mai ki he me'a kotoa pe 'a e Siasii, ko Setaita mai ia.

Ko e polokalama mahu'inga 'e taha na'e fakahoko 'e he timi palesiteni, ko ha kulupu talanga ke fakafaingamalie'i 'a e to'utupu ke nau fahu'i ha ngaahi me'a 'oku nau tui 'oku totonu ke 'ilo ki ai 'a e Siasii.

Na'e toe fakaloloto'i foki 'e he kau ngaue 'o e 'apiako tohitapu Trinity 'a e talanoá 'aki 'a 'enau fokotu'u ha ngaahi fahu'i ke 'ilo koeha 'a e me'a 'oku fiema'u 'e he to'utupu 'o e Siasii.

'I he ngaahi fahu'i ko iá na'e kau ai (i) Koeha 'a e ngaahi tefito'i polopalema 'oku totonu ke tokanga taha ki ai 'a e Siasii? (ii) Koeha ha me'a 'oku totonu ke tokanga lahi ki ai 'a e kau taki 'o e Siasii Metotisi? (iii) Koeha ha naunau pe me'a ngaue (resources) 'e fu'u matu'aki fiema'u ke tokoni'i 'a e to'utupu.

Na'e ngaue 'aonga'aki 'e he fanau to'utupu 'i he konifelenisi 'a e faingamalie ni 'o nau vahevahe kulupu ke talanga'i 'a e ngaahi fahu'i ni.

Hili ko iaá na'a nau foki mai mo e ngaahi tali matu'aki mahu'inga 'aupito 'o felave'i mo 'enau fiema'uú.

Na'e fakama'opo'opo 'a e ngaahi tali kotoa pe na'e 'omai 'e he fanaú ke 'alu pea mo e kau faia'aki 'o Trinity 'o fai ha ngaue ki ai. Na'e toe pehe foki 'e Setaita 'i he'ene fale'i ki he fanau to'utupu 'a e Vahefonua 'oku ne matu'aki mahu'inga'ia 'aupito 'i he ngaue 'oku nau fai ma'ae Siasii.

Ko e konifelenisi ni foki ko e teuteu'i 'o e to'utupu matamata te nau hoko kinautolu ko e kau taki 'o e Siasii 'i he 'aho ni mo e kaha'uu.



Ko e palesiteni filí, Setaita Veikune pea mo e to'utupu 'o e Vahefonua Tonga na'a nau kau atu ki he konifelenisi.



Ko e fakafongfa ko Sione Fifita mei he Vahengangaue Saione pea mot'aha 'o e kau fakafongfa mei Uelingatoni.



Ko e ongo taki to'utupu mei Christchurch ko Siu pea mo Max Siulangapo lolotonga 'ena tataké e ngaahi ha'ofanga.

Fakaava Ngaue Fakapotungaue Talavou 2018

Na'e lava lelei hono fakaava 'o e fa'ahi ta'u ngaue fakapotungaue talavou ki he 2018.

Ko e fakaava ko 'enií na'e faka'ilonga'i 'aki ia ha malanga na'e fakahoko 'e he faifekau sea, Tevita Finau.

Na'e fakahoko foki eni he ngaahi uike si'i na'e toki maluu atuú he 'api siasi 'o Kenanií 'i Otahuhu.

'I he tokoni fakalaumalie mo e tataké 'e he faifekau seá na'a ne tokanga ai ki he faka'amu pe kaveinga 'o e ta'u ni ke fakafo'ou laumalie 'a e akoó pe ke tokoni'i 'a e ako 'a e fanau 'o e Siasii, pea 'ikai ko ia pe ka ke tokoni'i foki 'a e mo'ui kakato 'a e to'utupuú Ko e fatongia ko 'eni 'oku 'ikai ko ha me'a faingofua pea 'oku fiema'u ke kau kotoa ki ai 'a e matu'a, ngaahi potungaue 'a e Siasii pea pehe foki ki he komuniti.

Kapau 'e ngaue fakataha 'a e ngaahi kupu ko 'enií pea te tau 'amanaki leva ki ha ola lelei mei he 'etau fanau.

Na'e pehe 'e he konivinaá, 'Osaiasi Kupu 'oku ne faka'amu pe ke fai mo fakaava 'a e ngaue 'o e ta'u ni koe'uhii mai e ngaahi fatongia ia ke nau kau atu ki ai. Na'e tokolahi foki 'a e kau fakafongfa na'a nau lava mai mei he ngaahi kulupu potungaue talavouú ke nau faka'ilonga'i 'a e ngaue mahu'inga ni.



Ko e fanau eni 'oku nau fakahaa'i 'enau fiefia 'i he kamata'i 'a e ta'u ngaue 'o e 2018.



Ko e ni'ihii eni 'o e ngaahi fanau na'a nau fakafongfa'i mai honau ngaahi potu siasii.



Ko e ni'ihii mei he potungaue talavou 'a Pulela'aa mei New Lynn. 'Oku taki mai mei ai 'a Paea Tu'itupou, hoa e faifekau maloloo ko Mollia Tu'itupou kuo ne pekia.



Ko e ki'i kau hiva 'a e konivina 'o e potungaue talavou 'a e Vahefonua, 'Osaiasi Kupu lolotonga 'ene koniseti 'isa 'i he'enu tataké 'a e hiva 'i he malanga fakaava 'o e fa'ahi ta'u ngaue 'a e to'utupu ki he 2018.