

TOUCHSTONE

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



Oceania Interrupted joined protestors around the world by raising the West Papuan flag in Auckland on December 1st.

Flag raising puts spotlight on West Papua

A By Hilaire Campbell
group of Pacific Island and Maori women in Auckland has joined international efforts to highlight the plight of West Papuans on the day they recognise the independence they have been denied.

On December 1st 1961, the Netherlands granted West Papua its sovereignty, and the West Papuans raised the Morning Star flag in celebration. The young country's freedom was short lived, however. In a deal brokered by the US government, Indonesia invaded and took control of West Papua, killing hundreds of thousands of men, women and children along the way. "Fast forward 54 years and West Papuans are still fighting for their freedom," says Te Rito Peyroux.

Te Rito is a member of Oceania Interrupted, an Auckland-based collective of Maori and Pacific women who use performance art to bring attention to what has been called the Pacific's 'secret shame'. Every year on December 1st, West Papuans and their supporters commemorate what they hope will one day be West Papua's Independence Day, by raising its Morning Star flag in solidarity. To commemorate the occasion this past December, 25 young women with Oceania Interrupted performed a moving flag raising ceremony in a public space - something West Papuans still can't do without fear of death or imprisonment. Wearing garlands of red ribbon - red for mana, red for bloodshed - the women walked the flag in total silence around the perimeter of Otamariki Park in Otago, stopping at different 'stations'. At the last station they raised the flag to the West Papuan national anthem and laid

their garlands on the ground. After the ceremony, West Papua Action Auckland (WPAA) leader Maire Leadbeater addressed the 200 people who observed the event about those who have lost their lives and those who are still working for independence. Prayers, poetry, a meal, and storytelling were part of an informal yet intimate occasion. "It's humbling for our collective that people are willing to come and stand in solidarity. Many New Zealanders seem uninterested or are unaware of these atrocities," Te Rito says. Performances are successful because they 'interrupt' the normal flow of things. "And because they are so visual it makes them very powerful." This performance also celebrated Filep Karma, a well-known West Papuan Independence activist, who has just been released from prison after serving 15 years for raising his national flag. Te Rito says their latest

performance tied in nicely with the Climate Change Conference in Paris. "West Papua has the biggest gold mine and the second largest rainforest in the world; its environment has been raped but no one wants to touch such a political issue." Oceania Interrupted has a small leadership nucleus of five members but its network of support extends around Aotearoa and the Pacific. The collective's aim is to stand in solidarity with its brothers and sisters from West Papua, whilst educating New Zealanders, especially Pacific communities, about the atrocities that continue to take place "on our door step". Te Rito says their challenge is also to give Pacific women a stronger voice. The collective is supported by women who range from family members (sisters, mothers, and grandmothers) to local MPs, talkback radio hosts, scholars, historians and activists. Oceania Interrupted is a more

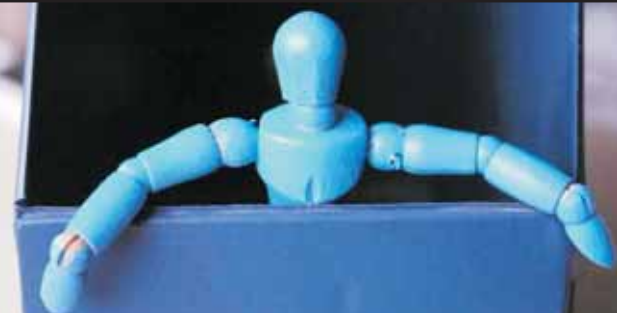
Pacific and younger offshoot of West Papua Action Auckland. "Their energy and direction is different but they have been very supportive, encouraging and empowering. We've got a lot to thank them for," says Te Rito. Oceania Interrupted has carried out actions around New Zealand. It has performed excerpts of its work at conferences, fono and workshops for community groups and churches. The Indonesian government takes Oceania Interrupted's performances seriously. Consulate staff have attended some performances and speaking engagements. The collective is now planning its next action. "A significant source of our strength and determination comes from our children," says Te Rito. "So one of our aims is to find a way to safely including them in this action."

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Mission head leaves legacy of change

By Cory Miller

It is the end of an era for Auckland's Methodist Mission as the man who has guided it through a number of radical changes has called it a day.

Superintendent of Methodist Mission Northern, Lifewise and Airedale Property Trust, Rev John Murray, has stepped down after eight years in the job and retired from active ministry in the Methodist Church.

John is credited with helping the Mission realign its vision from that of providing charity, to one of building communities.

Those who paid tribute at a celebratory function in December last year described John as a

revolutionary leader who stood true to the Wesleyan spirit of love and generosity.

Chair of Methodist Mission Northern and Lifewise Marion Hines spoke of his "fearless leadership" as he guided the Mission out of its financial troubles and helped provide it with a sustainable future.

"John has shouldered the cost of leadership with amazing grace," she said.

Marion listed a number of his achievements, including the rebranding of Lifewise, the introduction of Neighbours Day, the Big Sleep Out, the birth of Merge Café on K-Road, the relocation of Aotea Chapel, and the sale of church properties in Queen Street.

The sale of the properties was a strategy that helped provide the Mission with a

sustainable financial future.

"It helped free up capital funds that are now enabling the rebuilding of Everil Orr retirement village.

"When this is completed the Mission will have a substantially increased income to use for its social development work. This will ensure its financial stability for the future," Marion said.

Methodist Church of NZ general secretary Rev David Bush said John has left behind a strong legacy of faith.

"I want to thank you for the way you have instilled and continue to instil that Methodist ethos of practical love and service in this organisation," David said.

"You have tried to hold out that love and generosity that John Wesley understood and you've infused that into this organisation."

Staying true to this Methodist spirit, in his farewell speech, John shared credit with those who have worked alongside him over the years.

"I think I can stand here feeling good about what I've done in the Mission and in the church, not because I've done it alone but because you did it with me," John said.

"If anything, this is my tribute to you. It is because of you that I have stayed in my position for the years that I have. I leave this job knowing it is still in your hands and I know you will continue caring for people and for one another."



Rev John Murray



World Day of Prayer

Ecumenical Service, Friday 4th March 2016

Women lead prayers for the world

World Day of Prayer services on Friday 4 March will have a distinctive Cuban feel. Cuban women have prepared the resources for the global day of prayer this year and it will have a special focus on children.

An international committee organises World Day of Prayer. Women from different countries take turns to prepare the resources, which are distributed to national groups in 170 countries.

In New Zealand, World Day of Prayer is marked at combined prayer services around the country. They are special celebrations with a truly ecumenical focus.

Chair of New Zealand's national committee Pauline McKay encourages people to take part in community events. National and local committees have worked hard to prepare the services she said. Women, men and children of all cultures are invited to attend.

"Because the resources are prepared in different countries, they offer different flavours of worship. The music of Cuba will liven up this year's worship and help participants experience the rhythm of the Caribbean," Pauline says.

New Zealanders are some of the first people in the world to join in the 40-hour prayer cycle which last year

involved nearly two million people in an estimated 21,500 services in 94 languages.

Offerings made at this year's services will support a number of projects around the world. They include the Cuban Council of Churches, a Christian World Service programme to re-establish schools destroyed by the earthquakes in Haiti, the House of Hope for disabled children in Bethlehem, a Bible Society programme to give scriptures to young people, and the Interchurch Council for Hospital Chaplaincy.

Last year, groups gave \$38,000 to international and local groups.

The World Day of Prayer is a global movement of Christian women who come together to celebrate in prayer and action on the first Friday in March. Begun in the US and Canada in the 19th century, it became a global movement in 1927.

"Cuba is a country emerging from relative isolation. Through many decades the Christian community has fostered a vibrant faith that is expressed in its concern for all people," Pauline says.

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

Christians welcome to join Koinonia KiwiSaver

The Koinonia KiwiSaver scheme provides Christians an opportunity to invest in a retirement savings fund that is based on Christian values and ethical investment principles.

Koinonia is a restricted KiwiSaver scheme. It is offered only to people who express a Christian faith and a commitment to being involved in the Christian community, or to employees of organisations whose primary activities are Christian mission or ministry.

Christian lay people, clergy or organisations of all denominations can apply to join Koinonia.

The Koinonia scheme was established in July 2007, the year KiwiSaver began.

The New Zealand Anglican Church Pension Board is the scheme's trustee, administration manager and investment manager. The Pension Board has more than 40 years' experience



Mark Wilcox

administering and investing superannuation funds.

Anglican Pension Board general manager Mark Wilcox manages the Koinonia KiwiSaver fund. Mark says the Pension Board is guided by an investment committee made up of people with extensive experience in both the finance industry and the Church.

"The Anglican Church set up

the Pension Board to provide retirement savings for clergy and employed lay-workers. It is held in high regard throughout the Church and has gained a reputation for excellent service and careful investment.

"We do much of our investment activity ourselves rather than use other fund managers. This helps us to keep our costs down and to apply our ethical investment policy with confidence."

Mark says the Pension Board's ethical investment policy guides it to avoid direct investment in companies:

- in the arms manufacturing, gambling, tobacco, pornography and brewing industries;
- whose primary focus is the extraction and production of fossil fuels, although the Pension Board retains the ability to hedge against energy price risk;

- where the activities of key individuals raise serious ethical concerns;
- with a poor environmental record or consistently bad industrial relations; and
- where management appears excessively concerned with its own remuneration.

The policy does not preclude investment in certain overseas funds that may not necessarily have the same approach as the Board to ethical investment; for example, tracker funds, alternative strategy funds and certain fixed interest funds.

The Koinonia portfolios have generated investment returns at least equal to the industry benchmarks over the last five years.

Mark says the Pension Board takes a conservative approach towards the way it invests KiwiSaver funds.

"While our aim is to deliver the best returns we can, we are

careful to manage the risk that comes with investing our members' money.

"We pride ourselves on our personal service. We like to talk to our members and welcome phone calls and emails. When members contact us by phone, they speak to staff, who actually administer Koinonia."

Christian organisations can apply to the Pension Board for Koinonia to be their chosen KiwiSaver Scheme (i.e., their "preferred provider"). This means that if an employee does not choose a KiwiSaver scheme for themselves, they will be allocated to the organisation's chosen KiwiSaver scheme.

More information including annual reports, 2015 prospectus and the ethical investment policy are available on Koinonia's website: koinonia.org.nz.

— KOINONIA KIWISAVER SCHEME —



The ethical KiwiSaver scheme for Christians

If your provider's KiwiSaver scheme doesn't fit, you can easily transfer to Koinonia.

www.koinonia.org.nz

0508 738 473 | info@koinonia.org.nz

Contact us for the eligibility conditions and a copy of the Investment Statement

Administered by The New Zealand Anglican Church Pension Board

Guides to a conversation on physician assisted dying

Methodist Faith & Order Committee is encouraging the Church to have a conversation about whether it should be legal for physicians to help a terminally ill person end their life.

There is a growing public debate on the topic, and a Parliamentary Select Committee is now considering it. Church people were among those who made submissions to the Select Committee.

To prompt discussion, Faith & Order has prepared an overview and theological reflections on assisted dying. The paper does not take a stand for or against and notes that Christians can differ in good faith on the issue.

Faith & Order convenor Rev David Poultney says as we examine the issue, we should listen to people who have lost loved ones through terminal illness and to those who are terminally ill.

"We should also hear from those who live with disabilities that others might assume reduce their quality of life because they often feel vulnerable about moves to permit assisted dying," David says.

Theological dimensions

The discussion paper says that the longstanding Christian resistance to suicide and assisted dying draws on the biblical witness. The Bible presents an understanding of life as a gift of God, a gift that includes sharing in the Divine nature.

An extension of this is the biblical expression that our lives are not truly our own. The beginning and end of human life are within the scope of God's intention.



Central to Christianity and at the heart of the debate on assisted dying is the harsh reality of suffering. Not all pain, even physical pain, can be adequately dealt with by medical intervention. While palliative care has improved it cannot always provide the peace and acceptance necessary for a 'good death'.

Critics of Christianity accuse us of a tendency to sentimentalise suffering and of seeing suffering as somehow edifying.

It is important to place the victim at the centre of our reflections about suffering and our actions to alleviate it. Suffering is never to be an example, even an inspiring one.

A lot of the debate around assisted dying focuses on the concept of dignity, although those on different sides of the debate define dignity differently.

Many opposed to assisted dying see dignity as 'intrinsic', an aspect of the very nature of being human and made in the

Divine image.

On the other hand, supporters of assisted dying tend to see dignity as 'extrinsic', that is, dignity comes from the conditions of a life.

There is a concern that an extrinsic view of dignity could lead to the notion that some lives are 'not worth living'. There is a fear that this view could create space for wider medical termination of life.

While this may seem alarmist to some, it could be a real concern to older, frail people or people living with significant disabilities.

Ethical dimensions

Some resistance to assisted dying is because of the impact it would have on doctors and nurses. The ethics of the medical profession hold there is no place for the intentional ending of a human life. Legal assisted dying would require the involvement or complicity of doctors, nurses and pharmacists.

Even those who oppose assisted dying do not say that life must be prolonged by every available means in every circumstance. It is important to keep clear the distinction between not prolonging life and taking steps to end life.

Upholding the sanctity of life does not mean prolonging the dying process where it is clear that the person is close to the end.

Christians are not of one mind on this issue. Some Christians support steps towards legalising assisted dying. The Australian Catholic philosopher Max Charlesworth writes; "It is not playing

God to seek freely to control the direction of my life, and it is not playing God to control the mode of my dying."

Some Christians who support assisted dying read the Bible and tradition for personal meaning and adopt the language of human rights. We could argue that in the face of suffering the language of rights has little to say that follows the Christian tradition.

A traditional Christian view is that there is no justice in suffering and dying but there can be compassion and mercy. Our tradition nurtures this response.

Christians who believe there is a place for assisted dying argue that the 'mind' of the Christian community has moved on over time.

A parallel can be drawn with attitudes toward abortion. Most members of mainstream Protestant churches would not advocate for a return to the days when the procedure was illegal and acknowledge that in some cases the choice to end a pregnancy is compelling.

Some Christians are uncomfortable with how the use of images and language to talk about God is used by opponents of change. As Glynn Cardy writes, some progressive Christians think that talk of a sovereign God who is "like a feudal king determining the beginning and end of life" is unconvincing and unhelpful.

And some would argue that because humans share in the Imago Dei, the image of God, it implies we have the autonomy and ability to engage in complex ethical decisions.

Dignity in death - support for assisted dying in New Zealand

By Rev Dave Mullan

I have had prostate cancer for about 14 years and after a fourth intervention two years ago, we found the cancer had metastasised into my spine. If it progresses, it could compress the spinal cord and eventually make me incontinent or paralysed.

As a retired presbyter, I have probably given more thought to end of life issues than many people. In parish work I ministered to countless individuals who were unable to extricate themselves from the burden of medical over-enthusiasm and I agonised over people whose religious beliefs dictated that long, drawn-out physical suffering, mental and emotional stress were the 'will of God'.

I have seen attempts at compassion that delivered only further stress for all concerned. And I have witnessed deaths that had neither integrity nor dignity and were a denial of what I understand to be the teachings of Jesus.

I have been greatly impressed by the hospice movement and its remarkable efforts in palliative care and quest for dignity in the last days of life. However, I understand a recent university survey of 160 hospices in Australia revealed that one-in-five hospice patients dies in pain and suffering.

This appears to be because effective drugs are not used. Medication for extreme pain is too expensive to be provided to all patients.

Many people blithely assume that our public health services can meet the huge cost of alleviating pain while maintaining the lives of those from whom illness or age has stripped the elements of a meaningful living. This is not the case.

It is inaccurate, misleading and irresponsible to suggest that a physician assisted death is not necessary because hospices are able to take away all pain and suffering.

It should be noted that care and medication are only a part of the cost of prolonging life unnecessarily. A long,

drawn-out and stressful death also takes an appalling toll on family members.

Choice in this context is a controversial issue. Many religious leaders hold strong and conservative opinions. They argue that the sacredness of life itself is more important than the actual quality of life. But to deny end-of-life choice to people as they pass from fullness to an existence that is little more than biological is to degrade the concept of sacredness.

I don't ask anyone else to live by my understanding of faith. Current proposals around assisted dying do not condemn anyone to do anything that is contrary to their personal religious position.

The present law denies me the right to act for myself according to my personal Christian faith and beliefs. For me, choice about ending my life in appropriate circumstances is an issue of human rights. Under the present law, I am deprived of this right.

The evidence suggests that assisted dying will affect only a handful of people in any year. Where it has been made available there has been no wholesale rush to request it.

A properly devised provision for end of life choice will not have widespread implications for most people but it will have substantial personal benefits for a few.

This raises the issue of the 'slippery slope'. Few laws would be enacted if every conceivable extension of any new law became a reason for not proceeding. It is irresponsible and deceitful to object to a law based on supposed variations, events or principles that are not part of the proposal.

A progressive society such as ours should be moving firmly towards delivering something better for its citizens. Central to that movement should be a trend towards dignity in death.

This is a condensed version of a submission Dave made to the Parliamentary Select Committee soliciting New Zealanders views on assisted dying. Dave blogs at dave-mullan.blogspot.co.nz.

Palliative care, not assisted dying, the right response to suffering

The Inter Church Bioethics Council (ICBC) is an ecumenical body supported by the Anglican, Methodist and Presbyterian Churches of Aotearoa New Zealand. Its role is to increase understanding of the ethical issues connected to biotechnology.

The ICBC opposes changes to the law that would make physician assisted dying legal. This is a condensed, abridged version of its submission to the Parliamentary Select Committee considering the issue.

Most people would agree that two scenarios we greatly fear are those of suffering a painful drawn-out death or watching someone we love suffering such a death.

There is a small but significant population for whom the conditions of their death are horrendous and unacceptable. However tragic these situations are, the appropriate response is not to give everyone the right to assisted dying.

The cost is too great for other vulnerable populations, for doctors who see their calling as maintaining life, and for older people who might begin to wonder if they have outstayed their welcome on earth.

In the face of suffering, the humane

Christian response is to maximise care for those in most need. Killing is not a part of the arsenal of care for the dying.

For those with terminal illness, it is now possible through palliative care and modern methods to manage pain and distress. However, palliative care services are currently underfunded.

As a society we recognise that when someone takes his or her own life, it is a tragedy and we do all that we can to prevent suicide. Any move towards physician assisted suicide requires us to turn this stance on its head, not merely legitimising suicide, but actively supporting it and sanctioning doctors to participate with individuals taking active steps to end their lives.

Any change to our current laws would also place those who are vulnerable in our society at increasing risk. In the US states of Oregon and Washington, 40-60 percent of those who used legally prescribed lethal drugs to end their lives cited concerns that they would be a burden on their families as a factor in their decision to end their lives.

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150 Year Celebration

Pitt St Methodist Church will celebrate 150 years at Labour Weekend 2016.

To register interest and receive information, please email anniversary@methodistcentral.org.nz Or write to "Pitt St Anniversary", PO Box 68184, Newton, Auckland 1145.

Joint projects the key to social development

To the editor,

On reading the article 'Real support for the hard to reach' in December Touchstone, I was conscious that this is the same old story on the worst social demographics that I have been hearing for the last 40 years.

The approach by multiple welfare agencies, all trying with the best will in the world to fix an infinitely complex situation, has proved misguided. To continue on this path after decades of failure borders on insanity.

Could we not try Edmund Hilary's approach to helping the Nepalese? He asked the community what was their most urgent need.

Hilary trusted the Nepalese to know what they needed most. Then he formed a partnership with them to fulfil that need.

Tackling one problem at a time in partnership gives people dignity, enables them to develop skills, and offers accomplishment.

Here is a possible plan:

1) Define the particular group, which must have cohesion.

2) Call a meeting and ask: 'What is your greatest need?' Request that they return in a month, when they have decided what it is.

3) Hopefully the group returns with a unanimous reply. If not, a secret vote could be taken.

4) Once the greatest need is defined, explain how those who participate in the project will benefit. Make the decision at this same meeting to proceed or not, otherwise nothing will happen.

When working with groups of people, it can be difficult to reach a decision. The talking can go on for months and nothing happens.

Joint planning is then possible. Who does what? What can the target group offer? Do they need training on the job?

It must be a partnership as that confers dignity and respect.

When the first project is completed, you again go to the group and ask, 'What is your greatest need'. You now have your team.

You have upskilled them by including them along every step of the way. Their participation will be greater, the cost of the project will be less, and they will be able to do more for themselves.

Firm but loving leadership will be required by all parties to the project.

Joan Ping, Mangere Bridge

Secular humanism and assisted suicide

To the editor,

Taught today is the New Left's philosophy of secular humanism, a part of which says there are no absolutes.

This means there is no absolute right or wrong, good or evil, absolute truth, or absolute morals.

This assumes that in the moral order each person has a set of ideas about right and wrong, which are called values. The sum of values is called attitudes. Therefore, public opinion polls and surveys are needed to determine social attitudes.

Thus, the only grip we have on truth is the sum of opinions from the polls. Many politicians look to public opinion poll results, especially

in their own electorate, to direct their voting as most want to keep their seat at the next election.

Because public opinion polls are now shaping our laws, are we subject to the tyranny of the majority, or what is seen as the majority? Or, because many people seem to have no in-depth knowledge of current moral-social issues, are we subject to the tyranny of the ignorant?

It is important for Christians to oppose, in writing to the Parliamentary Select Committee, the Assisted Suicide and Euthanasia Bill. One of the many reasons for doing so is that it lacks safeguards.

Remember the dictum, 'Evil triumphs when good people do nothing'.

Barbara Linton, Te Awamutu

Standing ovation for Music in the Air

To the editor,

Thank you for the acknowledgment and affirmation you have given to the work of a fellow editor. John Thornley has, in my opinion, provided 'music for many hearts and minds' during the 20 years he produced his magazine Music in the Air.

The range of topics Music in the Air covered, the qualifications and ability of its contributors, and the academic and spiritual excellence it shared all reflect the dedicated hours of work

John generously gave.

John also constantly contributes to all congregations in Manawatu Methodism.

I commend to all persons, lay or ordained, who are in need of weekly resources to draw upon when writing essays, assignments, sermons, reflections, or teaching material to seek out the contents of Music in the Air.

There is an eight page Index in issue No.40. It is extensive and covers a wide range of topics.

Loyal Gibson, Palmerston North

Presbyterian Church offers no choice on same-sex marriage

To the editor,

In the December edition of Touchstone the story 'New Zealand Baptists reaffirm ban on same-sex marriages' contains incorrect information regarding the Presbyterian Church's 2014 General Assembly vote and decision on same-sex marriage.

The story states, "Presbyterians voted in 2013", and that the Presbyterian Church would "allow individual ministers to conduct same-sex marriage if they chose to do so."

The rule that came in at the 2014 General Assembly was that ministers may conduct marriage only between a man and woman.

A new rule, effective immediately, was been added to the PCANZ Book of Order to further clarify the decision: "a minister may solemnize marriage only between a man and woman".

Angela Singer,

*Presbyterian Church of Aotearoa NZ
communications manager*



Playing 'Star Wars' with the Trinity was becoming a bit tiresome for Jesus.

The Ageing Experience

By Jan Fogg

Respond to the star

The Christmas story of the three wise ones (read also 'older ones') who travelled from afar is a great source for us as we reflect on the ageing experience.

The journey is a theme found again and again in scripture. Surely it prods us to reflect that where we begin our faith is not where we will still be later in life.

Wisdom is a gift of older age. The three wise ones had learned much through their long lives, so when a new star - a new light - arrived they recognised that it signalled something important.

They used what they had learned in life to make the decision to travel with hope to the source of a new loving creativity. Although their journeying included physical travel, it wasn't primarily about that side of things. It was a spiritual search.

Likewise, journeying for those of us later in life may well be more a spiritual exploring than a physical journey. We should remember that it is the light that is calling us on the journey.

Older age is not the time to close the door on new opportunities to explore. We should not decline to see new lights or new understandings or explore what they offer.

There were a lot of things these three wise ones didn't know: what their destination was, how long it would take to get there, or what challenges they might meet on the way.

They set off in this state of unknowing. Did they know a deep contentment as they mounted their camels each evening to ride deeper

into the quiet star-lit desert?

They didn't travel alone. Many older people can feel alone, especially when a partner has gone.

Are there one or two friends, or friends you haven't made yet, who share a curiosity and urge to explore new ways and with whom you can travel?

In Matthew's gospel story there were six companions who travelled together, and they included three camels. Companionship is also to be found amongst wider creation.

Joan and Erik Erikson have explored and written extensively about human development. They say that 'stagnation versus generativity' is the major choice we face in the later stage of life.

To stagnate is not an attractive image for anything alive and is not the example these three wise ones set before us. They built on life's learnings. They kept their eyes open to the amazing world around them and their hearts open to a change in their spirit.

They also carried a gift for each of us. Our gift of love is our own being.

The approach of Lent may be an opportunity to explore spiritually in a way you haven't tried before. Or to find a new guiding light that may lead to an expression of God that you have not discovered in earlier stages of life.

Older age offers both the potential and the opportunity to grow our spirit and discover love-expanding life. Our older, declining bodies may not desire to journey by camel but our spirits are waiting with eagerness to explore.

CONVERSATION WITH THE CONNEXION

Plans and prayers for the New Year

Firstly, we acknowledge at this time the sad loss of two of the elder statesmen of the church, the late Rev Kepu Moa of Vahefonua Tonga and Minita-a-Iwi Winiata Morunga of Te Taha Maori.

Kepu retired at Conference 2015 and it was a great pleasure to have him share some of his ministry story with us there.

Winiata served in Taranaki and in later years at Tai Tokerau Rohe in Whangarei and Whirinaki. Music was Winiata's passion and his work with our choirs and kapa haka groups will long be remembered.

We thank God for their service to our church communities, and their families for sharing them with us.

We also want to acknowledge two of our members who received New Year's Honours awards for their services to the community. Valma Hallam was recognised for her work with those affected by Alzheimer's disease and dementia, and Tuioti Lani Tupu was recognised for his services to the Pacific Community, particularly his role as liaison person with government agencies.

At this time of the year we look forward

to several new and exciting engagements. The opening of the new Christchurch North Church at the end of January, the 'Services of Beginnings' for Trinity College and Wesley College, and the inductions of new presbyters around the Connexion are all reasons to celebrate.

They show that we, as a church, are truly in good heart.

The Ratana Pa celebrations, January 23-25, also sets up the first public outing of the year for the politicians. Signs and opportunities signal a new year has begun, and we get a few insights into just where the government will take us this year.

Since Conference we have continued to visit parishes and church groups throughout the Connexion.

Vice President Bella preached at Wesley Roskill at their anniversary in late November, and on the Sunday before Christmas she re-dedicated the local Methodist Church at Tuhirangi Marae in Waima, Hokianga.

President Tovia attended the Wesley College prize giving after Conference, and preached at Kawhia Methodist Church.

He also took part in Trinity Theological College's graduation service.

Tovia has spent time with Trinity Methodist Church in Napier and preached on Sunday January 18 at the celebration of their 140th anniversary.

We look forward to many more visits around the Connexion in the next months as we work through our second year in office as your servants.

As we begin the year, we may have some trepidation but also hope. Maybe this year the long-held prayers of your heart will be answered for particular personal needs that you have. To have a successful and good year, we offer the following from an anonymous author:

"Take 12 fine, full-grown months; see that these are thoroughly free from old memories of bitterness, cleanse them completely from every clinging pain; pick off all aspects of pettiness and littleness; in short, see that these months are freed from the past; have them fresh and clean as when they first came from the great storehouse of Time.

"Cut these months into 30 or 31 equal



President
Rev Tovia Aumua



Vice President
Bella Ngaha

parts. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot this way) but prepare one day at a time.

"Into each day put equal parts of faith, patience, courage, work, hope, fidelity, liberality, kindness, rest (leaving this out is like leaving the oil out of the salad dressing - don't do it), prayer, meditation, and one well selected resolution.

"Put in about one teaspoonful of good spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupful of good humour."

And remember Jeremiah 29:11 "For I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for harm, plans to give you a future full of hope."

Methodist Church marginalising lay leaders

By Eric Laurenson

Amongst the significant events of Conference 2015, as reported in Touchstone, were two that particularly caught my eye.

One was the Council of Conference recommendation that, after 2016, Conference be held two yearly on an experimental basis (in 2018 and 2020). Conference agreed to this as the first step toward a two year decision-making process.

Second was the suggestion from the Faith and Order Committee that would allow the NZ Anglican and Methodist Churches to recognise each other's ministers as equal. A major change that the Methodist Church would have to make is to give the ordained member of its presidential team the status of a bishop. Apparently this is already in effect in Ireland and is obviously considered by some the way to go.

That these matters have been given serious consideration by Conference indicates to me that it is time that we Methodists took a step back and had a look at ourselves in the light of the church that we once were and the various good intentions that have been

expressed over the years.

Back in 2010 I wrote to Touchstone protesting the institution of a two-year presidency. In the light of my own experience I argued that such an arrangement would effectively deny the presidency to most suitable lay candidates.

People in the full flight of their careers or business could not, generally, afford to take a two-year break without grave risks to their prospects. In my own case, one year was sufficient to severely test the survival of my business.

With all due respect to good people and events since then, I have to say that it looks as if I was right. It appears we are settling into a pattern of presbyter presidents and lay vice presidents - the very antithesis of the Church's proudly stated 'every member a minister'.

Looking at the pattern of nominations it also seems as if we can only think of male presidents and female vice-presidents, let alone Tauwi's inability to agree to the selection of gay or lesbian candidates.

And now, we have a further

retreat into a conservative situation with a decision to experiment with two-year conferences.

Obviously the cost of attending Conference in Blenheim has weighed heavily on people but one has to wonder if the potential loss of lay involvement in the life of the Connexion is really too high a price to pay.

The lack of an annual conference simply pushes responsibility for the life of the church further back into the area of administration and lends weight to those old 'Yes Minister' jokes about who actually runs the place.

The way in which leadership is exercised in the church is a real test of what we believe. Many years ago there was a suggestion that we should adopt the concept of bishops and this was thoroughly tested by a representative group which eventually concluded that it didn't fit with the Methodist concept of an elected leadership.

The latest suggestion to Conference will no doubt go through a similar searching process, but I don't think it is in any way certain that we will come to a similar conclusion this time.

Significantly, the Faith and Order Committee's suggestion is that only an ordained member of the presidential team could gain the status of a bishop. This seems to me to be a further signal that our church is retreating into being a well-organised hierarchical organisation.

The passion of those early reformers who saw Methodism as a movement rather than an institution, the pressure for representation of lay-people and minority groups, and the essential belief in the equality of all our members under God are under test. My hope is that this essential dimension of Methodism will not be lost as Conference and the wider church work through the issues.

The Methodist Church can do better than this

By Jill White Palmerston, North Methodist Parish

It appears that the Methodist Church does not respect the Bill of Rights.

The New Zealand Bill of Rights Act 1990, Section 20 states: "A person who belongs to an ethnic, religious or linguistic minority in New Zealand shall not be denied the right, in community with other members of that minority, to enjoy the culture, to profess and practise the religion, or use the language of that minority."

This section is in conflict with an interpretation of a law in the Methodist Law Book. The Church law in question states that the cultural synods "...shall have nationwide responsibility for all Samoan, Tongan and Fijian language congregations".

This has been interpreted to mean that any congregation which has services in the Samoan, Tongan or Fijian language must belong to the relevant cultural synod. That has been challenged and led directly to two memorials in 2013 asking for freedom of choice in language and in the synod to which one relates.

The Palmerston North Methodist Parish has had a Tongan presence in its congregation for more than three decades. Their membership enriches a significant multicultural congregation, something celebrated as one of the Parish's distinctive features.

Our Tongan Fellowship by choice belongs to the Lower North Island Synod and plays a full part in the life of the church. They attend the 10:00

a.m. service (mostly but not wholly in English), act as Parish stewards and door stewards, sing in the choir and serve on various committees.

There is also an afternoon service, led by members of the Tongan Fellowship but open to all, in the Tongan language. This use of the Tongan language in this service has, for the last two years, been under special dispensation from Conference. Otherwise it would not be permitted under Church law.

Since the 2013 Conference there have been 'conversations' around the country and valiant attempts by Mission Resourcing to find a way through which satisfies all parties. However, the 2015 Conference could not come to a consensus about this matter so the old law and its repressive interpretation remains.

To my way of thinking this is not justice, and it cannot be the will of God that people cannot worship in whatever language they choose no matter to which synod they belong.

A nonsense reason given at Conference was that the superintendent should be able to understand what is being said in a service. Given that the Vahefonua Tonga superintendent lives in Auckland he or she would not hear the service very often anyway.

In our English-speaking service the presbyter often leads a service elsewhere and is not there to hear what is said by the worship leader of the day. The unspoken reason is perhaps that there are issues of power at stake here.



**Methodist Trust
Association**

Results to 31 December 2015

	6 Mths to 30/6/15	12 Mths to 31/12/15
Income Fund	5.61%	5.35%
Growth and Income Fund	4.89%	4.00%

Income Distributions for the quarter totalled \$3,512,575

Contact email: info@methodist.org.nz

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

Christmas sets tone for busy year ahead

Dave Marsh, Christchurch Methodist Mission *Last Christmas 150 families and 40 older people received Christmas hampers as part of the Christchurch Methodist Mission's Support a Family programme.*

Not only did these hampers provide practical assistance at a difficult time of year, they also gave hope to those who are struggling.

The people who received hampers were clients of Christchurch Methodist Mission (CMM). The hampers enabled them and their loved ones to enjoy Christmas without worrying about how they could afford to do so.

Individuals, families, churches and businesses throughout Christchurch donated the hampers.

CMM budget advocate John Thorburn says he couldn't wait to see the clients he had worked with throughout the year.

"When they picked their hampers up you could see the joy, disbelief and gratitude in their faces. Knowing that Christmas would be a happy time for them and their families radiated from their whole being."

2016 looms as another critical year for CMM, particularly in regards to housing. It is working on a number of projects that will address the lack of affordable housing in Christchurch in practical ways.

One project is in Hornby and is a partnership with Housing Plus, a housing provider that specialises in mental health. CMM has agreed to purchase three new family units Housing Plus is building to accommodate families who are currently on the Ministry of Social Development's Social Housing Register.

CMM also has a partnership with the Christchurch City Council to provide rental housing and social support to homeless families and young people. Currently, they are housing three families



Community Response Team members Tracey Gibbs and Jo Higgins with some of the donated hampers.

and two groups of young people.

Rents in Christchurch have increase by 20 percent since the earthquakes. This has forced homeless young people to live in the sand dunes at the beach or in abandoned buildings. Young families are forced to shelter in cars or emergency accommodation.

It is critical that the most vulnerable people in our community have warm, secure and affordable housing, CMM believes.

Wellbeing New Brighton is a joint community development project between CMM and New Brighton Union Parish. Among the projects it has planned for this year is to interview parents in eastern Christchurch to get their input on what new initiatives are needed to meet the needs of families in the community.

Support a Family has run for more than 10 years and relies on the generosity of donors. If you are interested in putting together a hamper for Support a Family this year, please contact Glenda Marshall 03 375 1464 or glendam@mmsi.org.nz.

HONEST TO GOD

By Ian Harris

Astrology, superstition and religion

A new year brings new possibilities, new opportunities, and perhaps new uncertainties over what lies ahead.

So did you look to see what the stars hold for you in 2016? I don't usually do so. But one year curiosity got the better of me, and I checked out what a newspaper's astrologer was forecasting for Gemini, my zodiac sign.

Alas, I discovered that my "flirtatious ways" were in danger of getting out of control. I'd be "tempted to get involved in affairs". Wrong and wrong. But my wife was also a Gemini - did that mean double trouble? Little wonder that "lifestyle stress would be making us ill".

Not all was lost, however. The stars promised that "financially I would prosper from others' mistakes". With the global financial meltdown then in full swing, it was others who would prosper from mine.

Why do some people take this humbug seriously? It must have a following, or secular newspapers and magazines wouldn't devote regular corners to it, as if the disposition of stars and planets really was decisive in choosing a mate, guiding a business, and determining health.

It is especially ironic that there are those who scorn religion as a load of superstitions, yet give credence to the notion that lumps of rock whirling through space are swaying their personal lives in some way. That is superstition gone bananas.

In ancient times it was different. People took for granted that the gods wrote portents in the heavens - that is what the star of Bethlehem is all about - and that each planet and constellation exerted an influence on human affairs. Venus was about love, Mars aggression, and so on.

In reality, they were projecting human qualities and aspirations into the celestial world, and then discerning those same qualities on the rebound. Belief in multiple gods and influences made sense in such a system.

In monotheistic faiths such as Christianity the projections were unhitched from the stars and relocated within the vision of a single all-powerful and all-knowing God. But old beliefs die hard. Some notions and practices rooted in previous worldviews persisted. Others were subtly Christianised.

The number 13, for example, gained a stigma all its own, and Friday the 13th in any month doubled the foreboding. There were 13 around the table at Jesus' Last Supper, including Judas who

betrayed him.

As for Friday, Christian mythology speculated that Eve tempted Adam with the apple on a Friday, and that Friday was the day of Noah's flood. Jesus was crucified on a Friday. Objectively, Friday the 13th does not deserve its ominous ring, yet uneasiness remains widespread.

Such superstition is a whole worldview away from the kind of religion that gives an honoured place to the intellect (not all religion does). Theologian Sir Lloyd Geering makes that clear when he describes superstition as "a belief or practice for which there is no longer any rational basis because it has survived from the cultural context where it could be deemed reasonable".

Contrast that with contemporary definitions of religion as "a conscientious concern for what really matters", or "a total mode of the interpreting and living of life". In such religion, mind and heart go hand in hand; a person's reason, emotions, cultural knowledge and search for meaning are all in harmony.

Faith then gathers up the best factual knowledge about the world in a particular era, blends it imaginatively with the best current understanding of the word 'God', and moulds both into the way people of faith interpret and live their lives.

That explains why, as biblical and secular knowledge expands, the religious convictions of past ages need to be rethought and re-expressed to fit the world we live in now.

What seemed logical or defensible in the past, but is no longer so, must then be discarded. Otherwise redundant beliefs will persist as superstitions standing over us as a lingering sense of dread, guilt or false hope. ('Standing over' is what the Latin 'superstitio' means.)

Anyone who dismisses religion as nothing more than superstition is being altogether too facile. Yes, there are religious people who are superstitious. But the popularity of horoscopes in our secular culture shows the non-religious are often more so.

Indeed, the decline of Christianity in the West has opened the door to a variety of superstitious substitutes, with a host of astrological soothsayers jostling to fill the vacuum.

So give me good, well-grounded, non-superstitious religion every time. And give me a faith that is free to evolve.



Poverty steals from Kiwi kids

Support Methodist Missions

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

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

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

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

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



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

Conference to challenge ego and orthodoxy

A Progressive Spirituality NZ conference will be held in Napier 6-8 May 2016 to explore paths of resistance to the idols of ego, orthodoxy, and the political status quo.

One of the organisers, Rev Tony Franklin-Ross says the event's title 'Common Ground' reflects that it will be a gathering of people of goodwill who work in the fields of religion, politics, and the arts. The aim is to promote action to bring about a better life for all creation.

Tony says a sub-theme of the conference is faith as resistance. This might mean resistance to programmes focused primarily on individual happiness or salvation (ego), or the reduction of faith to a set of defined beliefs (orthodoxy).

"It means being prepared to resist the status quo of political systems that lack love and compassion for all beyond the boundaries of culture and religions."

The planning committee for the conference is drawn from Presbyterian, Methodist and Anglican churches in Napier and Hastings.

Tony says the organisers are encouraging speakers to present vigorous visions of faith-in-action, with both faith and action very broadly defined.

The keynote international speaker is Robin Meyers, a minister and professor from Oklahoma. Robin offers a non-dogmatic approach to Christianity and a subversive

approach to politics. He is known for such books as *The Underground Church*, *Saving Jesus from the Church*, and his latest book *Spiritual Defiance*.

New Zealand speakers are: Jo Randerson, a playwright, performer and director of Barbarian Theatre Company, which uses drama to frame complex questions and express radical politics;

Robert Myles, an Auckland University lecturer, who sees religion as providing "nourishment for struggles against injustice and exploitation";

David Clark, Presbyterian minister and MP for Dunedin South. David will discuss economic and social levers that can be pulled to achieve meaningful change.

The programme begins on Friday afternoon 6 May. It will have five presentations, plus workshops, a panel discussion, and the occasional surprise element.

There is an optional conference dinner and entertainment on the Saturday evening. The Conference concludes with Robin Myers preaching at a combined morning service on Sunday 8 May.

Registrations made before Easter (27th March) attract an early-bird cost of \$90. For further information and to book online: www.progressivespirituality.co.nz. People are encouraged to book flights to Napier now while prices are low.

Palliative care, not assisted dying

From Page 3

Slippery slope arguments are not always valid but one has only to note the increase in Caesarean births in most Western countries to realize that what was once done in emergencies is now often arranged for convenience.

The population at risk includes the elderly and people with disabilities. There is already concern about the level of elder abuse, and older people have little or no power to resist subtle pressures that they should end their lives.

Intent is a very important consideration in physician-assisted suicide. With euthanasia, the intent is to relieve suffering by ending life. By contrast, when treatment is stopped or withheld, palliative care provides the best means to respond compassionately to terminal illness and suffering.

The importance of intent and our responsibility to others resonates with Maori customary practices, where physician-assisted suicide has no equivalent in language or practice. The current debate risks imposing a largely secular Western worldview on other cultures.

International experience has shown incremental extension of assisted dying laws to new categories

is inevitable (as in the Netherlands). Deaths by euthanasia, which officially account for three per cent of all deaths in the Netherlands, have increased by 151 per cent in seven years. In 2013, a total of 42 people with 'severe psychiatric problems' were killed by lethal injection compared to 14 in 2012 and 13 in 2011.

It is understandable how incremental extension of physician-assisted suicide laws occurs, since by allowing this practice death is viewed as a 'benefit' for the relief of suffering. As a 'benefit' it would then be unreasonable to withhold such a practice from others who ask for it and potentially those who cannot.

The ICBC recommends that skilled palliative care is made freely available (and publicly funded) to all of those who suffer to enable them to die 'well'.

Should there be a change in legislation, we recommend: 1. Compulsory doctor-family conferences; 2. Appointment of a patient advocate, who is trained to identify if coercion is occurring; 3. Appointment of two independent physicians to consider each case before physician-assisted suicide is approved; 4. Maintenance of robust statistical records to monitor practice.

PUBLIC ISSUES NETWORK

Taking the pulse of the nation at Ratana

By Betsan Martin, Public Issues coordinator
The annual Ratana celebrations this year were heightened for the Methodist Church by Te Taha Maori being on the Kahui Wairua (King Tuheitia's Religious Council). Seven churches are represented on Kahui Wairua.

The kauwhau, sermon, on Sunday began by distinguishing the Ratana church as a faith of the Holy Spirit, inspired by creation and cosmic forces rather than the sacrifice of Jesus Christ.

In his sermon, the minita called for Maori unity using the symbols of the waka and the unique planetary alignment of Mercury, Mars, Venus, Jupiter and Saturn, which were all visible in the predawn sky this January.

The call to unify is consistent with the prophetic message of Tahupotiki Wiremu Ratana. In the 1920s the Ratana movement helped Maori from all tribes deal with the impacts of colonization.

TW Ratana supported the Treaty of Waitangi, and, through dramatic revelations of the Spirit brought a rallying message for Maori as inheritors and carriers of the great traditions of the First Testament and Christianity.

Ratana's prophetic leadership was accompanied by healings of blindness, disease and disability, which always come as a compelling sign of the power of God at work.

While the Methodist Church stayed close to the Ratana Movement, other churches, including the Anglicans, had a more fluctuating relationship. Apparently Ratana's teachings made provision for angels, which the Anglicans did not tolerate because they presumed they had the status as deities in the Ratana faith.

Ratana established the distinctive Ratana Church to avoid conflicts with other churches.

The calls for unity highlighted divisions within the Church and beyond. These include

the quest for ecumenical unity and the issue of the TPPA.

The spokesperson for Kingi Tuheitia, Rahui Papa, made no bones about it. He asked the Prime Minister, did Moses bring down the commandments and hide the text from the people? Closed door negotiations don't work for Maori, he said to loud cheers of approval.

The Prime Minister was stridently defensive when it was his turn to speak and used the reference to protection of Treaty interests in the TPPA text. Most researchers consider this to be a weak and inadequate provision.

The Investor States Disputes provisions in the TPPA are likely to deter governments from legislating for Maori interests in such areas as rights to freshwater and its quality. There is also concern that New Zealand's laws on genetically modified (GM) foods and GM labelling will come under threat.

The Prime Minister said bluntly that there will be no settlement with Iwi on freshwater. "No one owns water," he repeated. An announcement on this is due at Waitangi.

There will be important legislation in 2016 on matters relating to these issues - the immanent signing of the TPP on 4 February, and RMA legislation.

An issue the Church should be concerned about is the persistent shift to define people in narrow economic terms as consumers, tax payers and investors. This gives little account for the values of citizenship and participation in communities.

The Church can be a rallying force to identify the erosion of the public good and bring clarity to the prophetic priorities of stewardship across all domains: the wellbeing of children, the distribution of wealth, and the stewardship of natural resources.

Anglican Communion stance on same-sex marriage raises eyebrows

By David Hill

New Zealand Methodist leaders are optimistic a recent World Anglican Communion decision on same-sex marriage will not affect ecumenical relations in this country.

Last month a meeting of the primates of the World Anglican Communion voted to impose sanctions on the United States Episcopal Church for three years due to its liberal stance on same-sex marriage.

Like Te Hahi Weteriana, the US church allows its clergy to perform same-sex marriages and it recently voted to include the rite in its church laws.

Methodist Church of NZ Faith and Order convenor Rev David Poultney wonders if the decision could impact on ecumenical partnerships in this country though resident-elect Rev Prince Devanandan is not so sure.

Prince is the secretary of the National Dialogue for Christian Unity Aotearoa New Zealand, a dialogue between the Methodists, Anglicans and Catholics, which comes into effect on February 25th.

"The Catholics and the Anglicans came to the dialogue knowing that the Methodist Church has already accepted the ordination of gay and lesbian ministers. The issue of same-sex marriage is a more recent issue but it has not come up in the dialogue.

"The Anglican Communion has taken a conservative stance with regards to marriage. Whether it will have an effect on ecumenical relations here we have yet to see. Ecumenical partners will always have different views but that doesn't always mean they will abandon the

conversation."

Prince says so far the priority has been "strengthening the unity rather than debating theology" but that could change.

In a statement, New Zealand Anglican Archbishop Philip Richardson says he had to choose between staying or going by backing the US Episcopalians.

"In the simplest terms, I think we learned that all of us are interdependent, and that we need each other. And when we put the needs of our most marginalised brothers and sisters first we can see this more clearly.

"Would that such humility was a constant in my church and our world."

However, not all New Zealand Anglicans appear to share the Archbishop's sentiment.

In a Facebook post in reference to the Anglican primates' final communique, Auckland's St Matthew's in the City said: "It condemns homophobic behaviour while excluding those who offer full inclusion - go figure!"

David Poultney agrees: "The Episcopalians have been sanctioned, and yet they are giving flesh to the principles of equality and dignity, which we all talk about. Anglican churches in Africa have supported behaviours which are offensive and no action was taken against them."

Reporting on the primates' meeting, The Guardian newspaper noted reports of African churches supporting the death penalty for "aggravated homosexuality". Ugandan Archbishop Stanley Ntgalali denied this, stating he "only supported life imprisonment".

See Page 14

Our journeys in the wilderness

Lent is a time of journey, reflection and ritual. It begins in a joyful remembrance of the Israelites' journey out of bondage from Egypt into the wilderness, where they experienced the extravagant outpouring of God's love.

In the gospel reading from Luke 4:1-13, we remember Jesus' journey into the wilderness. There he was tempted in preparation for his ministry, which led ultimately to Easter and his crucifixion on the cross.

God's steadfast love, purpose and nourishment in the wilderness for the people of Israel and for Jesus reveal such providence.

Experiencing God's grace beckons us to open ourselves and offer what we have and who we are in thanksgiving to God, and to share our gifts with others.

Our own lives and experiences reflect

those wilderness journeys. They are journeys made with others, they include periods when we must move through times of difficulty and loss, and they are punctuated with passages from one stage of life to another.

So, however gloomy and miserable our wilderness experiences, we should be encouraged by both the Israelites' and Jesus' wilderness journeys.

As the Israelites came to the Red Sea, God parted the water for them to cross on dry land. When they reached Marah in the wilderness, the water was bitter to drink but God, through Moses, made the water sweet for them to drink.

Again, when the Israelites came to the wilderness of Sin they had no food and were hungry. God fed them with meat (quail) in the evening and with bread in the morning.

God was present with the people of Israel as a pillar of cloud by day to lead them on the way, and as a pillar of fire by night to give them light. In this way they could travel by day and by night.

When we meet Jesus in the wilderness, we find ourselves in no man's land, and we learn from Jesus whom to trust. The text makes clear that Jesus is not alone in the wilderness as were the Israelites.

Jesus was full of the Holy Spirit, and the Spirit led him into the wilderness. The Spirit serves as Jesus' companion but his other companions there were hunger and diabolos - from the Greek word meaning 'accuser' - who came to test Jesus in the midst of his need.

Jesus answers each of the temptations with quotes from Israel's wilderness narratives. God sustains, worship God alone, and the Lord God is not to be tested.

MOTEKIAI FAKATOU REFLECTS ON LUKE 4

In Jesus' response to the accuser he says there is scripture, and there is God - named and trusted. Through it all, Jesus demonstrates that God's steadfast love can address every possible circumstance in the wilderness.

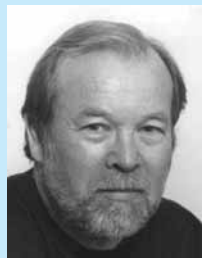
Perhaps this is true of God's covenant. God is living through the present and towards a future that is still to take shape as much as we are. May this be our intention as we move through the wilderness of Lent: trust the future even if our present experiences suggest otherwise.

As we journey through Lent toward Easter, what might be some practices of gratitude in response to all God's gifts of sustenance and providences? What words and rituals do you hold onto to keep you on the journey of faith?

A theology for the coming of God

CONNECTIONS

By Jim Stuart



*The other day I watched a video from the World Council of Churches in Geneva, Switzerland. It was the launch of Jurgen Moltmann's new book, *The**

Living God and the Fullness of Life.

Professor of Systematic Theology Emeritus at Tübingen University Germany, Moltmann's talk brought back old memories of Tübingen and of theology as a way to make sense of what is happening in our world.

Back in the early 1960s, I received a scholarship from the World Council of Churches to study for a year at Tübingen. The university opened up a whole new world of theological thinking.

At the time it was the theological hub of Europe. Classes were overflowing and hotly contested by students and faculty alike. It was the place where I really immersed myself in theological reflection

and became excited by its capacity to engage with the politics of the day.

When I arrived, the university had just welcomed Moltmann to the faculty. He was forging a new political theology to deal with faith in post-war Europe which he set out in his ground-breaking book, *Theology of Hope*.

For Moltmann the critical theological task was to find hope in a world broken by the violence of war and the doctrine of Nazism. It was a fascinating and exciting time to be there and a world away from Asbury College in Kentucky, where I was studying.

In his Geneva presentation Moltmann argued Christian theology is about life and not about the death-loving, culture of war and exploitation. He had moved, he said, from a political theology to a spirituality of life.

Worried about a world drowning in violence and death, he quoted Martin Luther King: "We need to move from a mountain of despair to a mountain of hope."

To hear theology spoken in such grand

terms is very familiar to me, and the task of how to make hope visible in the world when the church is struggling to survive is not simple. There are many reasons to despair on the global level.

The growing effects of the changing climate, the many people living in poverty or without access to basic human rights, and the on-going devastation from conflict and war are reasons enough.

In January, Oxfam released a report saying "the wealth of the poorest half of the world's population had fallen by a trillion dollars since 2010, a drop of 41 per cent." This occurred despite the global population increasing by around 400 million people over the same period. Meanwhile the wealth of the richest 62 individuals increased by more than a half a trillion dollars to US \$1.76 trillion.

Moltmann is now nearly 90 years old. He expands his *Theology of Hope* to what he calls *Earth Theology*. In this new form, words are not enough, he argues.

We need to move from a "gnostic theology" to an "ecological theology" or "earth religion", a spirituality of the senses

that helps us live together on the one earth that is our home. Such a theology says "yes to life and fights against the cult of death".

Thus Moltmann shifts theology from the academic and church spaces which it has come to inhabit, and moves it back into the world for all concerned people. Regardless of their brand of religion, he invites us to join in the task of creating a world where everyone belongs (what he calls "conversion to the future").

"This is not the end but the beginning of the New," Moltmann writes. He argues this new *Theology of the Future* is the task for all faith communities, not just the Christian Church. It is what he calls an "ecumenical theology of the coming of God".

He invites us to cross the limits of reality and envision the possibilities of the future. Together "we can say yes to life against the life of death". We must make this choice to be true to Jesus Christ.

Watch your language

By Peter MacKenzie
UCANZ executive officer

I've been fascinated by language for many years. My wife and I learnt some Samoan when we were in Dunedin and a few years later we visited Samoa.

We stayed at Aggie Grey's Hotel and as we got breakfast we heard two women comment (amidst a full conversation) "tama tele." My wife commented to the women, "Yes, he is a big boy, isn't he." The look on their faces was priceless as they thought that these Palagi couldn't understand (although they did not know our limits!).

A few years later my Samoan language was greatly helped by a period of study leave at Malua Theological College in Samoa. As I practised my limited Samoan, I often found that I was getting confused

with plural and singular - and that made me understand why a number of Samoans make a similar mistake when they speak in English.

My thoughts have turned to asking, "When can I say that I 'have' a language?" I'm far from being fluent in Samoan but given time and context, perhaps I could improve. But will I ever feel that it is my language?

I certainly know I can't be Samoan. By the same token, I don't claim to be English either. I speak English but my ancestry is Kiwi - and going back a bit, Scottish, Irish and a bit of English.

The reality is the fact that I speak English doesn't make me English, just as speaking Samoan won't make me Samoan.

Two issues arise from these

thoughts - ownership and power. When we claim ownership of a language we can deny others the power of using it. To say, "You can't understand because you don't speak the language", denies someone the power to understand. It also belittles our language, if we cannot find the words to convey our meaning.

There is an element of power in having knowledge of a language that others do not have. That power is, more often than not, unrecognised by those that hold it even though it is felt by those who do not have it.

It is the sense of powerlessness felt by people on a marae who cannot speak Te Reo. It is the feeling of weakness when reading a report that uses words that are old and complex. It is the unease of being in a strange

culture and not knowing what is going to happen.

And it may equally be sitting in a church and feeling uncomfortable with the religious jargon and Christian language used.

The power of words and language has the ability to include or exclude others from the conversation. Those who hold the power need to be aware that the best communication is not found in what is spoken or written. Rather its value comes from what is heard and understood.

The Apostle Paul was right. We might be able to speak all the languages of the world but if we don't have love, then it is pointless. We need to watch our language and ensure that love is spoken in all of our words.



Trinity Methodist Theological College

T 09 521 2073 • E trinity@trinitycollege.ac.nz



Trinity College students, staff and guests at the December 2015 graduation ceremony.

Trinity College off and running for another busy year

The Trinity College community has celebrated its accomplishments and started out on fresh endeavours.

In December the College held its end of the year graduation ceremony, which saw 25 students receive diplomas and degrees.

Then, after two months off, the new academic year kicked off in the first week of February with student orientation, which included the College's annual visit to Northland to immerse students in the bi-cultural history of Te Hahi Weteriana.

Trinity College Principal Nasili Vaka'uta says the College held two graduation ceremonies late last year. The first was in Invercargill for two students - Rachael Masterton and Dorothy Willis - who could not attend the main ceremony in Auckland.

"We held the main ceremony at Tamaki College because the Trinity-St Johns campus

was not large enough to cater for all the people we anticipated would attend."

Nasili says seven students graduated with the Diploma in Practical Theology and 18 received their Licentiate in Ministry Studies.

"President Tovia and Vice President presented the graduates with their certificates. The backgrounds of the students reflect the multi-cultural nature of the Church. They included Maori, Tongan, Samoan, Pakeha, and Fijian, as well as a Zimbabwean and a Korean student.

"Some of the students have been accepted for further studies or for ministry training, and two have taken up appointments in the Church," Nasili says.

The ceremony included a new Trinity College hymn written by Colin Gibson, and Colin was on hand to present it.

Rev Donald Phillipps gave the graduation

address. Donald says he reminded the students that Methodism was a reform movement in the Anglican Church before it was a church in its own right.

In his speech he said that some of what goes into making a successful movement might be necessary for the long-term health of the Methodist Church. Movements have simpler administrative structures, focus more on people than buildings, and develop new leaders and new ways of being ministers of the Gospel.

Now, as the new year gets underway, the College is welcoming new faculty members and students.

On January 31st it held a service of beginnings which included a covenant service, an induction service for returning lecturer Rev Dr Mary Caygill and a commissioning service for Dr Emily Colgan.

Following this was a week of orientation,

the first day of which took place at Trinity College and the rest of which involved the College's annual pilgrimage to Te Tai Tokerau (Northland) which includes visits to Dargaville, Tane Mahuta, key sites around the Hokianga, Te Rerenga Wairua (Cape Reinga) and the Bay of Islands.

"We will have 45 people with us this year," Nasili says. "Our Maori Studies lecturer Te Aroha Rountree will lead the orientation that examines the Methodist Church's bi-cultural journey with support from Te Taha Maori Tumuaki Rev Diana Tana.

"This year we will also visit Motuti Marae on the Hokianga, the Catholic marae where Bishop Jean-Baptiste Pompallier is buried. The final day of the trip is Waitangi Day, which we will spend at Waitangi."

NEW LECTURER WILL DELVE INTO CONTEMPORARY THEOLOGY

Trinity College's new theology lecturer says she looks forward to exploring both traditional and contemporary theological issues with her students.

Dr Emily Colgan completed her PhD at Auckland University last year. Her thesis examined how images of land from the Old Testament have influenced how New Zealanders understand and behave towards land in Aotearoa, despite this country's increasingly secular outlook.

"Although I am grounded in more classical Biblical studies and theology, I am very interested in more contextual issues and such fields as ecotheology, feminist theology, indigenous theology, and queer theology," Emily says.

"Given our place in the Pacific I am

particularly interested in climate change and all the related issues such as poverty and refugees that it may create. I am also very concerned about gender violence and rape culture.

"It is important for the Church to think seriously about these issues and for us to train leaders who can deal with them in their ministry."

Although she comes from an Anglican background, Emily is ecumenical in her experience and outlook.

"I worked for the Presbyterian Church for five years as a youth worker and also as a minister's assistant. I later returned to my Anglican roots, and I am now married to an Anglican priest.

"I have taught at Pacific Theological College

in Suva, which is ecumenical and has students from throughout the Pacific. In 2013 I was part of New Zealand's delegation to the World Council of Church's Assembly in Busan, and during that trip I got on well with the Methodist members of the delegation."

Emily's career has also focused on Pasifika issues. Maori Studies was one of her fields for her undergraduate Arts Degree, and she has taught at the Anglican Church's Te Tairāwhiti Theological College in Gisborne.

Emily has a four year-old daughter and is expecting her second child in May. She will teach two classes for Trinity College before she goes on maternity leave and two after she returns.



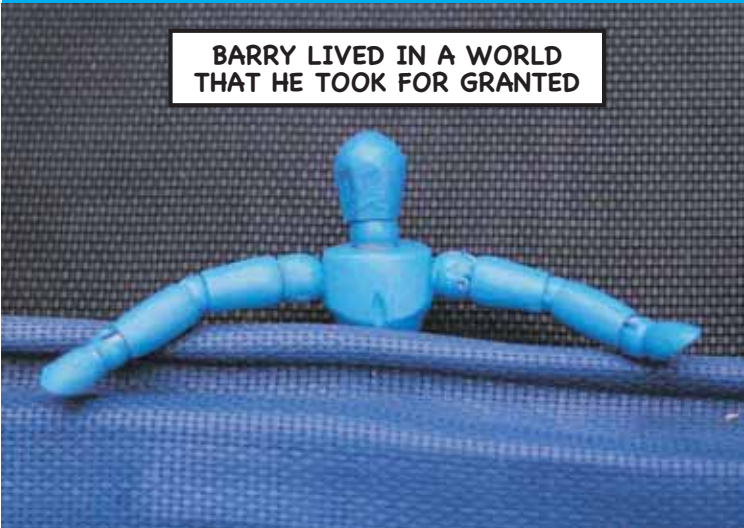
Emily Colgan.

College Snippets

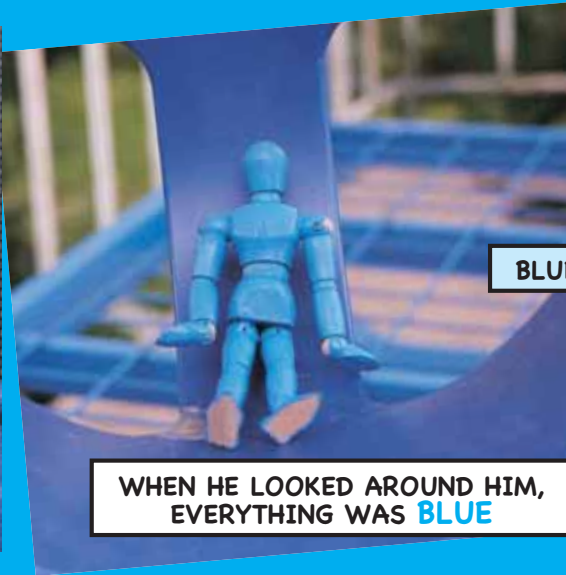
- 28TH FEBRUARY** College worship, 3pm at Trinity St Johns College, Wesley Hall. Everyone is welcome.
- 29TH FEBRUARY** Semester one begins. Study skills workshops will be held from 29th February to 4th March, 6pm to 8pm each day.
- 7TH MARCH** PS510/610 Introduction to Pastoral Studies block course commences 9:30am.
- 7TH MARCH** BS510/610 Exploring the Bible paper commences 6pm to 8pm.
- 8TH MARCH** MS530/630 Te Reo Kauwhau paper commences 6pm to 8pm.
- 9TH MARCH** 632/732 Research Methodology paper commences 6pm to 8pm.
- 12TH MARCH** MS612 Te Ao Turoa paper commences.
- 14TH MARCH** TS510/610 Introduction to Theology paper block course commences.
- 17TH MARCH** PS514 Engaging Communities paper commences 6:30pm to 8:30pm.

BLUE BARRY

Rev Alan K Webster presents a graphic vision challenging us to imagine how the Church can better enable new communities of faith to form.



BARRY LIVED IN A WORLD THAT HE TOOK FOR GRANTED



WHEN HE LOOKED AROUND HIM, EVERYTHING WAS BLUE

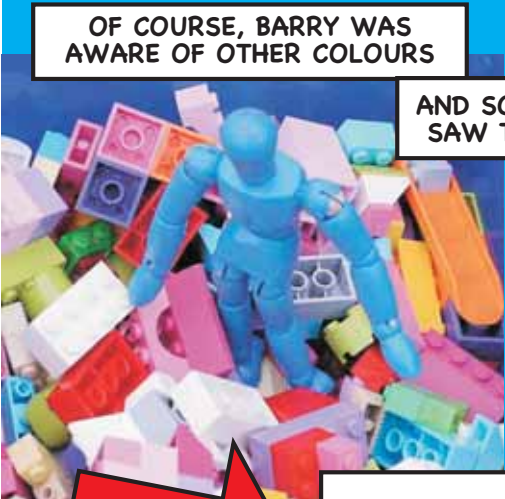


BLUE BOOKS



BLUE UTENSILS

BLUES ON THE RADIO



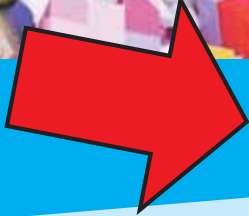
OF COURSE, BARRY WAS AWARE OF OTHER COLOURS



AND SOMETIMES IT WAS INTERESTING TO SEE HOW OTHERS SAW THINGS AND TO DABBLE IN OTHER COLOURS A LITTLE



BLUE BLUE BLUE



SOMETHING QUITE
ONE DAY **MOMENTOUS**
HAPPENED TO BARRY

HE NEVER DID QUITE FIND THE RIGHT WORDS FOR IT:

"met with Jesus"

"had a faith experience"

"decided that the Jesus Way was the way for him"

"suddenly realised that God loved him, and that Jesus had a lot to do with it"

"began a journey with Jesus in his life"

SO HE WENT OFF TO FIND SOME PEOPLE TO TALK ABOUT IT.



HE KIND OF EXPECTED SOME DIFFICULTIES WITH LANGUAGE. THAT HAPPENS IN ALL WALKS OF LIFE, AND HE DIDN'T EXPECT IT TO BE TOO DIFFERENT WITH FOLLOWERS OF JESUS



YELLOW CLOTHES



YELLOW FURNITURE



YELLOW INTERIOR DÉCOR

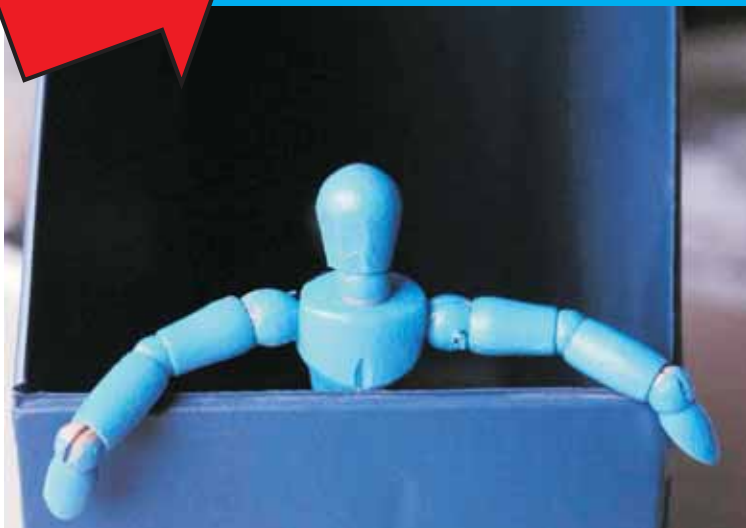
BUT WHAT HE DIDN'T EXPECT WAS, WELL, JUST HOW YELLOW IT ALL WAS



THAT FIRST COMMUNITY OF BELIEVERS THAT BARRY LINKED IN WITH WERE VERY KIND, VERY ACCEPTING, VERY NICE BUT THEY WERE VERY YELLOW...AND THEY DIDN'T EVEN SEEM TO REALISE HOW YELLOW THEY WERE. HAPPY IN THEIR 'YELLOW-OCRITY', THEY REALLY COULDN'T IMAGINE WHAT IT FELT LIKE TO BE BLUE

BLUE BARRY

BARRY THOUGHT ABOUT IT A LONG LONG TIME



CLEARLY, IF HE WERE TO STAY WITH THIS COMMUNITY, HE WOULD DRIFT TO BEING YELLOW/BLUE, OR EVEN GREEN. BUT GREEN WASN'T HIS COLOUR, AND HE WAS SURE THAT FOLLOWING JESUS DIDN'T MEAN CHANGING COLOUR..

IT MEANT BEING AS BLUE AS YOU COULD POSSIBLY BE. THE BEST BLUE, THE BLUEST BLUE, THE BLUE CONTRIBUTION TO THE WORLD'S COLOUR SPECTRUM. HE WOULD NEVER BE A YELLOW; COULDN'T IMAGINE FOR A MOMENT WHAT IT WOULD FEEL LIKE TO BE RED OR PURPLE OR SILVER.



FURTHERMORE, EVEN IF HE WAS PREPARED TO STICK 'BLUE-SOMELY' IN THE YELLOW WORLD OF THE CHRISTIANS HE'D MET, NONE OF HIS FRIENDS WOULD...AND HE WAS REALLY KEEN TO TALK WITH HIS FRIENDS ABOUT WHAT BEING A BLUE CHRISTIAN FELT LIKE FOR HIM, NOT ABOUT HOW THEY COULD BECOME GREENY-YELLOWY-BLUEY IF ONLY...

NOT A YELLOW COMMUNITY RECOLOURED

SLOWLY, SLOWLY BARRY CAME TO SEE THAT IT WAS NOT THE COLOUR THAT MATTERED:



BUT IT WAS THE PEOPLE WHO THOUGHT THAT THE COLOUR MATTERED



IT WAS NOT THAT A MELDED BLENDED COLOURLESS CULTURE WAS THE BEST WAY FORWARD, BUT THAT THE BLUENESS WITH WHICH GOD HAD GIFTED HIM WAS A CELEBRATION



BUT ONE THAT WAS AUTHENTICALLY BLUE BLUE BLUE

IT WAS NOT THAT THE YELLOW COMMUNITY WAS IN ANY WAY WRONG. IT JUST WAS NOT ALL THAT THERE IS, MY FRIEND...



BARRY DECIDED HE NEEDED A BLUE COMMUNITY TO BE AT HOME IN, TO GROW IN, TO EXPERIMENT FROM. NOT A YELLOW COMMUNITY TO CHANGE INTO...

HE NEEDED A FAITH COMMUNITY THAT WAS BLUE

TAKING CUES FROM HIS OLD WORLD, THE FEEL AND THE MIX AND THE SOUND AND THE TASTE: TRANSFORMED, RENEWED, ENLIVENED, AND FULL OF THE SPIRIT OF GOD.

Drought prevention in Tonga gains ground

Christian World Service's partner in Tonga, Ama Takiloa, has received funding to repair and install rainwater harvesting systems.

Women's groups in Ha'apai and Western Tongatapu are the beneficiaries of a drought mitigation programme funded by the New Zealand government's aid programme.

CWS successfully applied for a one off grant to improve access to water for households dependent on rain water or with an erratic tap supply.

The \$90,000 grant will enable Ama Takiloa to repair up to 250 household rainwater harvesting systems and install up to 15 community tanks in a year, much more quickly than CWS funding would allow.

Members of Ama Takiloa will be trained to repair and maintain the water systems, conservation techniques and strategies to improve food security, for example, planting drought resistant crops.

"With increasing numbers of severe weather related events this government grant may well be lifesaving. Having water on tap,

means the communities will be self-reliant.

"The women of Ama Takiloa will learn the skills they need and make practical improvements for the benefit of the whole community," says CWS international programmes coordinator Trish Murray.

The Ha'apai island group relies solely on rainwater and two years after Cyclone Ian damaged most homes, they cannot collect enough water from rooftops for all their needs.

Tap water in the Tongatapu villages of Ahau and Ha'atafu can fail without warning, leaving families short for significant periods of time. Communities share what they have but there is not enough to get them through recurring drought.

Some residents of the Ha'apai island group are still waiting for their houses to be repaired. Smaller scale work has been done, often by the families themselves but for Ama Takiloa members like Tala'a, who need major repairs must wait on government action.

Ama Takiloa member Mele is living in her new house in Ha'apai but it is only big enough for her



The Ama Takiloa group in Ha'atafu has repaired their local rainwater systems with support from CWS.

and her two daughters. Her sons and their families are living in the makeshift home they built out of salvaged materials after the storm.

The new house has no kitchen, eating area or toilet. Dependent on a long drop toilet and outdoor showers, she is worried about the health of her family. Rashes and itchiness are common when water runs short.

This year's Cyclone Ula was a

mixed blessing. On Ha'apai and Vava'u the storm destroyed fruit and some root crops but the extra rain was much needed.

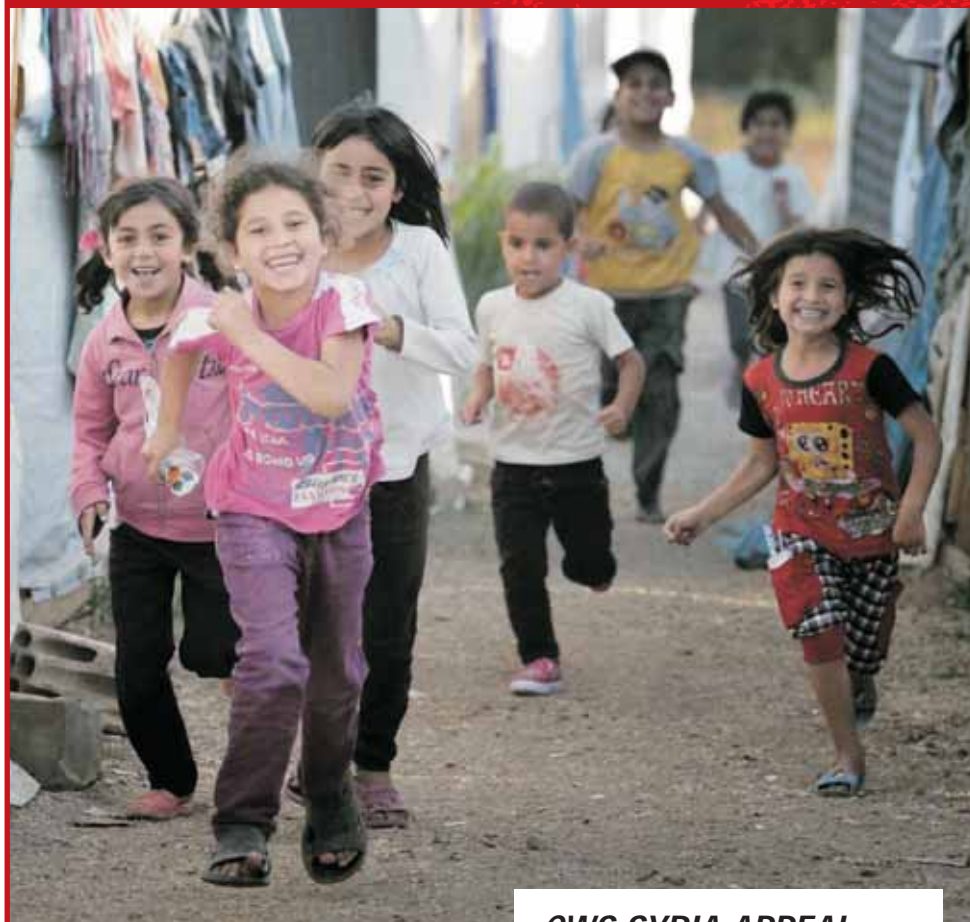
Tala'a says Ha'apai is now greener though the loss of fruit crops will make it harder for families to pay school costs. Families will need to use income to buy food until the next harvest.

Tonga is one of a number of countries affected by this season's

strong El Nino weather pattern which traditionally peaks in December. It experienced below average rainfall in the last three months of 2015. Recurrent drought and a shortage of water are making it much harder for families to grow their own food.

The New Zealand government has funded \$2.5 million of drought mitigation work in Tonga, Papua New Guinea and Vanuatu.

REACH OUT TO SYRIAN REFUGEES



PLEASE DONATE NOW

You can help them with emergency supplies, medical care, psycho-social support and education.

CWS SYRIA APPEAL

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate

DIRECT DEPOSIT Name of Account: Christian World Service Account number: ANZ 06 0817 0318646 00, ref: Syria Appeal.

Email postal details to cws@cws.org.nz if you would like a tax receipt.

POST Christian World Service PO Box 22652 Christchurch 8140



Churches join calls for peace in Syria

Last month the World Council of Churches met with agencies of the United Nations to address the European response to the refugee crisis.

They agreed to call for stronger collective engagement by the international community to seek political solutions and for coordinated action to help those in need.

In Europe the challenge to respond to more than one million refugees has stretched resources and pushed governments to look at the drivers of migration. The political implications will be far reaching.

After almost five years, the war in Syria has claimed 250,000 lives and displaced half the country's population. Seeing no future in their ruined country and only an increasingly savage war, refugees are looking for new homes as the only hope for their families.

Ahead of January's UN talks, ACT Alliance and more than 120 humanitarian organisations signed an appeal to end to the Syrian crisis and the suffering of its people. The statement asks for global support by word and action, through letters and social media.

"More than ever before the world needs a collective public voice calling for an end to this outrage," ACT Alliance says.

Closer to Syria, Christian World Service's partner the Department of Service to Palestinian Refugees (DSPR) offers much needed help to vulnerable refugees from Syria through education, training, health programmes and relief supplies.

CWS International Programmes coordinator Trish Murray visited the region in November and was impressed by a children's forum DSPR organised in Jordan's Al-Husn refugee camp. The children loved the crafts, dancing and festivities Trish says.

The activities were a welcome break from the drudgery of daily life in the camp, where people live in cramped living conditions. Refugees from both Syria and Palestine eagerly took part in activities planned by other refugees and facilitated



Aya shows the doll's clothes she has made during the children's programme run DSPR ran in the Al Husn refugee camp.

by DSPR.

The children's forums and school programmes funded through donations to CWS are always full to overflowing. It is the same story in Lebanon where DSPR has made education a priority.

Schools in Lebanon and Jordan operate in double shifts, so that refugee children can attend in the late afternoon and early evening. According to DSPR, one third of children are not in school and 10 percent of families depend on their children's labour to survive.

Life is getting harder as rations are cut, work opportunities shrink, and families increasingly have to resort to credit to survive.

"DSPR staff told me many times CWS grants were a lifeline. Donations to the Syrian Appeal are keeping people alive and giving hope to children," says Trish Murray.

CWS is grateful for the generous support of individuals and parishes. Donations can be made to the Syria Appeal on line: www.cws.org.nz or posted to CWS, PO Box 22652, Christchurch 8140.

Young People

By Filo Tu

International look at mission and evangelism

It is one thing to be in a different continent, but to be granted an opportunity to share in Methodist roots is like a whole new world.

Methodist churches in Europe gathered in Braunfels, Germany, for its annual leadership training for pastors and lay leaders. I was able to attend as the local representative of the English-Speaking United Methodist Church (ESUMC) congregation in Prague.

Hosted by the United Methodist Church of Germany, the training event had the theme of Mission and Evangelism. Its focus was on what churches in different countries are offering and implementing to increase their mission and evangelism.

Under the leadership of Bishop Rosemarie Wenner, the official opening of the event took place on Sunday 24th January at Haus Hoehenblick. Utilising the

age-old hymns of the Wesley brothers, one could definitely feel the voice of Methodism is still alive and well in Europe.

The programme featured Bible studies, lectures, workshops and country presentations. It had a fantastic beginning and was set to climax when I wrote my story for Touchstone.

The first Bible Study by Alessandra Trotta was based on 1 Peter 3:1-15. It pinpointed the importance of the term 'blessing'. The beauty of Europe lies not only in the history of its buildings but also the linguistic heritage which has formulated many of the words we use today.

The challenge set for those gathered was: 'Blessing comes with a responsibility'. The church was challenged to be different and to look at blessings as being more than a 'one way' street.

We are tasked with living as free people, but we should not

use our freedom as a cover-up for evil. Rather we are called to 'live with a 'straight back' in a hostile environment'.

The opening lecture was undertaken by Professor Barry Sloan, director of the Board of Evangelism. Barry is based in Germany but of Irish origin. With the theme of "Out of the Saltshaker - Missional Church" his lecture focused on four reasons why we in the church are challenged to leave the saltshaker and add flavour to the community.

Barry said we should not mistakenly believe that the vitality and health of our faith is measured predominantly by church attendance, we should not be preoccupied with ourselves, we have no idea how to evangelize, and we are short-sighted and have lost our focus.

The greatest encouragement from this event is the work and



The training conference included a trip to the Moravian community in Herrenhag, Germany, which John Wesley visited.

presence of Global Mission Fellows (GMFs) who are evident in the life and mission of the global Methodist family.

Called into missionary work, GMFs go through a very studious process to become Young Adult Missionaries around the globe. They are called to serve for a minimum of six months, and their work is to implement and advocate for social justice through social ministry.

GMFs live a simple life focused on the community and

are challenged to promote the ministry of Christ in our modern world in a relevant and creative way. Working (almost always) in a Methodist connected context, GMFs are obliged to serve a spiritual life and portray their faith through word and action. Not given a necessary pastoral roll, GMFs are servants to the societies they are called to.

What is your mission? How do you evangelize?

Kidz Korna!

WELCOME TO KIDZ KORNA FEBRUARY 2016!

Welcome to the first Kid's Korna for 2016. I hope everyone enjoyed Christmas with family, caregivers and friends.

I can hardly believe that we have just celebrated the birth of Jesus and are already thinking about Lent. I was certainly reminded about this in the supermarket when side by side with the remaining mince pies that we ate at Christmas were, guess what, Easter eggs!

I know that many of you will have taken part in Nativity plays but this month we hear from Te Awamutu Methodist Church whose children took part in something different.



Pacific Christmas in Ashburton

On Sunday 20th December the congregation at Baring Square Methodist in Ashburton were treated to a Pacific Christmas performance by the children and teachers of the Sunday school.

They sang 'A Pacific Christmas', adapted from The Twelve days of Christmas. The background of the manger scene included of a real banana tree and a real baby as Jesus. The performance was spectacular.



Te Awamutu Kidz join Christmas parade

The children and some of the adults from Te Awamutu Methodist Church took part in the annual Christmas parade. Their theme was, 'Let the Children Live', and the message on the float was 'Love and Value our Children'.

Everyone had a great time decorating the truck. The children were gathered round the baby Jesus as they rode. They thought it was a good way to remind people what Christmas is really about.

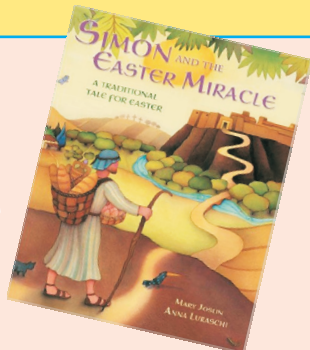


For your Bookshelf

Simon and the Easter Miracle

By Mary Joslin (author)
Anna Luraschi (illustrator)
2012, Lion Hudson, 32 pages

This is the story of how Simon of Cyrene came to carry Jesus' cross. It is told more in the form of a folk story rather than what we are used to. I thought that was a really good thing as it made the tale more suitable for younger children. The illustrations are very colourful and I liked the little animals on most pages. You need to read almost to the last page for what seems to be the miracle. Look for the empty egg shells and the doves.



Lenten Quiz

1. How long does Lent last?
2. Which day is not included in that number?
3. What is the original meaning of the word 'Lent'.
4. On which day does Lent start?
5. Which is the last Sunday in Lent?
6. What very special time does Lent lead to?

Answers in the March Touchstone.

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories.

Send stories and photos of your activities to Doreen Lennox at dlennox@extra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A Film Review by Steve Taylor

Suffragette is compulsory viewing, a disturbing depiction of the power of patriarchy.

Directed by Sarah Gavron, the movie is a fictionalised exploration of the fight for women's right to vote in Great Britain.

If follows Maud (Carey Mulligan), a working mother with a young child, who unexpectedly finds herself caught in a street protest. Amid, the shattered glass of a shop front window, she recognizes a fellow worker Violet Miller (Anne-Marie Duff).

Despite the protests of her husband Sonny (Ben Whishaw) and threats from Police Inspector Steed (Brendan Gleeson), she steps into the battle for justice. Forced out of home, imprisoned, brutally force-fed while on hunger strike, she embarks on an increasingly desperate quest for equality.

The movie is bleak, shot in tones of brown and drab. It is apt, given the film's final statistics, which note the painfully slow journey toward equality. While New Zealand was a world leader,



giving women the right to vote in 1893, it was not until 1971 that women in Switzerland could vote.

Three themes in Suffragette invite specific theological reflection. First, is the matter of unanswered prayer. The first time she is arrested, Maud's son prayed she would come home. When she

is imprisoned for a week, his faith is shaken, both by Maud's absence and the lack of answer to his prayers.

Second, is the ethics of protest. Are there any circumstances in which protest should become violent? This is the question around which Suffragette pivots.

After years of protest through legal and political avenues, change has not occurred. The response of Suffragette is pragmatic. "It is deeds, not words, that will gain the vote."

Christian tradition has always been divided on the role of violence in the face of injustice. Martin Luther King said no, while Bonhoeffer gave his life as a yes. Historians still debate whether the violence of the women's suffrage movement was justified. Despite the turn to violence in Suffragette, it was another 16 years before women were given the vote.

Third, is the place of women in the church. Suffragette is set in England in 1912. Theologian Anne Phillips in her 2011 book, *The Faith of Girls* argues (nearly a century later) that the church remains gender blind.

Disturbed that it is mainly men that write about the faith development of women, Phillips talks to young women about their faith. The experience helps her read the Bible afresh. She discovers richness in the

vulnerability of Lo-ruhamah (Hosea 1), courage in the actions of Namaan's slave girl (2 Kings 5), faith in the slave girl in Philippi (Acts 16) and sacrifice on the part of the daughter of Jarius (Mark 5).

These are pre-pubescent girls in whom the values of God are made visible. Hence Suffragette remains both a historic and a living challenge to the church. Will it value the spirituality of women? Or will it remain a place in which, to quote Inspector Steed, "their husbands deal with them"?

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *Built for Change* (Mediacom: forthcoming) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Vestments, Signs, and Symbols

Though our working year began a month ago, the Church Year began at the end of November.

Traditionally the drama of the seasons and festivals of the liturgical year are played out in symbolic colours. Fabrics hung in some churches and garments worn by some priests and presbyters have a special significance. Like holy signs and symbols they add a visual dimension to faith. Not all specifically Christian words are in the Bible. The two used here are well known. Some listed references are not in context with the clue but the required word can be found in the verse.

Bible Challenge	The happier of the 2 seasons of preparation	___ V ___	
	Colour of preparation – violet or	___ E ___	Ac 16:14
	Red at a funeral may indicate a '___' of this church	___ S ___	Phil 4:21
	Colour for celebrating major Christian festivals	___ T ___	Ecc 9:8
	Best known Festival, not named in Bible	___ M ___	
	Colour signifying fire and the Spirit	___ E ___	Mt 16:3
	Ordinary days of growing in faith	___ N ___	Ps 22:3
	Festival occurring 50 days after Easter Sunday	___ T ___	Ac 2:1
	White is the traditional colour for	___ S ___	Ac 19:4
	Action indicating 'I am innocent' washing of	___ S ___	Mt 27:24
	The first holy sign of covenant, commonly called a	___ I ___	Gn 9:13
	Messengers who may appear in dreams	___ G ___	Gn 31:11
	A stone raised and named ___ by Samuel	___ N ___	1 Sm 7:12
	A plague seen as a sign of judgement	___ S ___	Ex 10:12
	Body of Christ and nourishment	___ A ___	Mt 26:26
	Blood of Christ, sacrifice and blessing	___ N ___	Mt 26:28
	Symbol of peace and the Holy Spirit	___ D ___	Lk 3:22
	Demonstrating penitence; wearing sackcloth and	___ S ___	Lk 10:13
	Access to Heaven (Jacob's dream); a	___ Y ___	Gn 28:12, GNB
	Good things come from small beginnings; a ___ seed	___ M ___	Mt 13:31
	Symbol for sacrifice and Christ; the ___ of God	___ B ___	Jn 1:29
	A symbol of God and stability	___ O ___	2 Sm 22:3
	God's guiding presence; a pillar of	___ L ___	Ex 13:21
	The paramount symbol of Christianity; the empty	___ S ___	1Cor 1:18

Advent, purple, saint, white, Christmas, red, green, Pentecost, baptism, hands, rainbow, Angels, Ebenezer, locusts, slithering, mustard, lamb, rock, cloud, cross

© RMS

Same-sex marriage vexes Anglicans

From Page 7

US Presiding Bishop Michael Curry, an African-American, says his church supports "inclusion", as The Washington Post reports from his address to the primates' meeting: "I stand before you as a descendant of African slaves, stolen from their native land, enslaved in a bitter bondage, and even then after emancipation, segregated from church and society. This conjures that up again, and brings more pain."

In his blog at liturgy.co.nz, Christchurch Anglican Rev Bosco Peters was scathing of the 'final communique' which states: "a majority of primates affirm 'marriage as between a man and a woman in faithful, lifelong union'."

"Don't mention polygamy, divorce-and-remarriage for heterosexuals, or sequential polygamy. This was never about tradition, scripture, or marriage. Let's be plainly honest, it was about LGBT (lesbian, gay, bi-sexual and transsexual) people."

While sanctioning the Americans keeps the Africans outside, Bosco says the three year sanction period is strategic, as it concludes before the next Lambeth Conference in 2020.

"[Welby] went on to stress the point so that it won't be lost on many with ears to hear: The Episcopal Church is a most significant financier in the Anglican Communion, especially of the Lambeth Conference."



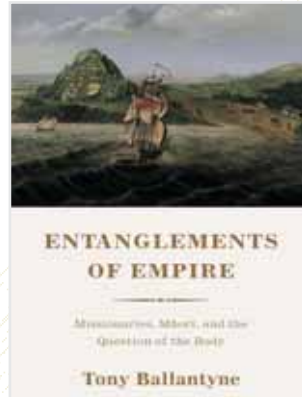
Entanglements of Empire - Missionaries, Maori and the Question of the Body

This is a work of significant depth. It offers tremendous value for Maori and Pakeha historians, writers and researchers, particularly in the fields of New Zealand history, Maori studies, anthropology and theology.

Ballantyne's central focus on the entanglements of Maori and missionaries suggests a tempestuous relationship and challenges the popular view of Maori as passive agents in the process of both colonisation and Christianisation.

His refreshing and engaging approach is to create a balanced and historically accurate view that values hidden or dismissed Maori perspectives.

Ballantyne grapples with the question of the body from both the perspective of the highly conservative, evangelical missionaries and the seemingly unencumbered Maori. He directs his attention to a variety of practices pertaining to



the body including death and sexual relations.

The book gives an overview of perspectives of evangelical missionaries and Maori regarding spirituality and physicality of death and funerary practices. Ballantyne suggests that, "death was a crucial window for both missionaries and Maori into each other's worlds," (p.176).

He writes that the missionaries inherited tradition of maintaining strict control and restraint over the body and expressions of desire were in direct contrast to Maori. "Maori ways of organizing the body were not rigidly constrained by an unchanging culture, but rather were adaptable and dynamic," (p.13).

The book explores in some depth the evangelical tradition of Christian marriage, and the sanctity of expressing sexual desire for the purposes of pro-creation.

By Tony Ballantyne
2015, Auckland University Press, 376 pages
Reviewer: Te Aroha Rountree

Inevitably, Ballantyne also gives a thought-provoking account of the sexual relationships of Rev William Yate, who was one among many of the early missionaries who were tarred with sexual impropriety.

Ballantyne argues that the condemnation of Yate was escalated by the perceived, "unnaturalness" of same-sex relationships and suggests that such indiscretions were a hindrance to the mission of converting Maori to Christianity and their adaptation to a Christian way of life.

While acknowledging the scope of the work done here, there is room for further research, particularly on prostitution and possibly cannibalism. For the most part missionary journals have been the source of information for both of these topics and a review of both the missionary and Maori views of sexual relations and the consumption of human flesh would have added significantly to this book.

Maori perspectives on the freedom of young unattached women, the trading of sex, and attaining mana through the consumption of human flesh are all worthy of further research.

Hidden Biscuits - Tales of Deep South Revivals Told by Heart

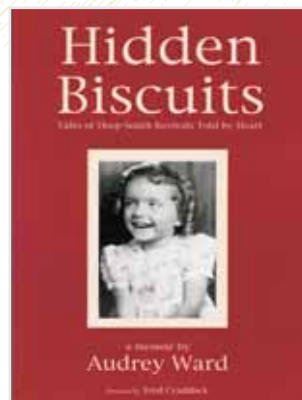
The Pentecostal Revival Movement in the United States started in the early 1900s and was characterized by ecstatic spiritual experience, speaking in tongues and a firm belief in the imminent Second Coming of Christ.

One of the manifestations of this movement, especially in the southern United States, was the travelling revival. Ministers generally associated with the Assembly of God church would pitch their tents at the invitation of local ministers. They then held meetings that lasted from three days to a week. It's a time that has been the setting of many books and movies.

In this memoir, Audrey shares her recollections of growing up in this world, living in a caravan, being home schooled, and participating in her fathers' itinerant ministry. The memoir covers from 1947, when Audrey was five, to 1956.

These are the very fond memories of life on the road in the South. In the eyes of a small child, it was time of hardship and poverty for many but of personal abundance.

Particularly interesting to me were the bullet point facts



that start each chapter regarding events taking place in the world at that time. These grounded the content in a helpful way.

As Fred Craddock points out in the foreword, "These stories are told, that is, they arose in and come from an oral culture, not a script culture. Audrey herself lived the years of these stories in an oral world in which words were not read but spoken, were heard, were passed along or stored in silence.....most of these stories have their setting in Pentecostal Holiness revival meetings where, to the uninitiated, everything seems an exaggeration."

Audrey deftly captures this sentiment in her writing, and she captures the mood of the revival - often carried by music and singing. You can almost hear the singing when she recounts her memories.

There is an innocence in the style of the book as the author has written the various sections in the tone of the age she was during the time. Hence as she gets older, the style of writing matures. This was an interesting and successful method of conveying the sense of the occasions

as she described them.

There are many poignant moments. As a six year old she sees and understands the impact of segregation when a young black girl her own age is denied the use of a 'whites only' toilet.

Audrey's writing is vibrant and very visual. It leaves clear images of what a child would see and think in this environment.

I did find that her use of the vernacular when quoting people detracted from my enjoyment of the book. For example she uses this technique where one of the women is talking about her dishes: "M'aint Ola give'm t'me. An, Aint Ola lives in Mont-gom-ry? Rich, ya could say. Rich in propitty. Her n'Unca Donal dint produce no cud-ns for Erms-tine. Ahm the onliest livin rel-tive."

At times this makes reading feel fumbling and more challenging than it need be.

If this period of history is interesting to you, then this book might provide a new look at a familiar topic. It is upbeat and offers glimpses from the point of view of a bright, somewhat precocious child who credits her current faith and relationship with God to what she learned traveling the south with her family on the revival circuit.

By Audrey Ward
2015, Resource Publications, 282 pages
Reviewer: Nan Russell

Spirituality and Cancer – Christian Encounters

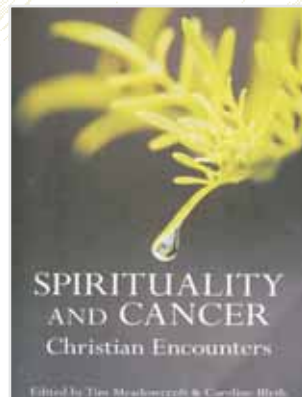
If it is our practice to scan death notices in the newspaper, we will find frequent reference to death following 'a battle with cancer'. The implication is that cancer is an enemy to be fought and those who die have lost the battle.

I have always felt uncomfortable with the battle metaphor. A different approach is presented in this book of papers delivered at a 2014 symposium entitled Theology, Spirituality and Cancer, co-hosted by the University of Auckland and Laidlaw College.

The aims of the symposium were to foster engagement between the disciplines of theology and medicine and to share experiences, questions and knowledge regarding the care of those affected by cancer.

With the edited volume that has resulted from the symposium, readers can listen to multiple voices expressed by different authors.

The book is arranged helpfully in three sections: Personal Responses, Practical and Public Responses, and Theological and Theoretical Responses. There are two concluding



reflections.

Each contributor shares a unique perspective, and the editors make no attempt to reach an agreed conclusion or to unify different perspectives. This is consistent with the dedication of the book which is "offered in honour of and in memory of all those whose encounter with cancer have brought about its writing".

Overall, living with cancer is seen here not as a battle but as a journey. In the section of personal responses, Alistair McBride says, "Fighting requires a lot of energy, and when dealing with serious illness is cast as a battle, further responsibility and demands are placed on

everyone."

When living with cancer, Alistair's wife used the image of a dance in which the steps and tempo keep changing.

In one way or another all of the writers speak of hope.

Even when cure seems unlikely hope is not unrealistic. Hope enables people to confront, name and examine the forces that seek to induce despair and to find purpose and

Editors Tim Meadowcroft and Caroline Blyth
2015, Accent Publications, 228 pages
Reviewer: John Meredith

meaning in face of these forces.

Spirituality can be a crucial factor here. Spirituality should not be restricted within religious boundaries.

It may be based on faith, but is more than this. It recognises that there is a psycho-social aspect to humanity and that people cannot be defined purely on the basis of their bodily state.

In a medical context this means that a person with cancer cannot simply be treated as a sick body. For health care personnel this involves listening, communicating clearly, steering clear of false assurance, and recognising that people have attitudes and inner resources that affect how they cope with diagnosis and prognosis.

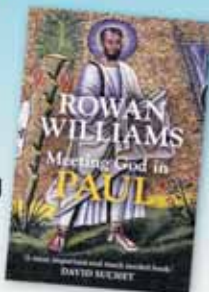
As Nicola Hoggard Creegan writes, "Spirituality is not a saccharine addition that can be learned in a medical school like any other subject."

This book does not set out to provide answers. It recognises the healing potential of relationships. Compassionate, caring relationships can lift people from hopelessness at every stage of life.

Spirituality of this kind is life-affirming and vital for people with cancer and their families.

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BOOKS

Challenge and change over 40 years of ministry

By Diana Roberts

A reunion of Methodist presbyters ordained together 40 years ago was a chance to reflect on their ministry and the changes they had seen in New Zealand and in the Church.

The 1975 Methodist ordination service was especially noteworthy, as it was conducted on Turangawaewae Marae, Ngaruawahia, the home of the Kingitanga and the then Maori Queen, Dame Te Atairangikahu.

The Marae hosted Methodist Conference in honour the induction of Rev Ruawai Rakana, the Church's first Maori president.

The ordination service was televised live for national TV, so panic broke out when it was discovered that no bread or wine had been prepared for the ordinands' communion. A mad dash to the kitchen was covered by unscheduled choir items!

Perhaps this was a symbol of the unpredictability ahead for ordinands Russ Burton, Patricia (Pat) Jacobson, Douglas Pratt, John Roberts, Gavin Sharp, Paul Sinclair and John Stringer.

Forty years later, on 4 December 2015 Paul, Pat, and John Roberts met together to share a meal in Palmerston North. They were joined by Tony Bell, Stuart Grant, Michael Greer and Graeme White, who were also celebrating decades of Methodist ministry.

They had lived with unprecedented change. During their younger years they were confronted by the work of theologians who were exploring new understandings of God. 'God is dead' became a catch cry among liberal thinkers and Rev Lloyd Geering faced a heresy trial for his views on the resurrection.

At the same time, there were international protests against nuclear weapons and the

Vietnam War, and young New Zealanders were engaged. Men were flying into space and computers were being developed. And the sexual revolution was in full swing.

Trinity Theological College students experienced all this ferment at a time when the College itself was changing. Trinity College principal Rev Dr JJ Lewis and St John's Anglican Theological College warden Rev Merlin Davies had agreed that the two schools should work jointly on St John's campus.

The probationary ministers who moved into their first parishes brought an ecumenical enthusiasm that contributed to the growth of Union and Cooperating Ventures. Their open-mindedness drew them into the bicultural journey of the Methodist Church.

The Church changed its structures and processes. 'Stationing', which once shifted ministers around became a more consultative process. 'Circuits' were now 'parishes', and 'ministers' became 'presbyters'.

Fijian, Tongan and Samoan Methodists have grown into a majority with considerable autonomy. Koreans, Sri Lankans and other groups of overseas Methodists are finding their place within the church.

Now we are a church that is shrinking, as the number of New Zealanders who identify themselves as having 'no religion' increases. At the same time, non-Christian religions including Islam, Hinduism, Judaism, and Buddhism play growing roles in our society.

As the gathering of 1975 ordinands reflected on their years of ministry, they were amazed at the challenges they had faced. Each felt a sense of fulfilment, although they acknowledged the future holds even greater challenges and more changes.

Keep it real to engage with young people.

By David Hill

Late last year Christian 'climate activist' and builder Samuel Risdon (24) addressed a meeting of the Christchurch East Social Justice Network at a New Brighton café, and told the audience that too often young people feel disconnected with the world around them.

Sam says many young people have a deep distrust of big business, political systems and the mainstream media.

"Young people feel they have more in common with the All Blacks or celebrities than they do with what's been going on in Parliament.

"It's easy to blame young people, but it is a by-product of the world we live in. Our society is a certain way and all we do is walk into it."

Sam is an active member of the Christchurch branch of 350.org, an organisation co-founded by American Methodist Bill McKibben based on the science that 350 parts per million is the acceptable level of carbon dioxide the earth's atmosphere can carry to avoid destructive climate change.

However, the label of climate activist does not sit comfortably with Sam.

"Through my faith it doesn't take very long for God to tell you to work in your garden and care for it. It's why I participate in social things and why I care for the planet.

"It's just participating in democracy and society. It's just about living our lives and trying to do a little bit better for the planet."

Sam says he is also inspired by the writings of Ghandi, Naomi Klein's book 'This Changes Everything' and Australian rugby player David Pocock, who has stood up for gay rights and for climate action.

He says young people need to make connections with their own lives and issues which matter.

"Young people and old people have more in common than anyone else, because we are vulnerable and politically isolated.

"We need to realise that participation is so vital. We participate in so many things that are unimportant. We need to be shown what is important."

To engage with young people, we need to realise that young people want to be heard.

Young people are often naive enough to believe anything is possible, which isn't a bad thing. After all, as Nelson Mandela said, "It always seems impossible until it is done".

They also need our help to create transparent political systems and a society which has affordable and meaningful housing for everyone.

The last point is particularly important, Sam says, as the poorest are those most vulnerable to climate change. Measures to address climate change can actually improve the lives of the poor in the long term.

As Sam says, "we are born neutral and loving creatures. We learn to hate and learn to be disinterested".

The Christchurch East Social Justice Network is a network of Anglicans, Catholics, Methodists, Presbyterians and anyone of any faith or no faith who share a concern for social justice issues.



Sam Risdon

Unsung Methodists

THOMAS COATSWORTH 1877-1953

By Donald Phillipps

FAITH SEEKS UNDERSTANDING

Thomas Coatsworth's obituary in the 1953 Conference Minutes was notable for its brevity - just a dozen lines. It spoke of his humility and his sincerity, his pastoral attention, and his evangelism. Just this much space for a man who had served in the Primitive Methodist and Methodist ministry for 47 years!

Thomas had been appointed to 14 different Circuits, though he served in a couple on more than one occasion. Seven times he, as a single man, or with his wife and family, moved between the North and South Islands. He never spent more than four years in any one appointment.

I suppose it's possible he wasn't the most inspiring of preachers, or not sufficiently so that his congregations wanted him to stay for longer. Maybe he believed in the itinerancy of the ministry more strictly than is the case nowadays. But he 'served his Master to the utmost of his powers.'

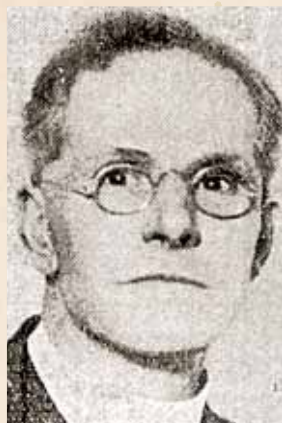
Only once in his career was he in a city Circuit, so his name is not found on Connexional committees. He was never

asked by his colleagues to assume District responsibilities.

I want to sing the praises of Thomas Coatsworth, and of a hundred ministers like him, who achieved no great eminence within the councils of the Church but without whose faithful service New Zealand Methodism would be infinitely the poorer.

Primitive Methodism didn't set too much store by what we would call academic achievement. Even more than the Wesleys they concentrated on John Wesley's dictum that the only business of the preacher was to 'save souls'.

Thomas had been a local preacher since he was 20, starting out from his home church at Kew in South Dunedin in 1897. He had received his education at Caversham School, and then worked for seven years as a grocer with JH Hancock & Co. on



Thomas Coatsworth

Cargill Rd.

Clearly, in Thomas's view, that wasn't sufficient preparation for someone who wanted become a minister of the Word. What he did to remedy that deficiency marks him off from many of his contemporaries.

There's a handy word to describe people like him - he was an 'autodidact', self-

taught. Thomas took advantage of Dunedin's educational innovation, the Technical Classes Association. We might think of them as evening classes that were available to people who wanted to improve their skills but whose employment limited their ability to study to after-work hours.

Thomas received his Senior Diploma from the Association in 1900. He had studied for five years, during which he had achieved passes in Latin, Arithmetic, English and Bookkeeping.

The moment he received his diploma

he was off to Denniston, the coal-mining town on the West Coast to begin his life-long commitment to the service of his Master.

But his thirst for knowledge and desire to stretch his mind didn't end then. A longer obituary in the New Zealand Methodist Times states that he "was able to read the Scriptures in 16 languages. The learning of languages had been his hobby, and (he) demonstrated no small intellectual capacity."

He wrote articles on English history, for example, and the Hawera Star which featured them, turned them into a small booklet of 78 pages which was published in 1934. It seems he remained a student throughout his long life.

We do our mothers and fathers in the faith a great disservice if we think of them as unlettered women and men. Jesus was remembered for the simple stories he told. That's all it takes to leave an impression, and even change a life. Thomas Coatsworth was his faithful servant, and never stopped learning.



TA'ALOGA ITUMALO MANUKAU 2015

Na fa'atumulia le Aorere Park i le aso Gafua 28, ma le Aso Lua 29 o Tesema i le Itumalo a Manukau a o fa'agasolo ta'amilosaga kirikiti. Sa saunoa le susuga i le tauli Itumalo susuga ia Faiva Alaelua e tatala aloaia lea mafutaga i se saunoaga fa'alaeiau ma le tatalo.

O 'au tala malae o le malae a ali'i, o St. Pauls Otara o le siamupini o le 2014 sa ta'aalo ma Mangere Cental. O le malae a tama'ita'i na tala malae ai Papatoetoe o le siamupini a tama'ita'i o le 2014 ma le 'au malos i Mangere East.

- O auala na fai ma fa'avae o le ta'amilosaga:
- Fa'asolo le ta'amilosaga ina ia taalo uma 'au a le itumalo.
- 30 minute e tata ai le 'au muamua, o le aofa'i o polo e tata ai lea 'au e tata ai le 'au tuli 'ai.
- O le au e leai se faina e okomeki le siamupini.
- O le au e mae'a ta'amilosaga e leai se malo, okomeki ona pau ese mai le sailiga o siamupini.

Mae'a le fa'asologa o le ta'amilosaga kirikiti a ali'i e leai se faiaina a Papatoetoe, o lona uiga ua siamupini le 'au a Papatoetoe i le ta'amilosaga a ali'i. Ona saili ai lea ia Manurewa, M/Central ma Otara le 2 & 3 ae malolo M/East aua e faiaina uma i ana ta'alogaga o le ta'amilosaga. Sa taaalo muamua /M/Central ma Manurewa e saili ai se 'au e taalo ma Otara ona o Otara e mae'a ane le ta'amilosaga e ai silia ia Manurewa ma M/Central. Sa manumalo Central ia Manurewa, fai lea o le ta'alogaga a Central ma Otara manumalo ai Otara.

E mae'a le ta'amilosaga a tama'ita'i, na o Papatoetoe e leai se faiaina ae draw ma Otara. Toe taaalo lea o Manurewa ma M/East manumalo ai M/East ae taalo M/Central ma Otara manumalo ai Otara. Ta'aalo Otara ma East e saili ai le 2 & 3 manumalo Otara..

O fa'aiuga nei o ta'alogaga a le Itumalo 2015:

Volipolo:

A - Ali'i:

1ST: Papoetoe

2ND: Otara

3RD: Papakura

B - Ali'i:

1ST: M/Central

2ND: Otara

3RD: Papatoetoe

C - Ali'i:

1ST: Papakura

2ND: Papatoetoe

3RD: Otara

A - Tama'ita'i

1ST: Manurewa

2ND: M/Central

3RD: Otara

B - Tama'ita'i

1ST: M/East

2ND: Otara

3RD: Papatoetoe

C - Tama'ita'i

1ST: Manurewa

2ND: Papakura

3RD: M/Central

Toniga: M/East

Autalavou Maupopo M/Central

O se fa'amoemoe matagofie tele le mafutaga a le Itumalo. Sa maitauina le sologa lelei ae maise o le amanaiaina e autalavou taitasi o nisi o tulafono sa ta'alaina ai lenei fa'amoemoe. Sa matua fa'asaina le tagata tua ona taalo i lenei ta'amilosaga, sa maitauina lava le usitaia o lea tulafono e autalavou ta'itasi.

E mae'a lelei lava aso e lua o tapua'i le Afioga i le Tama'itai Sea le susuga ia Suivaia Te'o ma le fetalaiga ia Muaimalae, tainane le Tausi Itumalo ma le faletua fa'apea fo'i le afioga i le katinale ma lana masiofo.

E lagona e le itumalo le agaga fiafia ona sa maitauina nisi o le aufaigaluega ma faletua sa militino ai fa'atasi ma tamafanau ale Itumalo i luga o le malae i taimi o ta'alogaga. O le afioga i le Sea sa ta'alo mai lana au Mangere Central a o Fa'apaiaga sa fa'aleaga-mea i le au a Papatoetoe.

Paulo Ieli (Konevina)



FOLAU I LAGIMA SINOTI SAMOA

Ua tuana'i atuava a ua ofi atu nei i le vasalaolao, ma ua folau malie atu le sa o le tatou aiga i le umi o le ala, ma le mamao o le tausaga. Malo le folau faafetai le silasila.

O le viiga o le Atua e le faaititia aua o lea ua tatou taumanuia i le lua masina o le tausaga fou lenei. Sa tatou le mailoa pe aulia lenei tausaga, a'o lenei ua tatou 'oa'oa i faleseu ma sa'a i ma'aomalie i le pule alofa ma le pule fa'asoifua a lo tatou Atua. Foi la le viiga ia te ia nei e o'o i le fa'avavau.

Ona ofo alofa ma fa'atalofa atu lea i lau afioga i le Peresetene, susuga Tovia Aumua ma le faletua ia Leotele, faatalofa atu foi i Tama malolo manumalo ma faletua, ae tainane o le paia o le tatou Aufaigaluega ma faletua.

Faatalofa atu foi i lau afioga i le Peresetene o le Mafutaga Tamaitai o le Ekalesia Metotisi Niu Sila ma lou alii, faletua ia Olive ma Mataia Tanielu, le afioga i le Teuolua Mafutaga Tamaitai o le lalolagi, faletua ia Leu Pupulu ma le susuga

i le faafeagaiga ia Utumau'u, ae maise o le afioga i le Peresetene o le Mafutaga Tamaitai o le Sinoti Samoa, faletua ia Rosa Faafuata ma le susuga i le Taitai Itumalo o Hawkes Bay susuga ia Iakopo Faafuata. Faatalofa atu i le paia o le tatou Sinoti Samoa, i ona tulaga faalupelupeina, seia o'o lava i tupulaga ma fanaui a le Sinoti Samoa.

Talofa, Talofa, Talofa lava! Malo afua ailao ua maua. Malo le onosa'i, faafetai le lagi e mama.

E talitonu ua tapenaina lo tatou sa e ala i Lotu Talosaga sa feagai ai i le vaiaso atoa o talosaga, ae maise foi o le anapogi.

Na tatou tu'u atu ai faamoemoega uma o le faiga malaga, ae maise o galuega a le Sinoti o lenei tausaga ina ia fa'aofuina e le Atua o fa'amoemoega ma afifi malu e lana tofa mamao, nei segia e le fili pe tafea i le malos i le au.

Sinoti Samoa o le autu o le toe aso o talosaga, e faatumuina faaleagaga le tagata faatutua pe a faaaupegaina

i le tofa mamao a le Atua o fa'amoemoega. O le aotelega foi lea o manuia o le Sinoti i le nei tausaga.

O le atoatoa fo'i lea o lana auaunaga pe afai e faatumuina faaleagaga i le tofa mamao a le Atua o faamoemoega. Manuteleina lau faiga malaga Sinoti Samoa.

E le fesiligia le tele o faigata - le tele o faafitauli - le tele o luitau o lo'o fa'atali mai le ala ia te oe, ae oute talitonu ua lava tapena lo tatou sa.

Na tatou su'iula ma fatu titi o man_ i le vaiaso o talosaga. Leai se toe masalosalo, aua o lo'o fa'atautaia e le tofa mamao a le Atua o fa'amoemoega lo tatou sa, ae maise o lou finagalo ma lo'u loto. O ou m_m_ na, ia sagai ane 'ai o le tai fa'atumuina lau utu ina ia a'emalo ou faiva i le nei foi tausaga ua amataina. Folau i lagima Sinoti Samoa. Ia manuia lau faiga malaga o le 2016.

Alofa'aga o la outou auauna. Suiva'aia Te'o



Let the Children Live in Mangere!

Since the Methodist Church embarked on its 10 year focus on children, Sinoti Samoa parishes and congregations have planned and prepared their own events to celebrate children.

I have been in the Mangere Central Samoan Parish for a year, and we have twice received grants to run programmes to bring 'Let the Children Live' alive in our church community.

During the summer season we hold volleyball every evening (apart from Sunday) from 6:00pm until late. Parents - especially young couples - bring their children.

Another programme we have run helps us get to know the children and build relationships with them. We did this by giving them pictures to colour along with reading and telling stories on the mat.

With the money received from our grants we have bought puzzles for the kids to work on and fruit and snacks for them to enjoy after the activities.

At the beginning of the Advent Season and into the Christmas period, we had a time of letting children bring good news through songs and music to everyone in their community.

On Saturday, 19th of December our Sunday school and youth went sang Christmas carols at Christina Rest Home,



Mangere Central Samoan Parish's children, young people and parents drivers singing carols to residents of Christina Rest Home.

Parkhaven Hospital and David Lange Rest Home in Mangere.

We did this from 10:00am to 1:00pm and then we went to the park for lunch and where we gave gifts to all the children. It was a wonderful day.

Not only were we able to convey the Christmas message of hope and love through singing and action songs to the rest home residents and staff, we were also able to enjoy



Children and young people practicing an action song Christmas performances.

the company of each other in the park.

At 2:30pm we headed off to church and the whole congregation were waiting for us. We sang carols to them, gave them a Christmas message and a prayer.

We acknowledge the grants from our Methodist Church of NZ to enable us to continue with 'Let the Children Live' programme last year. We wish you all a happy and prosperous 2016.

Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

VAKARAUTAKI IKO MO DRAU NA SOTA KEI NA NOMU KALOU

LESONI: Emosi 4:12, 2 Koronica 5:10 NA I KAU

Rev Rupeni Balawa

1) Ni sa mai tekivu tale e dua na yabaki vou, Au sa via vakananumi keda kina e na dina, ni ka me baleta na noda bula ni da sa voleka tikoga yan. (a) e na siga e da na mate kina se na siga e na lesu tale mai kina na Turaga. (b) Na siga e da na tu kina e na mata ni Kalou me da lewai. (2 Koronica 5:10).

Ni da rairai koi keda kecega e na mata ni tikotiko ni veilewai nei Karisito; me da rawata yadua nai sau ni veika sa caka e na yagona, me vaka na veika sa cakava ko koya, se vinaka se ca).

Na siga e na tukuna kina:

1) Ena qai kaya na Tui vei ira e na ligana i matau, "Ni lako mai, koi kemuni sa vakalougatataki mai vei Tamaqu, mo ni rawata na matanitu sa vakarautaki me nomuni mai na i vakatekivu kei vuravura," (Maciu 25:34).

2) Ena qai vosa talega e na ligana i mawi, "Ni lako tani vei au koi kemuni sa cudruvi, ki na bukawaqa tawa boko, sa vakarautaki me nona na tevoru kei na nona agilosu." (Maciu 25:41).

E tukuni talega e na i vola nei Emosi 4:12. "O koya kau na kitaka kina vakaoqo vei iko, na Isireli, ia niu na kitaka na ka oqo vei iko na Isireli, mo vakarau mo veitavaki kei na nomu Kalou ko iko na Isireli."

E ra sega ni ra veisau rawa na Isireli, dina ga ni ra sa vosa oti ko ira na Profita ka ra vakaraitaka na vei ka dredre e ra na sotava (Emosi 4:6-11) "Ia dou sa sega ga ni lesu mai vei au sa kaya ko Jiova," (vs 6, 8, 10, 11).

Au sa vakabauta ni sa kena gauna taudonu oqo na noda raica lesu na ka e da rawata e na yabaki sa oti kei na ka eda sega ni rawata vaka vinaka ka da rai yani ki liu meda raica yani na ka e da na rawata vakalevu cake ena yabaki vou satu e matada.

Sa noqu i naki meu vakayaloqataki keda, meda vakayagataka vinaka e na gauna lekaleka sa vo oqo vei keda, e na noda vakavakarau ki na siga e da na tu kina e na mata ni noda Kalou. Me da sa tekivu sara yani e na vica na ka e dodonu meda kila:

1) NA KALOU

E da dau sega ni taura sara vakabibi na ka e baleta na noda Kalou ko Jiova. Na

nona bula kei na nona savasava ka vakatalega kina na nona i vakaro. E da dau guilecava vakadua ni dua na siga e da na tu kina e na mata ni Kalou.

Ni oti na nona vakaroti ira ko Emosi sa qai vakananumi ira me ra kila ni sa i koya ka bulia na veiulunivanua, ka vakatubura na cagi, ka sa tukuna vua na tamata na ka vakananuma kina, o koya sa cakava na mataka me butobuto, ka sa butuka na veiyasana cecere kei vuravura, na yacana ko Jiova na Kalou ni lewe vuqa (v13).

E vica na ka e via tukuna tiko ko Emosi:

a) Sa tiko na Kalou mai na yasana kecega: Sa sega ni yalani na Nona I tikotiko.

b) Sa kila na veika kecega na Kalou: Sa sega ni yalani na nona kila kei na nona vuku.

c) Sa rawata na veika kecega na Kalou sa sega ni yalani na Nona kaukauwa.

Iperiu 4:13 A sa sega talega e dua na ka e sega ni rairai e matana: ia sa luvawale ga na ka kecega, ka vakarairaitaki sara, e na mata i koya eda na vakatusai keda vua.

2) E NOMU

E nomu Kalou, se ko vinakata se sega. Sa dodonu me da kila ni sa dau tiko vata kei keda. Tukuna kina na Same 139:7-8, "Meu lako tani kivei meu yali kina mai na Yalomuni? Se meu dro kivei meu kakua ni tiko e matamuni? Kevaka kau cabe ki lomalagi ko ni sa tiko mai kina: Kevaka kau sa vakarautaka na noqu i mocemoce mai bulu raica, ko ni sa tiko mai kina."

Sa i koya oqori na dina ni Kalou e da na sega ni cakitaka rawa, se da ciqomi koya se sega, dua ga na ka meda kila ni sa dau vakaraici keda tiko na Kalou ko Jiova. Tukuna kina ko Jeremaia 23:24, "Me vunitaka koya rawa beka e dua e na yasana vuni, meu kakua ni raici koya? Sa kaya ko Jiova. Au sa sega li ni roboti lomalagi kei vuravura? Sa kaya ko Jiova."

Na noda KALOU ko JIOVA e sega walega ni tiko vata kei keda e na bula oqo, E da na tucake tu e matana ni cava talega na bula oqo. Ka sa vakatavulici keda kina ko Solomonu me da dau vakasamataka vakabibi na Kalou oqo. Dauvunau 12:7 "Sa na qai lesu na kuvu ni qele me qele tale me vaka e liu: ia na yalo e na lesu tale vua na Kalou ko koya sa solia."

3) NA NODA SOTA

Da vakarautaki keda se sega, e da na

veitavaki ga kei na noda Kalou. Sa tukuna vei keda na i vola tabu. Ni da rairai koi keda kecega e na mata ni tikotiko ni veilewai nei Karisito. (2Koronica 5:10).

E na rarawa vakalevu na Kalou kevaka mo lako tu yani, ka sega ni vakarautaki iko tu yani vakavinaka. E sa talai ira mai na nona Parofita, sa qai tala mai na luvena, sa talai tale ga mai na nona Apositolu, me ra mai vakarautaka na noda bula, ka da sega ni via rogoca.

Sa vei vakaroti kina na Kalou ni gauna ni lialia sa vosota oti ko koya, Ka sa veivakaroti e na gauna e daidai vei ira na tamata kece ga e na veivanua kece ga me ra veivutuni, baleta ni sa lokuca oti na siga e na lewai vuravura kina e na lewa dodonu. (Cakacaka 17:30-31).

4) MO VAKAVAKARAU

E na vaka i balebale na vakavakarau vei ira e ra sa kila vakavinaka na ka e na yaco ni da sa laki tu e na mata ni noda Kalou e na gauna e da na veilewai taki kina e na vuku ni noda I valavala (Vakatakila 20:12).

"Au a raici ira era sa mate oti, o ira sa cecere kei ira na tamata wale, era sa tu ena mata ni tikotiko vakaturaga, ka sa tevuki eso na i vola. Sa qai tevuki talega e dua tale na i vola, ka sai koya oqo na i Volu ni Bula. E ra sa lewai na mate mai na veika era sa i kitaka me vaka sa volai tu ena i vola tabu).

E da sa vakarautaki keda li me vaka na ka sa dusia veikeda na i Volatabu? Sa tukuna talega veikeda na i volatabu e na Joni 14:6, "Sa kaya vua ko Jisu, Oi au na sala, kei na vu ni dina, kei na vu ni bula; sa sega ni torovi Tamaqu walega e dua na tamata, e na vukuqu ga."

Sa mai cakava oti na Turaga ko Jisu na cakacaka levu e na kauvelatai.

1) Me da vosoti kina. (Roma 4:7; "Sa kalougata ko ira sa bokoci na nodra i valavala ca. A sa buluti na nodra caka cala").

2) Vuya laivi oti vakataki koya na noda i valavala ca (Iperiu 1:3).

3) E da vakadonui walega e na nona loloma ni sa mai volia na noda bula ko Jisu Karisito (Roma 3:24).

4) E da sa veivinakati kina kei na Kalou e na vuku ni nona mate na luvena, ni da sa veimecaki, e na qai rawarawa cake, ni da sa veivinakati tu, me da vakabulai

tiko e na vuku ni nona bula (Roma 5:10).

5) E da sa vakasavasavataki (1 Koronica 1:2).

Ia ko iko kei AU me daru Veivutuni ka vakabauti Jisu, ka daru solia taucoko na nodaru bula vei Jisu Karisito.

Me rawa ni i Veivaka sucumi vou tale na Yalotabu ni Kalou ka vakabula tale na yalodaru. (Roma 1:17).

2) E na dau vakatawana voli na mata ni yaloda (Joni 10:11).

3) Sa da na vakatabuya na yagoda me sa qaravi ga kina na cakacaka savasasava (Roma 6:19).

4) Sa vakavoui na yaloda ka da sa na qai kila kina na loma ni Kalou, sa yaga, ka vinaka, ka dodonu sara (Roma 12:2).

5) E da sa mataliataki (Roma 12:2).

6) Tekivu me da tara cake na tiki ni yago i Karisito (Roma 12:5).

7) E da sa yaco me da luve ni Kalou (Roma 8:29).

8) Sa qai vakauku-ukutaki keda (Roma 8:30).

Me au tinia e na dua na taro bibi duadua e na nomu bula. Ko sa vakarau li mo drau sota kei na nomu Kalou? Au kila ni ko na vakadinadinataka ni ko dau vakarautaka vinaka na veika baleta na nomu e na vei mataka.

Na veika baleta na nomu cakacaka e na siga ka tarava. Ko ni dau vakarautaka tale ga na vei ka baleta na vei draki e so e da donuya. Ia na vakavakarau cava ko sa vakarautaki iko tiko li me baleta na nomu drau sota kei na nomu Kalou?

Kevaka ko se sga ni vakavakarau, ia sa dodonu mo kila ni sa vakarau tu na Kalou me na sota kei iko (Same 9:7). Ia ko Jiova, ena tu dei ga ka sega ni mudu: Sa vakarautaka ko koya na nonai i tikotiko me ia na veilewai. Na lewa e na tau ni oti na veilewai e na tawamudu.

Au sa vakamasuti keda meda sa veivutuni, ka vakabauti Jisu Karisito me sa noda Turaga ka noda i vakabula. Ko Lomalagi na nodra i tikotiko na tamata sa ra vakarautaki ira oti (Joni 14:2). Sa vuqa na tikina e na vale nei Tamaqu: kevaka sa sega, au tukuna vei kemudou. Ni kau sa lako meu vakarautaka na tikina me nomudou. Sa dodonu me da vakavakarau talega vaka kina.

Emeni.

A Youth Reflection: My First Failotu for Uike Lotu Week of Prayer 2016

Tu'unga fakalotu "Akonaki" mo e taha pe ngaahi To'utupu he Vahefonua Tonga o Aotearoa(VTOA), Vahenga Auckland Manukau (VAM) & A Youth member from the Epsom Tongan Methodist Church Auckland.

Kaveinga Uike Lotu - Tu'apulelulu 7th Sanuali 2016

"Ke tau hufia ke fakahoko lelei 'a e Fekau Lahi Faka-'Evangelio' a hotau 'Eiki' e he kakai Kalasitane kotoa pe, 'i Nu'usila ni mo Tonga, ke a'u 'a e ongoongo lelei 'o Sisu Kalasi ki he tapa kotoa pe 'o e fonua, pea a'u atu ki mamani ke inasi mo'ui ta'engata ai 'a e kakai kotoa pe"
(Matiu 28:19-20)

"Ka e Fakafeta'i 'oku kei faingofua ke feohi mo Sisu 'i heni. Neongo 'e ne 'Afio 'olunga, Ko e Pule ki he fu'u Univeesi, Kau ka lotu ki ai tene hanga mai leva 'o ongo'i, 'a e me'a tete lau, Pea ngaue 'a Langi 'o Tali 'a e lea 'a ha tamasi'i hange ko au.

Tapu ki he Afio 'a e Tolu taha'i 'Otua pea Tapu mo hono Fale Tapu. 'Oku ou kole Fakamolemole keu hufanga 'atu 'ihe ngaahi Fakatapu kotoa pe kuo aofaki mei mu'a ni, talu mei he kamata'anga 'o e Uike Lotu 2016.

Talangata iate au 'o fai ki he motu ma'ama'o (NTT) mo e Piu. Ka e ata keu fakakakato mo Fakamonu hoku koloa oku ou lave au 'i he pongipongi ta'e'iloa ko eni, ka 'iai ha lea e mahehei 'oku ou hufanga he lotu, 'io ko e potopoto pe 'a Niu mui pe. 'Oku ou ma'u a e lotu mafana mo e houna 'ia 'o e pongipongi ni ko e failotu fitu 'o e Uike lotu 2016.

Koi a 'oku 'oatu 'oku Faka'apa'apa mo e 'ofa lahi kiate koe Fine'eiki Faifekau Nehilofi 'E-Moala 'Aholelei, kau Taki Kalasi 'Aho, mo si'i kau Fine'eiki, ongo Setuata Ikuvalu Havea mo Lopiseni Pope mo e kau Tangata'eiki, 'Aia 'oku totonu ke taau ke neu ma'u 'a e fatongia ni.

Malo ho'o mou 'ofa fanau mo e 'ofa he lotu 'o tuku ai pe ha'aku me'a ke fai, hei 'ilo na'a faifai peau taau, ke fai ha ngaahi fekau.

'Oku oatu foki 'oku 'Ofa ki he Metiulu 'aki 'o e Vaka Mata Pope mo hono kau 'Ofisa pehe foki ki he Kapiteni Rev Nehilofi 'Aholelei. Talamonu atu meiate au mo hoku kaunga tokoni, 'ikai ngalo 'oku ki'i famili masiva mo ta'e'iloa 'oku 'oatu 'emau 'ofa lahi kiate kimautolu.

Kaveinga 'oku tau hapai hake 'i he pongipongi ni "Ke tau hufia ke fakahoko lelei 'a e Fekau Lahi Faka-'Evangelio' a hotau 'Eiki' e he kakai Kalasitane kotoa pee, 'i Nu'usila ni mo Tonga, ke a'u 'a e ongoongo lelei 'o Sisu Kalasi ki he tapa kotoa pe 'o e fonua, pea

a'u atu ki mamani ke inasi mo'ui ta'engata ai 'a e kakai kotoa pe" (Matiu 28:19-20)

Pehe foki 'oku fakamalo ki he 'oku kau tokoni mai ki he ki'i failotu ni. Ko 'oku Kalasi lautohi Fakasapate aia na'a mau toko 6, ka 'oku faingamalie pe ha toko 2 ko Matilda Kei Maea pea mo 'Osaiasi 'Aholelei pe mo e ongo finemui mei he Potungaue talavou mo e Finemui 'a Epsom Laluleni Fuapoivaha mo Lita Vatuvei pe he foki ki he 'oku kaungame'a talu mei he 'Ako Pule'anga kuo osi ma'u famili ka ko e taha ngaahi fa'e 'o e Kainga lotu ni Tokilupe Vaha'i-Vatuvei"

Youth Reflection

First and foremost I would like to acknowledge and thank our Heavenly Father for his unconditional and eternal love as well as the opportunity to reflect and share about my first experience to lead one of the 10 Uike Lotu or Week of Prayer sessions.

At 7:00 a.m. on Thursday 7th of January 2016 I stood in front of my church family, anxious but excited to share about how awesome our Living God - Oku Mo'ui hotau 'Eiki, ma'u ai pe - is. Good all the time!"

Uike Lotu is a significant week in the Tongan Methodist Calendar. It is the first week of the year, and it is dedicated to prayers and scriptures focused on the well-being of the family, church, community, government and leadership of Tonga and New Zealand.

From Monday to Friday congregations gather at church for two prayer services, one in the morning and one in the evening.

Popular Tongan hymns of praise are also sung with jubilation and hope for the New Year. These include "234- Hiva ki he 'Eiki Lahi Ko Sihova ia, Hiva, pea fakafeta'i 'i he 'ene 'ofa-Sing to the Great Jehovah, Sing

Prise for his Love".

Uike Lotu is normally delegated to our elderly female members of the church to lead. This year was unique because two of our more mature youth at my Epsom Tongan Methodist Congregation were each delegated to lead one of the 10 prayer sessions.

Despite our age, we are still considered youth in the eyes of the Tongan community because a young person is someone who is not yet married and still resides at home with his or her parents. "All in Gods time" is my favourite response to my parents and others who are keen to see us married off. A popular Tongan saying amongst the youth is 'Sai ke tau, ilo', or 'Good to know'.

It was truly a blessing for myself to lead a morning failotu as well as for my family because it was a role I had never imagined I would need to prepare for. All glory be to God alone for the opportunity.

I was given a theme based on Kaveinga lahi or 'Great Commission' taken from Mathew 28:19-20: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

For my failotu I provided some insights on the impact of social media as one of the more contemporary and popular ways share the message of the "Great Commission".

Some of those from the Baby Boomer Generation and Generation X who were not familiar with social media, such as Facebook, Instagram, Snap Chat, and Tumbler, looked wide eyed.

Young people in the Millennial Generation or

Generation Y (born in early 1980s to the early 2000s) have embraced with vigour and faithfulness the use of social media. It is our responsibility to be aware of the current trends and use social media positively to share the good word but more importantly the need to follow up and provide pastoral care on a personal level face-to-face. The ultimate aim of the Great Commission is to be baptized by the Holy Spirit.

Ka ai ha fakama'opo'opo o e ki'i Failotu na'e fakahoko, 'oku fie ma'u e Sisu ke tau hoko atu mo e fakahoko lelei e FEKAU LAHI mo e ngaue FAKA'EVANGELIO na'e kamata he fuofua Siasi ko e kau ako a Sisu. Pea fakahoko, ne Pekia a Sisu he Kolosi, Pea toe tu'u mei he mate, pea kimu'a 'ene ha'ele ki Langi na'e ne fahakoko e FEKAU LAHI. Pea te tau 'inasi he mo'ui ta'engata. Kapau te tau PAPITAISO he Laumalie

ma'oni'oni. He will not ask you to do the impossible. 'Oku 'ikai 'omai he 'Eiki ha ngaue 'oku 'ikai te tau lava. 'Oku mahuinga ke tau TUI (Faith), LOTU (Prayer) mo NGAUE LELEI (Good works) ko etau fakalangilangi ia a e 'Eiki.

Ko 'etau TALANGOFUA mo tauhi mo vahevahe e ngaahi FEKAU LAHI, teke hoko koe WITNESS for JESUS. When you Seek to accomplish Gods Will, He will Bless your efforts because your seeking to Obey him. Ko e FEKAU LAHI ko e tefito 'eni 'a e ngaue Faka'evangelio. Hono 'ikai faka'ofa 'ihe ngaahi mo'unga si'i va'e 'o e tala ongoongo lelei, 'o ia 'oku fakaha 'a e MELINO, 'o ia 'oku ongoongo mai 'a e lelei, 'o ia 'oku fakaha 'a e mo'ui, 'o ia 'oka fanongonongo ki Saione ko e toe tui ki hotau 'Otua.

'Ofa atu mo e lotu 'Alisi Tatafa



'A'ahi mo e Pasaa 'a e Potungaue 'a Fafine 'o Saione

Na'e matu'aki fiefia 'aupito 'a e Potungaue Fafine 'a e Peulisi 'o Saione mei Papatoetoe 'i he lava lelei 'enau polokalama faka'osi ki he 2015 'a ia ko 'enau 'a'ahi pea mo e pasaa, ko e fakamatala ia 'a e taki 'o e potungaue 'a fafine, Tiulipe Pope.

Ko e 'a'ahi ko 'enii na'e fokotu'utu'u pe ia mei he kamata'anga 'o e ta'uu 'a ia ko e naunau mohe'anga. Ka ko e fakamamafa na'e tefito ia 'i he tui tangaipilo pea mo e monomono.

Na'e 'i ai 'a e kulupu ngaue 'e ua 'a ia ko e taha na'e lele ia 'i Manurewa pea ko e taha na'e lele ia 'i Mangere pea na'a nau tui pe he lolotonga 'a e ta'uu 'o tanaki 'enau tangai pilo, ko e lau ia 'a Tiulipe. 'I he a'u mai ki he 'a'ahi na'e 'i ai 'a e ni'ihii ia na'e 'ova he hoai tangai pilo 'e 80 'a ia ko e talu ia 'a e tui mei he kamata'anga 'o e ta'uu.

Pea na'e taki ai 'a Loise Mataele 'a ia ko hono ta'u

valungofulu tupu eni.

Na'e toe 'amo hake foki 'a e fiefia 'a e kau fefine koe'uhii ko e lava ange 'a e palesiteni fili 'a e potungaue 'a fafine 'a e Vahefonua Tonga 'o Aotearoa, Silila Kilikiti 'o fakahoko 'a e 'a'ahi ni.

'I he me'a na'e fai 'e he palesiteni fili na'a ne poupu ai ki he ngaue 'oku fai 'e he hou'eiki fafine 'i he ngaahi siasii. Na'a ne fakaloto lahi foki 'e 'oua 'e ngata heni 'a e ngaue lelei kuo nau fakahoko kae hokohoko atu ki he kaha'uu. Pea ne fakataataa'aki foki 'a e kau fafine mei he Tohitapu.

Fakatatau ki he fakamatala 'a Tiulipe ko e taha 'o e visone ke lava 'o ngaue'aki 'a e taleniti 'o e kau fafine ke ma'u ai ha seniti ke tokoni ki he famili 'o hange ko 'eni ko e fakatau atu 'o e tangai pilo.

Na'e 'i ai foki 'a e ni'ihii ne lava 'o fakatau atu 'enau tangai pilo 'i he pasaa ni pea mo e ngaahi me'a kehekehe pe. 'Oku nau tui 'e toe lahi ange 'a e ta'u ni.



Ko e palesiteni fili Potungaue 'a Fafine 'a e Vahefonua, Silila Kilikiti na'a ne fakahoko e 'a'ahi 'a e Potungaue 'a Fafine 'a e peulisi Saione 'o Papatoetoe.

Your Future is NOW!!

Vahefonua Tonga Education & Training EXPO 2016

Paloveape 31: 8 - 9 To'o ho fofonga ma'ae fa'ahinga ta'emalea; Ma'ae totonu 'o e fanau 'a e kakai 'oku mole atu. To'o ho fofonga ma'ae fakamaau totonu: Pea taukapo 'i 'a e ma'ulalo mo e fusimo'omo.

Ko e taumu'a ngaue ia 'a e Komiti SIAOLA 'a e Vahefonua na'e kamata mai 'aki 'a e fakakaukau ki hono fakahoko ha ngaahi EXPO. Ko e faka'amu mo e taumu'a ke a'usia 'e he'e fanau tupu 'o e Vahefonua Tonga pea mo e kainga Tonga kotoa pe, ha fakalalakala 'i he 'ako, poto'i ngaue pea mo e 'ilo ki he ngaahi monu kehekehe 'i he fonua ni.

Na'e lava lelei e fatongia fakata'u 'o e SIAOLA 'i he Tokonaki 'aho 16 Sanuali pea na'e fakahoko eni ki he 'api siasi 'o e kaingalotu Kenani, 'Otahuhu. Na'e tapuaki

mo fakakoloa 'a e feohi'anga ni 'aki 'a e kau mai ki ai:

- Ngaahi stallholders 'e 32 'o faka'ali'ali 'enau ngaahi taumu'a ngaue, ngaahi naunau 'oku nau ngaue'aki pea mo 'oange foki ha ngaahi fale'i mo ha ngaahi tokoni ma'ae fanau mo e matu'a na'a nau a'u atu kia kinautolu'.

- Minista ma'ae kakai 'o e 'Otumotu Pasifiki - Honourable Peseta Sam Lotu Iiga. Na'a ne fakahoko ai foki mo ha'ane me'a fekau'aki mo 'ene poupu ki he ngaahi ngaue hange koia 'oku fakahoko 'e he Vahefonua.

- Fakafofonga Falealea ma'ae Vahenga Manukau East - Jenny Salesa. Ko Jenny ko e fuofua fefine Tonga ia kuo ne hoko ko e fakafofonga falealea 'i

Nu'usila ni pea na'a ne fakakoloa e feohi'anga fekau'aki mo e halafononga fakaako na'a ne fou mai ai 'a ia na'e kamata pe ia 'i Tonga.

- Fakafofonga mei he Massey University - Project Manager Pasifika, Ben Taufua na'a ne fakafofonga mai 'a e Talekita ki he Pasifika, Palofesa Malakai Koloamatangi. Ko e fakafofonga 'o e taha 'o e kau siponisa 'o e EXPO.

- Kau ngaue 'ofa mei he Potungaue Talavou 'a e Vahenga 'Aokalani-Manukau.

- Ngaahi faiva fakaholomamata na'e fakahoko 'e he'e ngaahi Potungaue Talavou 'a Kenani, 'Otara Parish pea mo e fanau mei Lotofale'ia.

- Ko e Ngaahi siponisa lalahi ne tokoni mai ki he EXPO he ta'u ni,

1. Ministry of Pacific Peoples (MPIA he kuohili)

2. Massey University

3. Ministry of Education (Early Childhood Education ECE Taskforce)

4. Tindall Foundation

'Oku 'iai 'a e fakamalo lahi kiate kinautolu he tokoni kuo nau fai mai ki he EXPO.

'Oku 'oatu ai pe 'a e fakamalo lotu hounga'ia mei he kau memipa 'o e SIAOLA ki he kau faifekau, kau setuata, ngaahi matu'a, tauhi fanau mo e fanau foki ne mou 'ahia 'a e fatongia ni. Fakatauange pe na'e tokoni atu 'a e fakahoko fatongia 'o e ta'u ni ki ho'omou teu ki he ako, ngaue mo e lotu ki he ta'u ni.



Lotofale'ia Youth.



Ko e Minista Sam Lotu Iiga, Rev Tevita Finau pea mo Albert Vaka, taha e to'utupu 'a e Vahefonua 'oku ne va'inga he Warriors, na'a ne kau he lea fakalotolahi ki he matu'a pea mo e fanau.



Ko Mele 'Alatini, Senorita Laukau pea mo Edmond Fehoko na'a nau tokanga 'i 'a e tepile lesisita. 'Oku ha mei mui 'a Viliami Liava'a pea mo Nunia Ngauamo na'a na tokanga 'i hono fakah_ ki he database 'a e ngaahi lesisita.



At the Fight Rheumatic Fever stall.



At the TOKO stall.



Faifekau Pule V_henga Ng_ue 'Aokalani mo Manukau na'a ne fai 'a e Lotu Kamata 'a e EXPO.



Lea 'a e Minista, Sam Lotu Iiga



Siaola Committee and volunteers.



MP Jenny Latu Salesa na'a ne kau mai ki he lea he polokalama EXPO.



Ben Taufua, Fakafofonga mei he Massey University.



Faiva Fanau Fuakava Ta'engata 'o Kenani, Otahuhu.



Na'e 'iai e ngaahi me'a ki he fanau akoteu, Ko 'Ofa Taukolo na'a ne tokoni ki hono tauhi e fanau.