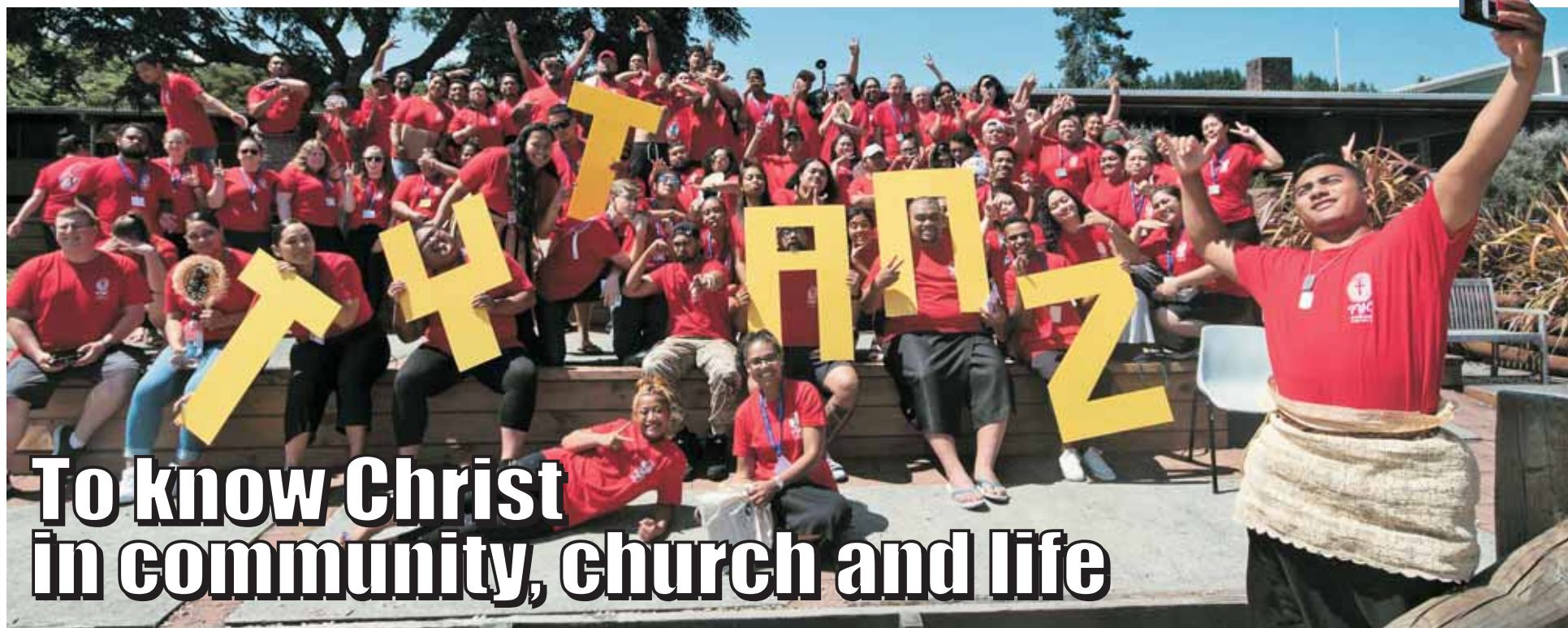


TOUCHSTONE

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



To know Christ in community, church and life

Tauiwi Youth Together in Aotearoa New Zealand (TYTANZ) held its annual conference at Lake Taupo last month.

By Michael Walter-Lemanu and Filo Tu-Faleupolu

In January, young Methodists from around the Connexion converged on beautiful Lake Taupo for the second Tauiwi Youth Conference (TYC).

With leaders of different ages, cultures and backgrounds from all around Aotearoa, TYC was focussed on the theme To Know Christ #2KC. Our mantra was that our identity - in community, church and life - can only be truly found in pursuit of knowing Christ.

What transpired was an inspiring week of Spirit-led fellowship, worship and community. The organising team sought to create a programme for TYC #2KC that explored identity in three specific areas.

To Know Christ in community.

TYC had a strong emphasis on community and provided delegates countless opportunities to spend time getting to know fellow leaders and gain insight into different perspectives and experiences. These included 6:00am 'praiser-cise', team building activities, group chants and a n d

competitions in prayer groups as well as simple things like doing kitchen duties with people from different synods and churches.

TYC always has a strong emphasis on building community.

To Know Christ in Church.

Another important part of TYC was tackling the idea of claiming a Methodist identity. We identified at TYC 2017 that there was a strong desire for youth to become more grounded and aware of their Methodist heritage, contrary to what our older leaders sometimes wrongly assume.

TYC #2KC saw the introduction of 'Expression Sessions'. These dynamic workshops had informative presentations that broke down the 11 principles of the MCNZ mission statement and brought them to life through creative media.

During an unforgettable evening young people passed on their knowledge, history and heritage in a format that was relevant, engaging and entertaining to their fellow leaders. This was a successful endeavour and the produced the fruits of hard day of work. We also engaged in constructive and meaningful 'talanoa' at TYC, when our

leaders were graced with the presence of our current and incoming presidential teams and Trinity College staff. Time was given for discussion and feedback on both sides.

To Know Christ in life.

Finally, TYC reminded young leaders of the importance of personal salvation made available through knowing, repenting and accepting Christ.

TYC has an unshakable emphasis on being Spirit-led in all aspects of life. This was evident from our Prayer Hub (the TYC engine room), our pre-breakfast multi-language prayer sessions, morning and evening devotions, communion, worship times and testimonies shared throughout the weekend.

We truly felt the presence of God and were fortunate to see a number of young people respond to the call to surrender their lives to Christ.

Overall, TYC was a successful event made possible by the support of our church ministers, leaders and parents, and a God who never grows weary when it comes to working for good.

Our heartfelt thanks to all who played



a part in making TYC an unforgettable experience. We continue to pray that all people in Te Haahi Weteriana will always pursue Christ.

Let's continue to journey together, grow together, walk together and love together in Jesus' name.

Leesssgo! #WeAreTYTANZ.

INSIDE

CYLCONE GITA RELIEF - PAGE 3



**WAIUKU CO-OPERATING PARISH
- PAGE 10**



METHODISTS & NGAI TAHU - PAGE 17



Church leaders praise moves to address child poverty

By David Hill
Christian leaders have welcomed the release of the Labour-led government's Child Poverty Measures Bill.

New Zealand Council of Christian Social Services (NZCCSS) president Ian Hutson says setting measures to reduce child poverty is a vital step towards improving the lives for hundreds of thousands of children in this country.

"It is the right thing to do to set clear measures to reduce poverty and make government accountable for targets to achieve this."

The proposed new legislation requires the government to set targets and report annually on progress towards achieving them.

Methodist president Rev Prince Devandan also welcomes the announcement.

"I am very much delighted that child poverty measures are to be put in place. We have been saying for nine years that government should set a scale to measure child poverty. The previous government evaded it."

Prince said the government should go further to ensure workers were paid a living wage, which is

set at \$20.20 per hour and are guaranteed work of 30 to 40 hours a week "otherwise it doesn't make much difference".

"If someone only gets eight hours a week and it's spread over four days it makes it challenging to fit around other employment to ensure they earn enough to support themselves and their families."

Prince encouraged employers within the church to make the commitment to pay a living wage and ensure fair working hours.

NZCCSS executive officer Trevor McGlinchey says setting measures and targets is an essential step to ensure the government fulfils its commitments through the United Nations' Sustainable Development Goal to halve all forms of poverty by 2030.

"We look to the Government to set ambitious targets. Achieving any significant reduction in child poverty will be challenging and will require structural changes to how we support low-income families."

"The government must provide strong leadership across all of its legislative programme if these targets are to be met."

"The income support currently provided through the welfare and



Prime Minister Jacinda Ardern says the government aims to reduce the number of Kiwi children living in poverty by two thirds in the next decade.

benefit system is not enough for families to live with dignity."

Trevor says changes to the benefit system that take effect in April plus the Families Package starting in July will make a difference, "but these changes alone will not be sufficient".

He says improving access to affordable housing is also critical to reducing child poverty.

"NZCCSS works with social services agencies throughout the country. It is the feedback from these agencies working with families, whanau and communities living on low incomes that will

help to report on progress to reduce poverty."

"In its work to reduce child poverty the government must ensure that there is a strong and capable social sector to help achieve its goals."

The Salvation Army's annual State of the Nation Report, Kei a Tatou - It is us, released last month (February), says the poor are being left behind.

The report's writer Alan Johnson says for many New Zealanders incomes have hardly moved, welfare needs have increased and rents are rising faster

than incomes.

This comes despite more jobs being created and GDP (gross domestic product) rising.

"New Zealand cannot separate out its poorest people and pretend they don't matter. New Zealand is us - all of us who see ourselves as Kiwi. So when some of us miss out, the responsibility for correcting it belongs to us all."

Alan says last year the number of families seeking food parcels from the Salvation Army's 65 foodbanks increased 12 percent, the biggest increase since the recession in 2008.

"That is the true cost of rent rises and slow wage growth on our most vulnerable families."

On a more positive note, Alan says the report shows educational achievement gaps are closing and there is increasing participation in early childhood education.

While there has been "credible job growth" giving more New Zealanders the opportunity to work, "the reward for that work in salaries and wages has fallen behind GDP growth".

CARING FOR OUR PEOPLE

Asbestos management plans looming

By Trudy Downes
Malo e lelei. Talofa lava. Bula. Greetings. Teenaa koutou, teenaa koutou, teenaa taatou katoa.

I am the (relatively) new health and safety coordinator for The Methodist church of New Zealand Te Haahi Weteriana.

I have been lucky enough to have this opportunity to submit a regular article to Touchstone and firstly I would like to express my thanks.

Thank you to the people who have welcomed me into their places of worship, their meetings and their workplaces. Thank you to the people who have taken time to listen to me and for all the efforts you have made to be safe and to make sure others are kept safe.

Asbestos management is not a nice topic to start with, but in 2010 asbestos was the number one workplace killer in New Zealand. In that year alone, 170 people died from asbestos-related diseases.

All types of asbestos can cause disease and most asbestos-related illnesses take around 20 years before their symptoms start to show. It is nasty.

In 2016 WorkSafe NZ issued the Asbestos Regulations. In March 2018 the Methodist Asbestos Management planning is due for distribution to all Property Committees.

Property Committees will be required to record what materials are or may contain asbestos on all of their properties. This will affect all major property works and decisions in the future because asbestos must be part of the considerations



Trudy Downes

for all property works - demolition, renovation or additions.

So be ready for when your documents arrive and in the meantime you could educate yourself on the issue. Go to the Worksafe website (worksafe.govt.nz) and search for 'asbestos'. The site has a number of documents on how to manage and remove asbestos.

Pilot Programmes

I am currently working with groups in the church to create health and safety systems that work for them and the activities they are doing. The aim is to create some excellent documents that we can offer to others within the church.

The current pilots include an early childhood centre health and safety system, parish emergency response plans, NZ Fire Service-approved evacuation plan, and a parish health and safety manual.

I envisage the parish documents will be ready to share by the end of March this year... Watch this space.

While not exactly a pilot, I am also



Soon churches will need to create a plan to document and manage asbestos on their properties. Photo by Harald Weber.

looking into what is involved in getting a 'warrant of fitness' for buildings. Who knew buildings needed a warrant of fitness? Generally a building WoF is required if you have a new, or recently complied, building. Property Committees beware. It is an added cost that needs to be considered in your annual budgets.

Activities are underway to provide a view to Conference of what we as a church are doing and where we are doing it. This involves:

- Talking to Synod superintendents, heads of Methodist Mission leaders and other leaders to understand and map resources and activities within each area of the church.
- Coordinating with our partners at Uniting/Cooperating Parishes.
- Creating a health and safety policy that

suits all church businesses.

- Undertaking pilot programmes to create documents for everyone to use.

These activities will provide a view of where health and safety management risks sit within the church. Contact me if you are undertaking a unique activity within the church.

Please contact me if you would like to participate in a health and safety pilot, have any immediate health and safety concerns, have health and safety ideas to share, have any health and safety questions or have ideas for articles on health and safety in Touchstone.

You can reach me on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz.

Ngaa mihi ki a koutou.

Helping hand for Tonga after Cyclone Gita

By Paul Titus

Methodist congregations, Christian World Service (CWS) and the Tongan community have all stepped into action to support people in Tonga affected by Cyclone Gita.

Gita hit Tonga's main island, Tongatapu, and neighbouring 'Eua on the night of February 12th. Winds that reached 230 km/hour and heavy rain damaged or destroyed power lines, trees and buildings.

In the aftermath, authorities reported that 70 percent of the population in those islands were affected.

CWS international programmes coordinator Trish Murray says by the end of February many people were still living in emergency centres and clean water and food were in short supply.

"Our concerns are for the health and safety of people staying in evacuation centres. There are protection and psycho-social issues when people are living in shelters, and the lack of fresh water and sanitation can put people's health at risk," Trish says.

"In the medium term people will have to rebuild their rainwater collection systems. Many houses have lost their roofs and others will need to have guttering and pipes repaired.

"Food security is another priority. Food trees and home and community gardens will have to be replanted."

Trish says getting schools reopened is very important after major disasters. Many schools in Tonga have lost roofs and schools' supplies have been destroyed.

Dengue fever is another concern as mosquitos breed in water left after flooding.

Emergency assistance

Tonga's National Emergency Management Office (NEMO) is coordinating emergency response efforts.

CWS is supporting those efforts through its special appeal. CWS provides immediate relief through the ACT Alliance (Action by Churches Together) and it provides longer term recovery assistance through its partner the Tonga Community Development Trust.

In response to the emergency Methodist Church of NZ (MCNZ) president Rev Prince Devandan asked all Methodist and Uniting Churches to hold a special offering during worship services on Sunday February 25th.

MCNZ general secretary Rev David Bush says some of the money from the special collection will go to CWS and some will go to the Free Wesleyan Church in Tonga.

MCNZ's Tongan synod, Vahefonua Tonga held a special collection on Sunday February 18th and another on February 25th.

Vahefonua Tonga treasurer Paula Taumoepeau says after Cyclone Ian hit Tonga's Ha'apai Islands in 2014 a similar fundraising effort raised \$40,000. He expects the sum to be significantly higher in response to Gita.

The money Vahefonua Tonga raises will be distributed through the Free Wesleyan Church in Tonga.

Trish says the government of New Zealand has established a fund of \$750,000 to support Tonga in the wake of Gita. New Zealand non-governmental agencies, such as CWS, will apply for grants from the fund.

"To receive a grant we have



Cyclone Gita affected more than 70 percent of people on Tongatapu and 'Eua.



Auckland's Tongan community organised a relief drive to send emergency supplies.

to show that we have the support of our community and raise funds ourselves. CWS raised \$20,000 in the week after Cyclone Gita struck so I am sure that we can make a good case for a grant," she says.

CWS works closely with Australian churches that belong to the ACT Alliance. Along with them it is supplying water for evacuation centres, support to

schools, and psycho-social support.

Later it will work with Ama Takiloa, a women's group in the Tonga Community Development Trust, to rebuild home rain water systems and community gardens.

Auckland's wider Tongan community is also helping relief efforts. Cyclone Gita Tonga Relief Aid Aotearoa NZ (CGTRA) is a community group

that is collecting non-perishable food and other relief supplies to send to Tonga.

Its co-ordinator is Salote Heleta Lilo. Salote worked on similar relief efforts organised after Cyclone Ian and Cyclone Winston in 2016.

She says CGTRA has eight containers that it is filling with bottled water, tinned food, rice, flour, sugar and other relief supplies, and it plans to fill another seven containers.

"We are negotiating with NEMO and the Tongan government to deliver the containers duty-free," Salote says. "We have sought out sponsors to provide the containers and private companies such as Coca Cola, Frucor Juice and Star Drinks to provide bottled water and empty drums that we are filling with relief supplies.

"Some of the material we gather will go to NEMO for general distribution, but we are also providing drums to Tongan families in Auckland so they can send supplies straight to their relatives in Tonga."

While CGTRA is a community group, the Church plays an important role in its efforts. Lotofale'ia Tonga Methodist Church in Mangere is the collection point for the relief supplies, and several Tongan Methodist presbyters are on its board of directors.

For further information call CWS on 0800 74 73 72 or Salote Lilo on 021 277 6464.

Methodist Archives gets a new home

The new Methodist Archives building in Papanui, Christchurch will have 1.5 km of shelving to house an extensive national collection dating back to early missionary times.

The national collection of archives for the Methodist Church has always been held in Christchurch.

The collection began with the appointment of Rev William Morley as Connexional Secretary in 1882. He was also appointed Custodian of Early Records and collected historic documents relating to the founding of the Methodist Church in New Zealand.

The Christchurch earthquakes in 2010 and 2011 and subsequent demolition of Morley House where the archives were held led to the construction of a new Connexional Office and archives repository alongside at 50 Langdons Road, Papanui, Christchurch.

Methodist Church archivist Jo Smith says the new archives building will be completed in mid-2018.

"We are very pleased to be moving into a purpose-built storage building with temperature and climate control.

"It will make a big difference to the



Laying the foundation to future-proof Methodist memories.

long-term preservation of these documents. Many of our records, particularly those kept by Wesleyan missionaries in the early nineteenth century are of national significance in documenting the history of New Zealand."

The Archives Collection includes records in all formats - architectural plans,

photographs, artworks, baptism and marriage registers, audio recordings and minute books and correspondence created by parishes and other groups within the Methodist Church.

While a catalogue record of the current collection is available on the Methodist website, more records are transferred to the Methodist Archives weekly.

"This means that we are always needing more room to store archives" says Jo.

The Auckland Methodist Archives collection will be relocated to Christchurch and the two collections re-united. When the Auckland Archives was established in the 1980s, many records were sent there from Christchurch.

The Christchurch Archives also has a dedicated secure area for viewing records and researchers will be able to spend many hours there.

Methodist general secretary Rev David Bush says the digitisation of records now makes it much easier for researchers to access archival material.

"While this process is only beginning for the Methodist Archives it will be an increasing focus. Archives are not just historical papers, they are a resource to be used."

The current collection will fill up over 1.0 km of the 1.5 km of shelving that is being installed. There is also room to expand in the future.

The building has been designed by Grant Miles Architectural Design Ltd.

Slippery slope to a misunderstanding

To Touchstone cartoonist Jim.

In regards to your cartoon in the February Touchstone, thank you for addressing the subject, but no thank you for your attempt to depict physician-assisted dying and the 'Slippery Slope'.

Please, Jim, take a moment to read the actual wording of the Bill.

This particular cartoon does a rank disservice to Touchstone or to any reader who has studied and appreciated the terms and safeguards of the current End of Life Choice Bill before Parliament's Select Committee.

As Charles M. Schulz, creator of Peanuts, has so aptly stated, "Cartooning is preaching. And I think we have a right to do some preaching. I hate shallow humour. I hate shallow religious humour... I hate shallowness of any kind."

I agree with him.

Shirley Murray, Paraparaumu

Brendan Boughen (Jim) responds:

Hi Shirley. Thanks for sharing your feelings on the cartoon. I always appreciate hearing a reader's response, be it positive or negative. Especially so when things have been

misunderstood, which is what has happened here.

To be clear, I am like you, fully supportive of the End of Life Choice Bill, which is currently before Parliament - and which I have indeed read. The cartoon was intended to reflect that view.

The 'slippery slope' argument is often used by the anti-euthanasia side of the debate, but I think it is specious and patently ridiculous. By depicting the term in the way I did in the cartoon, my intent was to say that the only slope of any kind - metaphorical or otherwise - that exists in relation to Physician Assisted Dying is a gently inclined wheelchair ramp that will help take the terminally ill person who chooses this path to a place where compassionate physicians can help them die with dignity.

I agree that Touchstone readers should look at the bill and gain an understanding of its terms and safeguards so they can appreciate that it is trying to alleviate the suffering of the terminally ill, not add to that of the living.

Also I agree with Charles Schulz on the point he made about shallow humour. He is actually one of my all-time favourite cartoonists and one who has influenced my work.



"I guess they finally decided to be honest about what Easter means to them."

Another route to become a lay preacher

To the editor,

I value Linda Hall's article on the lay preacher role in our church (Touchstone February 2018).

In relation to training in New Zealand, there is a further avenue I would like to mention. A recent NZ Lay Preacher Association paper on requirements for accreditation as a lay preacher outlines another training option.

It states: "If a person has been conducting or taking a significant leadership role in worship services over a period of five or more years and the parish is able to provide evidence to the governing body of the denominational church that this person is competent in this role, then recommendation can be made that this person can be accredited as a lay preacher by the New Zealand Lay Preachers' Association."

In the Manawatu Rangitikei Parish four Tongan individuals are currently following a training course to become lay preachers. I serve as course tutor. Oral exams and group study are especially supportive for speakers of English as a second language.

Further, not all our students have the appropriate computer equipment or skills for on-line learning. Regular meetings with the tutor have seen an encouraging growth of confidence in worship leadership.

Oversight of the programme is given by the Lower North Island Synod. Discussion on how the Trinity College resources can assist the training is underway.

John Thornley, Palmerston North

Poet's Corner

Follow Me! (or I Need you Now) By Gaynor Gordon

As the sun rises and spreads its light and warmth upon this sea and land, so God's love radiates out of his church sending his followers into the community to touch lives with light and warmth.

*... and yet I see how easy it is to look away and not into the face of need.
If Christ were here among us then he would say.
"Your choice! But I need you now!"*

*I want to choose to serve you Lord but what have I to offer?
I can only type, sing and sew (after a fashion)
and that doesn't seem to be important enough.
Not as important or significant as being a leader.*

*"But leaders come and leaders go," I hear him say.
"Follow me."*

*Those men and women of the past have been bridges to the future.
They built strong bridges with their faith to withstand the storms and torrents of indifference.*

*Now I see that the foundations of these people are supporting a new structure.
A structure to allow the Sun to set on a new horizon.
To radiate the Love of God through the men and women of the present.*

*"I need you.
"Follow me," I hear him say.*

Note: This Easter the Alexandra Clyde Lauder Union Parish 150th celebrates the anniversary of the first minister's induction in 1868. He was Rev CS Ross. This has been a catalyst for me to write this reflective prose. Gaynor Gordon.

The Ageing Experience By Jan Fogg

'A live dog is better off than a dead lion'

By Jan Fogg

A study group at my church has been talking about ageing and what the Bible has to say about it. The title of this column comes from the book of Ecclesiastes, though it is perhaps not the best guideline for an ageing life of faith.

Our study group is made of older Pakeha. We have discussed stereotypes around ageing. Many stereotypes about race, gender and poverty have been questioned and challenged recently, but it seems we are more likely to accept stereotypes around ageing without question.

The members of our group believe there is more respect for elders amongst Maori and Pasifika than in Western cultures. Stereotypes about ageing in Western cultures tend to be negative; older life is said to be a time of ill-health, loneliness, dependency and poorer physical and mental function. (Although we do also speak of older people as healthy, wealthy and wise.)

When we think about the ageing experience several factors subtly affect us. These do not just reflect on the number of our years and physical changes to the body.

Many aspects of ageing depend on social class, race, gender and other social factors. We construct stereotypes socially, culturally and historically, and individuals form their own understandings.

So what are our personal views on ageing, and in what ways may the Bible influence what we think?

These two questions are important because it has been shown that those

who blame their 'old age' more than any other reason for a decline in health also decrease the care they take over having a nutritious diet, doing exercise, visiting a health professional and getting good sleep. Whereas adults who view ageing positively take more care in those things.

In addition adults who view ageing negatively look for negative things to reinforce their thinking. For example, I might have a poor day out walking and blame it on getting older, or I might choose to attribute it rather to the humid heat of the day.

Where is my attention focused? If we think more positively about ageing it turns out that we are better at using positive adaption strategies for when things decline with our health.

Back to the Bible. Quite a number of verses suggest God rewards faithful individuals with long life. Important biblical figures are given significant roles to play in their older life, implying that age is no restriction for God.

There are compensations. Ecclesiastes says that we might not remember much of our days because God keeps us occupied with joy in our heart; the splendour of old men is their grey hair; and wisdom is with the aged.

So it may well be that faithful readers of the scripture have a more positive view of ageing, and thus their older age will be a more positive time than for some others!

"So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day," 2 Corinthians 4:16.

FROM THE PRESIDENT AND THE VICE PRESIDENT

As we move into Lent

Greetings to all Touchstone readers. For many of us, the start of Lent has been anything but dry and desert-like in terms of weather.

Gardens continue to thrive and bumper crops are a cause for feasting, not fasting. However the journey through Lent to the suffering of Good Friday and the unexpected resurrection life of Easter Sunday continues to find parallels in our lives.

As we follow the way of Jesus, we still find ourselves asking questions around the meaning of life, seeking to find purpose in the experiences of every day and wondering what servanthood might look like in our contemporary world.

On any journey, the company and the resting places are what sustain us. How does the image of hospitality offered at a marae, a wayside inn, or island village, fit with our concept of being congregations?

Travellers are welcome as long as they need to stay, resting, recharging, contributing to the community, moving on

with a blessing when they leave and knowing that all have been enriched through the encounter.

Such an image fits the transience of contemporary society but may fall short in other ways. What picture of church would you find helpful as your congregation moves into the future?

For many Pacific Islanders, the start of Lent 2018 will mark the beginning of a long road to recovery following Cyclone Gita. As companion pilgrims in Te Hahi, we offer them our prayerful and practical support, knowing that the resurrection life of Easter will seem far away.

For some of us in New Zealand, Cyclone Gita also had an impact. We stand with all those affected, very specially our Pacific neighbours who face the most difficult part of it.

We invite you to support the Methodist Church of New Zealand's fund-raising efforts for the affected people of Tonga and the CWS appeal which is responding to needs across the Pacific.



President
Prince Devandan



Vice President
Viv Whimster

For Prince and his wife Ramani, the start of the year was a holiday with a busy schedule. Their older daughter Devashini married David Bottinga in January. They all went to Sri Lanka for the extended families to meet together with the newly married.

The time they spent in Sri Lanka with their families was refreshing and filled with joy.

Another significant meeting for Prince was with Rev Asiri Perera, president of the Methodist Church of Sri Lanka. It was a wonderful opportunity to spend time with the Sri Lankan Methodists' president,

general secretary, Department of Social Responsibilities and Committee on Evangelism. The church is active and the mission reaches out to people under various circumstances.

Viv wore her lay preacher hat as well as that of vice-president on several occasions during January. She appreciated the opportunity to engage in more depth with the start of Mark's Gospel and its lead-in to Lent.

As we reflect on Jesus' journey, we are all urged to be aware of people suffering in various parts of the world, areas affected by earthquakes, violence and war as well as cyclones.

We think of those facing an uncertain journey in terms of health and those whose road ahead will be without the company of a loved one. The cross speaks to us of a Christ who suffers with us and travels on our journey, with the promise of new life as resurrection that can transform our lives.

Connecting lay preachers to colleagues and friends

By Rosalie Sugrue

Kia Ora. I am writing in response to Linda Hall's article in February Touchstone headed 'Overcoming the Lonely Life of an NZ Lay Preacher'. I found the heading sad because loneliness is not what lay preachers should experience.

It is the responsibility of every parish to care for its lay preachers, worship leaders and persons in training for local ministry. All accredited lay preachers are by right members of the parish Worship Committee, which is the local forum for addressing preaching matters.

It is the responsibility of each lay preacher to pay the annual subscription to the New Zealand Lay Preachers Association (NZLPA) and in turn, they should receive the quarterly lay preachers' magazine.

All lay preachers, worship leaders, and persons training for local ministry active in Methodist and Uniting Churches, are encouraged to make themselves known to the Methodist Lay Preachers Network (currently facilitated by Viv Whimster) to receive the Network's newsletters.

I became a member of Kapiti Uniting Parish worship committee in 1999 and joined the Wellington Lay Preachers Association. This was a friendly group of active lay preachers who met regularly and held workshop training days in various parts of the district.

Within a year or so the Methodist Lay Preachers Association (MLPA) embraced a vision of joining with other lay preachers in the wider church community. Thus in 2000 the MLPA disbanded and the interdenominational NZLPA was formed.

While we appreciated the vision of the NZLPA, Methodists felt a loss that lay preachers in other denominations did not because none of our partner churches ever had their own lay preachers' associations. In 2003 Methodist Conference appointed an interim committee to address Methodist lay preachers'

concerns. From this committee emerged the Methodist Lay Preacher Network with me as its facilitator.

The Methodist Lay Preachers Network was formed in 2004 as an organisation that held no physical property. Its brief is to maintain a lay preachers' data base, keep statistics, address any particular Methodist or Uniting Church concerns, and connect members by email newsletters. Instead of an AGM there would be a designated meal and 'gathering' during the weekend of Methodist Conference.

The Methodist Lay Preachers Network serves to complement the work of the partner churches and NZLPA. This body provides the lay preachers' magazine, website, and certificates.

Synods must apply for their lay preachers' accreditation certificates with the relevant documentation. Parish Councils may apply for long service certificates. A recent change in regulations allows for the first long service certificate to be issued at 10 years of service, and other significant dates beyond this time.

Parish presbyters are required to annually send their lay preacher statistics to the Methodist Lay Preachers' Network. Presbyters are in the best position to keep track of local service records and instigate applications for long service certificates.

The history, mission and vision of all our NZ lay preachers' organisations can be found under Ministry on the Methodist Church of NZ website.

Statistics on Methodist lay preachers are collected every year and the gathering happens at every Conference. Regrettably, regular newsletters and district get-togethers have become less frequent in recent times.

I urge all lay preachers and worship leaders, presbyters and synods, to find ways to address issues of isolation and ensure no lay preacher, worship leader or person in training feels lonely in the vital ministry they give to the church.

What it means to be Methodist... Part II

By Kathryn Walters

The second social principle of being Methodist is the fundamental belief that every human being is sacred and of equal value.

This means "the Methodist Church of NZ stands for the equal value of men and women in the sight of God. We stand for human rights and decry the violation of human dignity based on race, class, age, sex, culture, faith, sexuality or other identities".

No doubt it is easy to agree with the opening line of this social principle but maybe not to live what this actually entails. We are called to listen and respond to the needs of the most disadvantaged people in our communities. As people of many cultures we try to forge a multicultural society where peoples may live in unity and diversity.

Awareness of white privilege and how the way in which we live might contribute to maintaining the status quo is a challenge that we cannot ignore. Most know what it is like to be rejected or abused because of something we cannot change or control. Why then, do we reject, discard and alienate those who are different than us in the church?

Alongside our need to address our own bias and prejudice is the question about where the Church's public outrage is over poverty and homelessness in our country. Are we simply ignoring the sound of weeping in our nation or have we written it off as "alternative truth"?

Amnesty International says every year in New Zealand about 40,000 children are admitted to hospital for

diseases that could be prevented if we reduced poverty and provided better access to housing and healthcare.

The other problems, the Amnesty International report says, are high levels of sexual violence against women and girls, a significant number of children suffering physical and psychological abuse and neglect, and disproportionate numbers of Maori in the criminal justice system.

What can we do about this? What can you do differently that will show others you mean business?

As faithful disciples of the One who came "that all may have life, and have it abundantly" we are agents of transformation and change.

For example, in your community you might become involved with an organised group such as the Methodist Mission. Start a community garden, sponsor a child or donate to a community project.

You could engage with your local school and ask how you might work with them. Have a look at the 'Eat My Lunch' website. In just two years they have given nearly 650,000 lunches to Kiwi kids in Auckland, Hamilton and Wellington schools.

Most of all, may you be mindful that every human being is sacred. May you, those you love and those you find hard to love know the infinite worth of your being, the sacredness of your life and the passionate call of the Christ to live out your faith by loving others as you yourselves are loved.

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



Auckland Ecumenical Lay Preachers plan more meetings in 2018.

Auckland lay preachers learn new tricks

The Auckland Ecumenical Lay Preachers gathered in November to share ideas and resources.

Several denominations were represented at the event, which was at the Methodist Offices on Great South Road, and those attending included Methodist vice president Viv Whimster.

Auckland Methodist Synod superintendent Rev Marilyn Welch opened the meeting and lay preacher Linda Hall led devotions on Jesus' words 'Feed my sheep' (John 21:15-17). Linda posed the question 'As lay preachers how are we fed?'

Linda says lay preachers have the authority to preach but a sermon isn't the only way that we can proclaim the word.

Guest speaker Andrew Gamman gave some insights into new ways of thinking and practically engaging

with the gospel. Those he discussed included using PowerPoint, video clips, and reflection stations.

Linda says participants went away with new ideas and felt empowered to reflect on how to challenge and involve our congregations in a more visual and hands on experience of worship.

"Marilyn Welch reminded us of our commitment to on-going professional development. The passion for preaching was evident and we really had a good time connecting with others who preach."

A small committee was formed with Marilyn as the support person. The committee is Linda Hall, Clive Smith, and Lynn Smith (no relation to Clive!).

The Auckland lay preachers decided to hold three meetings during 2018. Dates for these are to yet be confirmed.

Reflection on the TVNZ series National Treasure

By Anne Stephenson

This series is still available through TVNZ OnDemand. It introduces us to Paul, a charming eloquent buffoon who is easy to like.

He is a loved comedian with his high profile and history. We are introduced to his wife, daughter and grandson.

The bubble of warmth we experience is then pierced by the news that a young woman has laid a charge of rape against Paul. It is serious and the outcome if he is convicted is daunting although only alluded to. It is likely to mean a prison sentence.

Two opposing parties stand off and the accusers seek publicity so that other complainants can come forward. In the end there are seven complainants. Paul's house is searched and there are 14 boxes of incriminating material that would indicate a sexual addiction. Yet this material is glossed over and the defence lawyers sharpen their

attack.

Paul tries to keep in the public eye but on his terms, even highlighting the issues with his daughter. Paul is advised to say 'no comment' so he resists being open and honest.

In all the flurry and publicity the case goes to trial in front of a jury. Red herrings are offered but the viewers perception is beginning to clear.

The viewer is let into a memory where there is no doubt Paul is guilty. The jury does not have the viewer's knowledge, and this can only be given them by others. There is no victim impact statement. In fact we see the destruction of the victim's credibility. There is no focus on the seven other victims and what justice may mean for them.

The suspense is held until the colleague is required to put his memory on one side or the other. He chickens out of telling the truth for his own sake. He does not

honour his own knowing, so their collective history is protected.

The world celebrates the release of their hero, who has admitted he is a philanderer, but this is seen to be of no importance. The nasty experience is over for the offender, but probably never over for the victims.

The only other outcome is that the man's family wakes up. They have publically stood beside Paul, but after the trial they believe the victims and now have a fuller knowledge of the husband and father.

This story is familiar. Society and lawyers protect the most powerful. The viewer may well ask if justice was well served. Were the victims validated in their complaint? Was the community protected from Paul's addictive behaviour?

Was it fair that Paul does not offer the rehabilitation that would enable him to take better responsibility for his action? What happens when we denigrate the victims by gossip and innuendo?

It is all too easy in the Church to rely on gossip. A few have knowledge of sexual predators in the system but the wider community does not have the information. Gossip is another tool of manipulation.

In fact there is a biblical imperative for it, indeed one may say a mandate. It is called scape-goating. See Leviticus 16:8-26.

Do we fully understand sexual addiction and what it does to the wider community? Do we love power and status so that we dare not give justice to the victims?

I encourage you to watch 'National Treasure' and ask the questions. Will the "Me too" movement hit our Churches?

HONEST TO GOD

By Ian Harris

And on the third day...

Easter always brings a welcome breather for most of the country, and for Christians it brings either renewed assurance that the body of the crucified Jesus came back to life, or pangs of doubt that such a miracle really happened.

There is another way of understanding Jesus' resurrection, however, that requires neither a premodern credulity nor suspension of what we know about the processes of death and decay.

For the meaning of the resurrection does not depend on what happened to Jesus' body, nor on reconciling the differing biblical accounts of that



Ian Harris

first Easter. It hinges rather on how those who wrote about the events several decades later interpreted them, and especially how they drew on the rich resources of their Hebrew scriptures to make their meaning clear.

Many of the clues for a modern understanding of the resurrection lie in the Old Testament. Indeed, American scholar and journalist Jack Miles likens the New Testament to "a skin on every square inch of which the Old Testament is tattooed - the gospel writers cannot move a muscle without bringing some portion of the Hebrew scriptures into view".

Making sense of the resurrection therefore begins with identifying the tattoos they used to interpret the one bit of historical reality we can be sure of: the first followers of Jesus had some kind of experience that turned the horror of his execution into confidence that the God they knew from their tradition had vindicated him.

That conviction transformed their despair into triumph, and gave birth to the church.

One of those tattoos is woven into the creeds recited through the ages: "On the third day he rose again". By that they understood the Sunday following Jesus' crucifixion and death on the afternoon of Good Friday.

There is a slight problem here. Dawn on Sunday is only about 36 hours after Jesus' death, and that seems a tad short for a third day. Furthermore, the earliest gospel, Mark, has Jesus repeatedly predicting that he would rise "after three days", which can only mean Monday.

The later gospels blur the discrepancy by having him rise "on the third day". That is, Jesus was crucified on day one (Friday); lay dead in the tomb on day two (Saturday); and rose again on day three (Sunday).

Does the timing matter?

Only if you take the stories literally, but that would be to miss their point. For they were not written as history or biography. They were written to express what the early church had come to believe about Jesus.

Hence the tattoos. The first Jewish Christians did not see themselves as ditching their religious heritage. They believed Jesus brought it to fruition. That is why they quarried deep in their scriptures,

drawing on the symbolism within them to meld the old tradition into the new story they were telling, and so add depth and resonance to their narratives.

Take those 'three days'.

References to three days or the third day crop up again and again in the Jewish scriptures. They refer especially to turning points in national or religious life, and gradually came to symbolise the Day of Judgment, when they believed a grand new reality would dawn.

Jewish writings reverberate with ideas of the beginning of God's rule. One commentary speaks of a general resurrection that would come at dawn three days after the end of the world. Mention 'the third day', and all that is conjured up.

This old mythology would have been present in the minds of early Jewish Christians for its symbolic association with the coming of God's kingdom on Earth. What many Jews believed would happen to everyone at the general resurrection, they said, was actually happening with Jesus!

After the crucifixion, Jesus' followers mulled over everything that had happened, desperate to make some sense of it. Then he appeared to some of them. People explain that in different ways, including meeting Jesus restored to life as before.

But for me, the key lies in psychologically triggered 'appearances' or 'presences', such as still happen for many people in the trauma of bereavement.

Potent ideas from the Jewish scriptures about a suffering servant, a sacrificial lamb, the long-awaited messiah who would restore the nation's glory days, gradually gelled around Jesus. And the gospel writers drew on the imagery of the third day to mark the inauguration, as they saw it, of God's new age.

These are the tattoos that help interpret Easter. It is not necessary to believe in a bodily resuscitation to feel their mythic power.



Methodist Trust Association

Professionally managed investment funds.

Investment Options:

- Income Fund - Provides competitive income returns. Low risk.
- Growth & Income Fund - Focused on longer-term capital growth.

Quarterly Income distributions may be paid out or reinvested

Only available to Methodist Church groups.

Contact email: info@methodist.org.nz

Provides secure and socially responsible investment options for the Church's funds

PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator

Church people urge no new oil exploration

Despite progress towards a Zero Carbon Act, it is likely the government will continue to offer new blocks of land and sea for fossil fuels exploration this year. To do so is completely incompatible with the goal of zero carbon.

The government should rule out all new coal, oil and gas mines.

Any plausible strategy to achieve zero net carbon emissions that is consistent with the global goals under the Paris Agreement implies an end to new fossil fuel exploration.

The government usually offers blocks up for prospective tenders at the annual Petroleum Conference which takes place this year on 26 March in Wellington. The conference is a gathering of industry supported by NZ Petroleum and Minerals, a government department.

The conference is therefore

symbolic of the government's ongoing support of fossil fuels industry, and a forum that actively facilitates oil and gas exploration and mining.

Church people and friends have two avenues for action to stop further fossil fuel mining.

1. Ask nicely.

You can call on the Minister of Energy and Resources Dr Megan Woods and the Prime Minister to rule out making any new block offers this year. A draft letter is being circulated to parishes.

Methodist Church president Rev Prince Devanandan and other church leaders are seeking a meeting with Meagan Woods. Church leaders are writing letters as well.

2. Protest the Petroleum Conference.

If the block offers are going ahead we can express our opposition through a distinctly

Christian expression of action outside the Petroleum Conference. Christian opposition to this conference is of national significance and we can protest with banners and our presence outside the Conference.

The organisation Oil Free Wellington is planning a non-violent blockade of the event. The style of protest organised by Oil Free and partners may not be a form of protest that church people wish to be associated with.

A blockade is symbolic and practical. It serves as a call for an end to oil and gas exploration, and it is an action to disrupt the block offer process. It is a sure way to achieve media reporting and to raise awareness with the wider public.

The 2018 action follows a blockade of last year's conference in Taranaki, where several hundred protestors, hosted by iwi, attempted to stop participants



from entering.

The Churches' Climate Network would like to hear of distinctly positive and Christian alternatives to occur simultaneously alongside Oil Free's blockade. One clergy person suggested we bring kids and celebrate what we are stewarding for future generations.

In Wellington there will be an information hour at St Peters on 8th March.

To 'ask nicely' please write to PM Jacinda Ardern and Megan Woods and ask them to rule out any new block offers. We encourage you to write in own name or, given agreement, in the name of your parish.

Christian Kiwis who make a difference

Christian author George Bryant has just released his 22nd book titled Agents of Change: Kiwis Making a Real Difference.

For this work he has interviewed 15 Christians around New Zealand and written up their stories. One of them is David Hanna, director of Wellington's Wesley Social Action.

The profiles are of Christians who make a real difference to the way we live. Some make housing affordable and offer comprehensive care services. Others are saving teenagers from addictions.

A doctor and his wife are running a unique medical clinic. Some stories portray people improving race relations, making workplaces safe, and helping transform low socio-economic areas.

George asks two basic questions: What sorts of people want to sacrifice their time, energy and waking moments trying to improve society? And what motivates them?

The people he writes about are spread geographically around the country, from Dunedin to North Auckland, across the Christian denominational spectrum, and across the theological spectrum.

There is also a variety of occupations represented - social workers, politicians, a medical

practitioner, educator, artist, aid worker, Maori kaumatua, and a businessman.

The first chapter discusses 'change' and what George means by 'real'. The last chapter reveals his findings and outlines the characteristics of change agents.

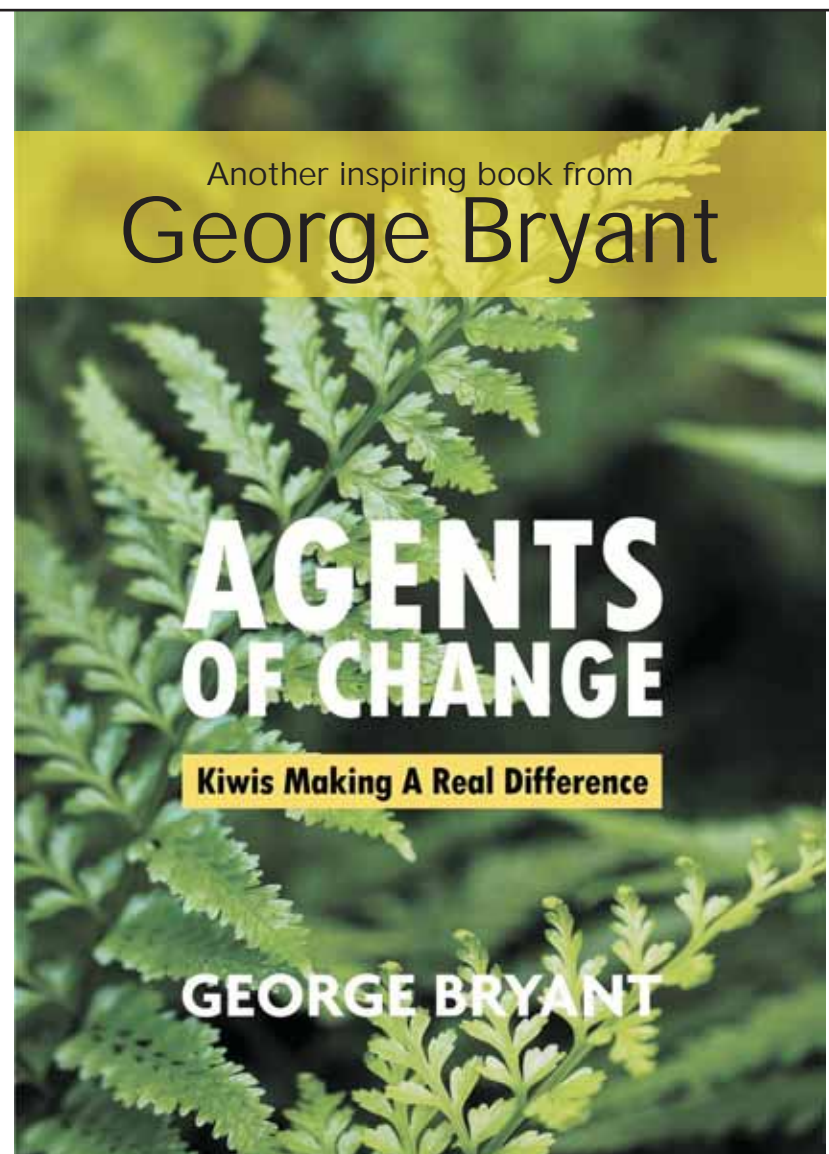
George says that actual agents of change are fewer than we think and all of us have the potential to be change agents. For one reason or another, however, we are "not doing the sorts of things done by the people profiled in this book".

To be effective change agents, he says, requires self-change. "To change the world requires changed individuals."

Agents of Change is really a sequel to his previous book Making a Real Difference, which included profiles from well-known Kiwis, such as Judge Andrew Becroft, Kim Workman and Ian and Mary Grant. He has now interviewed 45 Christian change agents.

He hopes readers will be inspired and challenged by what they read.

The book will be available from Christian and independent shops, through DayStar Books or from the author himself (bryantgw@xtra.co.nz).



Stories of 15 Kiwis making a real difference to the way we live - providing affordable housing, saving teens from addictions, transforming low socio-economic areas, operating a unique medical clinic, improving race relations, making workplaces safe, teaching progressive education. Includes Methodist's David Hanna.

Published by DayStar Books Ltd. Retails for \$28.95.
Available direct from the author for the launch price of \$25 plus
\$5 postage: PO Box 7031, Maungatapu, Tauranga, 3112
OR bryantgw@xtra.co.nz

W A N T E D

HOLY COMMUNION TRAYS

Preferably with glasses but without will be considered.

Our Church has grown and we need more trays to serve our Congregation. If your church has any spare and not in current use please contact with a description and asking price. Also glasses will be considered without the trays.

Please email church@mrtidy.co.nz. Happy to answer any questions you may have.

The kernel of wheat that had to fall

**GREG HUGHSON
REFLECTS ON JOHN'S GOSPEL**

Our March lectionary readings from the Gospel of John provide us with sacred insights into the experience and trauma of Jesus leading up to his crucifixion.

Jesus went up to Jerusalem just before the Passover celebrations began. In the temple courts he found people selling cattle, sheep and doves and others sitting at tables exchanging money. He was not impressed.

The last public action of Jesus' life according to John, was to angrily expel the money changers from the temple courts. When asked whether he had the authority to act in this dramatic way, Jesus referred to his imminent death and resurrection (John 2:19).

John tells us it is only after his resurrection that the authority of Jesus can be understood. The aggressive action of Jesus and his puzzling metaphorical statements must have infuriated the businessmen he castigated.

Traditionally this story has been used to legitimate righteous anger. There are

indeed times when as Christians, we are justified in actively overturning the tables of economic exploitation and challenging the inappropriate use of sacred space.

Jesus declares that "just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up so that everyone who believes may have eternal life in him," (John 3:14-15).

Such statements, written by John about 60 years after the death and resurrection of Jesus, are later theological interpretations of Jesus' death and resurrection. This is not to say that this was not indeed Jesus' own self understanding.

According to John, more than any other Gospel writer, Jesus was aware of the inevitability of his death and the reason for his death.

Jesus, John says, "came to live, die and rise again so that whoever believes in him shall not perish but have eternal life," (John 3:16).

All of this happened, John proclaims,

primarily as an act of God's love for the world, rather than out of God's desire to condemn (John 3:18).

Jesus compared his imminent death with a kernel of wheat that has to fall to the ground and die in order to produce many seeds (John 12:24).

His death was indeed the seed that led to the birth of our Church, an incredibly diverse international family with billions of members all around the planet.

Jesus' entry into Jerusalem will be commemorated in many of our churches with children waving palm branches. John interprets Jesus' riding into Jerusalem on a donkey as a validation of Jesus' uniqueness as prophesied by Isaiah (Is 42:1-9).

The death of Jesus (John 19:30) and his burial (John 19:42) complete the tragedy. It was all over. As readers of John's gospel, however, we receive many hints that this may not indeed be the case.

Often, the narrator of John's gospel

gives the reader a post-resurrection perspective. This can sometimes prevent us from appreciating the true depth of the horrific torture and abuse that Jesus suffered, his nakedness, sexual violation and humiliation.

The traditional Methodist covenant prayer connects us to the mindset of Christ throughout his ministry, but especially as he approached his death on Calvary. Let's make our covenant prayer our Lenten prayer this year and always.

"I am no longer my own but yours. Put me to what you will, rank me with whom you will. Put me to doing, put me to suffering. Let me be employed for you or laid aside for you, exalted for you, or brought low for you.

"Let me be full, let me be empty, let me have all things, let me have nothing. I freely and wholeheartedly yield all things to your pleasure and disposal."

Solid ground in precarious times

FROM WHERE I SIT

By Andrew Doubleday

We are into the second year of Donald Trump's presidency. This in itself is something of a miracle.

It seems that those who support him (some 65 million voters) are wholehearted in their devotion. His claim that he could shoot someone on 5th Avenue in downtown New York and his support would continue to hold up remains as true today as when he made it in 2016.

His words and actions appal me, and those closest to him and those who benefit while he stays exactly where he is say and do whatever it takes to justify him. No matter how laughably absurd, they will spin black to look like white. They accuse those who point out that the emperor has no clothes of being offensive and disrespectful.

What bothers me most is the complicity of the Evangelical church in the USA in identifying



Andrew Doubleday

itself with Trump's 'movement' (Jim Wallis, Sojourners, and a few others excepted).

They see him as God's man in the White House, the one who will restore the USA to moral rectitude and again invoke God's favour upon their exceptional nation.

To coin a phrase I recently heard, this makes me want to 'spew into my mouth'. My eldest son has recently expressed the concern that when I start to talk

about Trump I start to sound somewhat unhinged.

Maybe I am. Maybe I should be.

The parallels between the German Christian movement of the 1930s in Nazi Germany, and the Evangelical Churches in the USA today seem to get stronger every day. Patriotism and faith are increasingly interwoven to the point that one's commitment to Jesus is called into question if it doesn't have the corresponding commitment to the president, the flag, and the military.

One may argue that this doesn't affect us - that's America after all. We are tucked comfortably at the bottom of the world in our own safe little island bubble. Yet with the interconnectedness and interdependence that are now facts of everyday life, what happens with the 'Leader of the

Free World' affects all of us.

We have entered a new era. The social seismic plates on which we have stood secure for so long are shifting. The world has changed. The advent of the Internet, with its explosion of information and social media, where opinion, conspiracy theories, fantasies, fabrications, and downright falsehoods are all posted as fact, make it difficult for the average person to distinguish between what's true and false.

It has become bewildering for most. Who or what do we now believe?

We all now have our own version of truth, and can compose our own 'alternative facts' when those generally understood to be accurate no longer suit the way we want to see the world. Polarisation and rage, seen in the 'keyboard courage' exhibited by anonymous posts on most open

websites, have become the order of the day.

How is the Church called to respond? Where do we find 'true north'? What values and principles will we choose to live by as we navigate confusing and contradictory times?

At the heart of what we need is Jesus' invitation to "love our neighbour as ourselves". This includes his clarion call to non-violence, that "those who live by the sword will die by it", and his call to radical non-violent resistance to the will-to-power in "giving up our tunic", "turning the other cheek", and "going the extra mile".

When correctly understood, these are not soft options. They will require a clear-eyed understanding of the effects of our actions and the courage to follow through.

A night at the opera

*Adrian Skelton,
UCANZ executive officer*

I am 'devoted' to opera. At this point, three-quarters of readers may turn the page... but hold on!

A friend of ours professed not to like opera, because "they sing in a foreign language, so you don't know what's going on". She was obliged to attend one, however, because her company were sponsoring the production. Now she is a convert.

The opera I recently just attended enthusiastically - 'Madame Butterfly' - is part of the core operatic repertoire, a major text within the operatic canon.

It was conveniently translated, line by line, and displayed in subtitles. For me, it is a bonus that the chorus and some minor roles are taken by local high school students under the Project Prima Volta programme which promotes "social inclusion through music, giving experience of performance and helping to ignite the



spark of creativity".

Christian faith, like other faiths, is focussed around canonical texts that were written in foreign languages, Hebrew and Greek, and translated for us, verse by verse, with great skill

and care.

In the matter of faith - and I think also of opera - we learn more of life and how to respond to its challenges, through our immersion in the text or the drama.

There we find wisdom from the past bearing on the exigencies of the present. We may be most familiar with one text - Christian, Muslim, Hindu, literary, operatic, or poetic - but we can also be open to others.

Without surrendering what for us is primary, we can gain more through the insights that others bring and through the common wisdom of humanity if we have the humility to see value beyond our familiar sphere.

I have deliberately pushed the boundary towards opera. You may tell me that you gain much from the insights of playwrights and novelists, or from Nobel laureates like Bob Dylan.

Our prejudice speaks of high-brow and low-brow. Our experience may surprise and change us.



Trinity Methodist Theological College



The Transform students at Te Rerenga Wairua.



Leti Tafuna says she learned a lot about the Treaty of Waitangi on the course.

New course transforms young Methodists

When the leaders of Trinity College attended Tauīwi Youth Conference 2017 they were asked two questions: What does it mean to be Methodist in Aotearoa? And what is Trinity College doing to empower young people in the church?

The College responded by designing 'Transform', a three-week intensive programme that gives young people a chance to explore Methodism in Aotearoa and begin a transformative journey with the Church.

It ran the Transform pilot programme last month and sought feedback from the participants, most of whom arrived with some apprehension and trepidation.

Eseta Pulu says when she was preparing for the programme she was told to expect the unexpected. "After these three weeks, I have learnt what it actually means to be a Methodist and how the bi-cultural journey is at the heart of Methodism in New Zealand," she says

The College hoped that giving young people a chance to learn about Methodist history and the Wesleyan mission to Aotearoa would give them some grounding in their Methodist identity.

"One of the greatest lessons I learned on this Transform programme is that John Wesley said Christianity is both a personal and social religion," Berith Petaia says.

Another student Catherine Petaia says, "John Wesley emphasised the importance of a personal connection with God coupled with social responsibility

to our society."

Trinity College hoped that by giving participants an introduction to theology, and reading and interpreting the Bible, they would build foundations for their faith to grow.

Eseta says, "The best thing about this programme was we were able to challenge ourselves and ask those questions about our own Christian faith. Now that we have learnt what it means to be Methodist in Aotearoa, we can all go back and live these out through our churches and communities."

Tito Fifita described the Transform learning experience: "A lot of the content was informative and insightful yet very challenging! We explored a whole range of theological concepts and perspectives, dove into the bible with reference to its historical composition and dipped our toes into contextual theology."

Another young participant, Felicia Muliaina, says she was fully engaged. "I have had the opportunity to interact with our youth members from other parts of Aotearoa, something that we rarely get to do. We spent time growing in our understanding of what it means to be a Methodist in Aotearoa and in our faith in God. We learned to raise questions and to think critically."

Ngahina Ranui chose her own path of self-discovery and personal faith. "I simply want to acknowledge and honour my own relationship with God and that I can make my culture as strong as I wish it to be

by following my own journey back to my reo and te ao Maori. To see both sides of those energies that day was an experience that will stay with me for a long time."

Trinity College staff hoped that engaging young people in critical thinking and analysis of Te Tiriti o Waitangi and the Methodist bi-cultural imperative would stir their social consciousness. One way the course did this was to bring the students to Waitangi on Waitangi Day.

Berith gave this response: "One of the many highlights of Transform, was going to the service at the Waitangi Treaty grounds and witnessing the hikoi during the service. It was memorable because it was a reminder to Church leaders and communities of our duty to address the injustices of the past by honouring the promises of the Treaty."

"It was a wake-up call for Christians to consider those suffering the consequences of the constant neglect of Treaty promises. It also reminded us that we have a duty to share God's love first by acknowledging our history, understanding their stories and ensuring that as a Church we do not perpetuate the system that shuns the needs of Maori," Berith says.

Ngahina felt a sense of awakening and justification while taking part in Waitangi Day.

"During Transform the most challenging but heart-warming experience was to be a part of that scene for the first time. The



Transform students visited churches and places of significance for Te Hahi Weteriana.

challenge I faced was seeing the protesters that day, it caused me to question my faith in the Methodist Church as they had a hand in colonizing my people.

"I also had an overwhelming feeling of whether I was sitting with the right crowd at the time. In the end I realised my personal faith is important to me, too, and my Methodist values are not to repeat the past or force my views on others," she says.

Another student felt a sense of pride and duty. "Getting to know more about the bi-cultural journey and our responsibility to fulfil the promises our ancestors in faith made long ago has been one of the most memorable parts of this programme," Felicia says.

Others were simply happy to be engaged in the atmosphere of Waitangi Day.

"One thing I really wanted to witness was a protest, and I got to witness it and what an eye opening experience it was to see how some

of the Maori people still feel about the Treaty today," says Leti Tafuna.

Trinity College staff hoped that by exposing them to real-life situations of struggle against injustice and faith put into action that the students' community spirit would be set aflame. Trinity College support staff Maungarongo Tito says putting a group of rangatahi (young people) together was watching magic happen.

"Through the learnings of the program these students were able to fashion and shape a rangatahi perspective of faith and belief. Our visit to a newly opened school in Kaitia, Te Kura Kaupapa Maori o Tututarakihi, offered a space to connect, explore and share what it means to transform a community," Maungarongo says.

All the participants were inspired by the work of Parishes and Missions in their communities.

See Page 14

P-Pull uses compassion to combat addiction

Lizzie McMillan-Makalio is inspiring thousands of New Zealanders on the painful journey of methamphetamine addiction.

As Wesley Community Action's Waitangirua team manager, Lizzie manages a small team of people doing incredible work in a very deprived community.

To combat the meta amphetamine epidemic Lizzie launched P-Pull, a walk-in service and Facebook support group, in late 2016.

Originally meant to be a service for Porirua, it was extended to all of New Zealand.

Lizzie launched P-Pull when she began to understand the scale of the problem in New Zealand, and the need for a service based on compassion, community and change, the very tenets of Wesley Community Action.

P-Pull came about when a young woman was brought into the Wesley office at the back of Waitangirua Mall, experiencing a methamphetamine-fuelled psychotic episode. After phone calls to local hospitals and 0800 help lines, Lizzie took the young woman home to detox. The lack of help, support and

direction drove her to do something.

Wesley Community Action (WCA) gave Lizzie permission to use the Waitangirua office, and, armed with their support, she organised the first P-Pull meeting in September 2016.

It drew a large number of people, some from as far as Levin.

Thanks to the help from her team, WCA and whanau throughout New Zealand, P-Pull now has walk-in centres right across the country and a Facebook page with over 5,500 members.

P-Pull has been recognised by international media and politicians, and it is also winning awards. Not only was Lizzie a finalist in the community service section of the Wellingtonian of the Year Awards late in 2017, but P-Pull won the prestigious Matua Raki National Addiction Workforce Development supreme award at the annual conference of DAPAANZ (the professional association for people working in addiction treatment).

Most important for Lizzie is that it is being recognised by people in need, whether

they are in the grips of P addiction, past users, or families who are supporting a loved one on their journey.

"P Pull helps users learn what's happening to them, what the detox process is and where they can get support, which is mainly from friends and whanau around The Table. That's the magic that happens at The Table, where we create a 'moment of empathy'," Lizzie says.

Recognising the power of sharing stories to inspire people and make them feel less alone, Lizzie started the P Pull Facebook page. Many people have attested to the fact that its very presence is a life saver.

The page is full of very real stories of hope and hardship, but the straight-talking honesty from one to another provides crucial peer support. It is a place where everyone is understood and never made to feel alone.

Wesley Community Action would like to congratulate Lizzie McMillan-Makalio on her exceptional mahi and the way she makes a lasting difference to New Zealanders in desperate need.



Lizzie McMillan-Makalio started the P-Pull support service, which now has walk-in centres around NZ.

Waiuku church there for families and community

By Sophie Parish

On the border between southern Auckland and northern Waikato, Waiuku Uniting Church serves a close-knit rural community and offers a host of activities throughout the year.

In 2002, Presbyterian and Methodist churches in the area decided to combine efforts and create the Waiuku & Districts Combined Churches.

There are two congregations in the Waiuku Parish: St Andrews and Awhitu Central Church.

St Andrews Church in Waiuku offers services, programs and groups for all ages throughout the year. Special events are held at the picturesque and historic Awhitu church built in 1877, on the peninsula overlooking the Manukau Harbour.

Waiuku & District Combined Churches presbyter Rev Richard Gray says, "We have a strong group of lay preachers who are committed to having an outward focus and serving the community."

St Andrews offers weekly English and Tongan language services. Groups and activities include Mainly Music, Mainly Mums, Toolbox, Five Star

Families, Kidz Alive, home groups, community concerts, an annual flower show, prayer groups, youth groups, men's group and more.

A new group, Friday Frenzy, offers a theology and pizza night and is popular with young people.

"The Meal Mates group is a great idea for gathering parishioners. The church joins six to eight people together to host dinners at each other's homes several times over a six-month period.

"They then switch people around so they can get to know a new group of people for the rest of the year," Richard says.

Parishioners bring food to contribute to the local food bank which is run by the churches in Waiuku. Their mission is local and beyond.

Each year the Waiuku parish raises money to support House of Hope, an orphanage in Nepal. Nepal has been hit with devastating earthquakes and has had an international appeal to help rebuild their villages. People from the Waiuku Parish have spent time doing mission in Nepal.

Waiuku Co-operating takes



The congregation runs a large op shop, which is part of the St Andrews Centre complex.

part in the annual Christmas parade by having a float each year.

They create a 12-day advent box that 12 retail stores hold in their windows to remind patrons of the spirit of Christmas. This year it was a scene of Christmas in a different country celebrating people around the world.

St Andrews joins other churches in the Waiuku region for combined church services several times a year. Each year they have a special service for Palm Sunday in a local park.

Op Shop success

Due to demand, Waiuku Co-operating has a new purpose-built opportunity shop at 79 Queen Street in Waiuku. The op shop has served the community for 40 years and has grown over time.

The newly built larger retail space offers all types of preloved household goods and clothing. Each month the op shop donates some of their proceeds to support organisations helping those in need.

Richard says the culture of op shopping has changed with the times, and has become a trendy pastime. The church employs a fulltime manager to run the shop. More than 100 volunteers help out during the week and enjoy the social aspects of the work.

St Andrews



Waiuku Co-operating church has a float in the town's annual Christmas parade.



St Andrews Church in Waiuku hosts many children and family groups.

Opportunity Shop is open for business Monday to Friday 9.00am to 4:00pm and every Saturday 9:00am to 1:00pm.

Follow the Waiuku Op Shop on Facebook. Its page is

opshopmanager.

To find out more about the Co-operating Parish services and activities visit the Methodist North website (methodistnorth.org.nz) and search for Waiuku.



Help families live better lives

Every child has a right to a good start in life. Everybody has dignity and worth in the sight of God.

Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.

Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

You can make a donation to your local parish, one of the Missions, or the Methodist Alliance. Please contact Carol Barron for more information on:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services



Waipawa pastor on the air

By Marie Sherry

A Sunday morning radio show by the pastor at St John's Co-operating Church in Waipawa is aimed at encouraging the community to explore and develop their faith.

Poul Andersen has been a Presbyterian lay minister for the last 19 years and at St John's for nine years.

As well as doing his parish work, Poul has presented the radio show for the past seven months. He says it is a great way to spread the gospel message.

"Radio ministry is fantastic," he says. "The programme is on Radio Kidnappers, which is a community radio station. It gives people a platform and an opportunity to speak and for budding radio announcers to give it a go. I think it's really wonderful."

Radio Kidnappers hosts a wide variety of people speaking on different subjects.

"I have a half-hour programme at 9:30am on Sunday mornings, which is pre-recorded," Poul says.

"My main theme is encouraging people in their faith. I am passionate about my faith. I believe in Jesus as my Lord and saviour and that he died on the cross for my sins. I talk about how people can know Jesus and how they can come into a living relationship with him.

"I think the gospel message is the greatest message there is. That encapsulates my radio programme.

"I also interview various people. Last month I interviewed Tom Williams, who wrote a book of poetry from a Christian perspective. He will be having a book launch soon."

Poul has received good feedback from the community about his radio show.

St John's Co-operating Church is a combined Presbyterian and Methodist parish and is open to all members of the community.

"We have really good numbers across every demographic. About 60-plus people

on average attend services each week, including lots of children," Poul says.

"My wife Wilma runs the children's church with the help of others. She is well experienced having had nine children of our own, ranging in age from 43 down to 18 years."

St John's is active in the Waipawa community. It runs a Mainly Music programme for children, which involves music and movement.

"We put it on because we wanted to be connected to our community and we want them to be connected to Jesus. However, we do struggle to get them to church on a Sunday morning, but the word of God goes out and we don't mind offering that service."

St John's Waipawa has

a changing congregation, with a growing number of younger families joining as new people come into our community.

"Church numbers are possibly not changing, as we have had people pass on. The members of St John's are wonderful; they are very forgiving, very gracious and very kind hearted," Poul says.

"We're just a typical community church, and our greatest strength is gathering together in the most precious name of Jesus. We believe in the absolute authority of scripture and we try to live that in our daily lives.

"My sermons are about the truth of God's word. Jesus is the light of the world and I'm convinced that if all the churches in New Zealand stuck to the word of God, believed the word of God and preached it with passion and conviction, their churches would grow.

"The young people that I have spoken to are not interested in religion and social discourse; they want the Bible scriptures undiluted, they want them taught as truth, and anointed by the Holy Spirit."

Poul's radio programme is at 9:30am on Radio Kidnappers, frequency 104.7 FM or 1341 AM.



Radio ministry great way to spread the Word.

Foster a child's future

Lifewise Family Services urgently needs families to give local children good homes.

Every year, Lifewise supports approximately 40 children into foster homes. Right now the need for foster carers in Auckland is at crisis levels. During the past year, Lifewise received 229 placements requests for children in need of a foster home.

Margaret has been a Lifewise carer for 10 years. She is one of many generous people who open up their homes and their hearts for children who need a safe and happy home away from the one they were born in.

"I want them to get their childhood back," Margaret says.

Sometimes a home

can become unsafe or unsuitable for children. Sometimes, the children's lives have been turned upside down by chaos, neglect, and trauma and they have often been put at risk both physically and emotionally.

"I just simply can't sit there knowing there are babies, children and families who need support," says Chantal, a Lifewise carer who has been looking after foster children for a year.

Lorraine is another generous Lifewise Carer of 20 years. She says, "None of these kids deserves to be in that situation. If everyone could do a little bit to make life different for them it would make their life so much better."

Lifewise is currently looking at innovative alternatives to Foster Care and working hard to see how families can stay together. They do their best to make sure siblings are not separated, but we are also working to see how they can prevent children being taken from their families in the first place.

However, the current reality is they are still in desperate need of carers in all

parts of the city who can provide safety and care to children in need of a stable home.

Becoming a foster carer can be a richly rewarding experience.

"The kids keep me going," says Margaret. "I'm blessed I get so much from them. I learn new things every day. I hope I give them love and inner peace."

Lifewise foster carers come from all walks of life. Lifewise welcomes carers regardless of age, gender, marital status or ethnicity. Their carers are some of the best trained and supported in New Zealand.

"We have chosen to work with Lifewise as their support is crucial and their hearts

truly advocate for the children in their care," says Chantal.

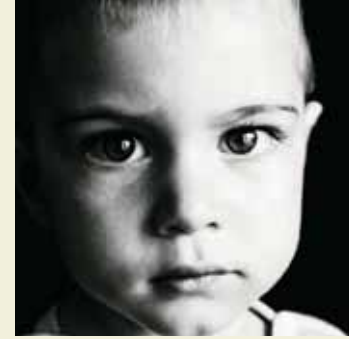
The Lifewise team is there every step of the way to support carers and provide contact without the need to deal directly with Children's Services.

"If becoming a Foster Carer is something you have considered before why not speak to one of our team," says Lifewise community services manager Peter Shimwell.

"We will provide a genuine and honest overview of how it all works, no obligation and no pressure. If you could provide a safe, caring and supportive home you may be just the people we are looking for."

"We want to make a difference to these little people," says Lorraine. Margaret adds, "Put your hand out and help a child out if you can. These kids may not be of our blood but they are of our heart."

Call Lifewise Family Services today on 09 818 6834 or send an email to Jess Hale: JessH@lifewise.org.nz.



Lifewise is looking for foster carers in the greater Auckland area.

Churches host English language classes for migrant workers

By Hilaire Campbell

Two Christchurch Methodist parishes have joined forces to help skilled migrant workers become fluent English speakers.

For the past few years, Rev Andrew Donaldson has been the presbyter for Christchurch South and Christchurch Central parishes. Through a combined effort, they offer English classes for skilled migrants who have come to New Zealand to work and those who want to stay and make a life for themselves.

Classes are held at the St Marks Church in Somerfield.

"After the earthquakes, many overseas people were hired to work on construction sites in Christchurch," Andrew says.

"They are a very diverse group. English is not always their first language. Although they had a level of competency for work purposes, they lacked everyday conversation skills. Writing and filling in forms was difficult for them."

The first contact with construction workers came about through Christchurch Central Parish's Streets Ministry chaplain Rev Rob Ferguson. As a result of his informal meetings with workers in the inner city, the church began a basic language programme last year.

In August, however, the government changed its Skilled Migrant and Essential Skills policies. To qualify for English language points, migrants had to achieve a higher (6.5) level of competency in the English language qualifying exam before they could gain a resident's visa. This meant that the church had to upgrade its programme.

With more than 30 applicants, the demand was higher than expected for the first classes. Two classes have been running for two evenings each a week in eight week blocks.

One of the courses teaches basic English, and the second is for a few people who need more time to prepare for the qualifying exam. The church is grateful to Jane Ayers for teaching this class and helping with initial language assessments.

Andrew says the church was fortunate to secure the services of two qualified teachers. "They are first class and we are so lucky to have them."

Students come from many different countries including Fiji, Argentina, China and Thailand, but the largest group is from the Philippines.

The classes are run as a partnership between the Christchurch Central and South



Christchurch's St Mark's Church is the venue for the evening English classes for migrant workers.

Methodist Parishes and English Language Partners (ELP). ELP is the country's largest refugee and migrant resettlement agency. The church also engaged Philippine Culture and Sports to recruit students.

Andrew is concerned that the standard required for residency makes it difficult for migrants with only a trade qualification to obtain a resident's visa.

"The new government rules helped set our programme in motion because it is now harder to qualify for a resident's visa," he says. "Many of the workers try to

send as much money home as they can so they are not in a position to pay for tuition."

A Prince Albert College Trust grant of \$10,000 and other grants from the Methodist Mission and the Central South Island Synod have enabled the church to contract four classes through ELP.

Another \$5,000 came from Streets Ministry and St Marks Church, which provided facilities and teaching aids.

"Progress is not always smooth," says Andrew, "but attendance at class is high. These people work long hard days so

they are pretty determined to succeed."

The programme has received positive feedback and is now planning a beginner's course for those with a lower level of proficiency, and a Sunday afternoon course to be run by a volunteer teacher.

has links with private providers. "Some people purchase English language lessons privately, but if they miss out we invite them to take our programme so they don't have to pay for a second course," Andrew says.

Before the immigration rules were changed migrants could pre-purchase English language lessons for \$5,000 to gain entry to NZ. But because they didn't always enrol for courses upon arrival Immigration NZ tightened the rules. Now they need to prove they are enrolled.

Unfortunately, there is no funding for future programmes so this one has a definite finish. The number of people attending is also dwindling as building projects complete.

The programme has been rewarding for everyone involved and the churches are grateful for the support they have received to run it, Andrew says.

Water in the tank and off to school

Kirabo was the top student in the Isingiro District of southwest Uganda. The four distinctions she received in her final primary school exams entitle the 16-year old student to a government scholarship to attend high school. She started school on 26 February.

"I want to become a nurse or a banker so I can support my community," Kirabo says.

In reporting on her success Charles Rwabambari from the Centre for Community Solidarity (CCS) says this miracle would not have happened without the support of Christian World Service.

After her parents died from AIDS, Kirabo, and her sister and two brothers dropped out of school. They stayed in the family home. Charity took charge but both sisters had to work so they had money to buy food.

At the end of the working day, Kirabo and her brother Enock collected water at the Kagera River 4.0 km away. She quickly tired of the long days and decided to try her luck as a house girl in town.

The job was no better. She had to split firewood, clean the toilets and cook food for the dogs for very little pay. Next she

tried work in a bar serving tables and when the boss insisted she persuade drinkers to come to the bar, she decided life would be better at home in her village.

Soon after her return, a CCS volunteer worker visited the family home and told Kirabo about the local association for caregivers of HIV and AIDS orphans. She signed up and was the beneficiary of a new water tank that people in the community built with help from CCS.

"With water at the doorstep, life changed," says Kirabo.

Next the family received a piglet from the project established with funding from CWS a number of years ago. The pig grew fast and produced 12 piglets. They kept one, passed one on to another family as part of the scheme and sold the others so they could pay school fees and other costs.

"I really missed school. You know, the most important thing for children is to go to school," Kirabo says.

CCS plans to build 420 more tanks for members of its 25 associations with help from CWS donors. The person who receives the tank pays half its cost and CCS pays the remaining \$366 with funds from CWS.

CWS encourages parishes and communities to celebrate World Water Day on or near 22 May.

The theme of this year's event is 'Nature for Water' encouraging communities to explore natural solutions to water challenges. Restoring forests, grasslands and wetlands, and fencing off waterways will improve water management, for example.

Methodist Women's Fellowship and Presbyterian Women of Aotearoa are raising funds for CCS as part of this year's Special Project.

The Ecumenical Water Network shares a weekly reflection from Latin America as part of its Seven Weeks for Water during Lent.



Getting a water tank at home gave orphan Kirabo time to study. Photo courtesy CCS.

Donate Now



Robert Piller.

I want to help Tongans replant gardens and repair rainwater systems

www.cws.org.nz



CWS supports South Indian fisherwomen as power plants and industrial shrimp farms push them into poverty.

UN targets poverty in all its forms

In forming the Agenda for Sustainable Development 2030, the United Nations made the promise 'To Leave No One Behind'.

The first of its 17 Sustainable Development Goals is to end poverty in all its forms everywhere.

The goal focuses on the needs of the 767 million people who live below the international poverty line of US\$1.90 (NZ\$2.59) a day. They make up nearly 11 percent of the world's population.

According to the World Bank, the vast majority live in rural areas with little or no education and work in the agricultural sector. The majority are under 18 years old.

In least developed countries, nearly 38 per cent of workers live below the poverty line and many more have no retirement pension or access to disability or other benefits.

Lower and middle income countries are most likely to experience disasters which are having a growing impact on local economies.

Christian World Service welcomes the new agenda, which applies to all countries including Aotearoa New Zealand. Many of the goals are interlinked. Ensuring gender equality and access to schooling will help more people out of poverty.

Progress on the goal will be measured against five targets and nine indicators. In the developing world, data can be difficult to obtain making it harder to find where the gaps are. Conflict and displacement make measurement more difficult.

CWS national director Pauline McKay

says sometimes small actions like installing rainwater tanks and growing better gardens improve rural people's lives, but they can never be enough on their own.

"We know how important the actions of governments and business can be in giving people the resources they need or depriving them of access to the land and sea on which they depend," Pauline says.

"One of the questions we face is how to respond to the world's 65 million displaced people. Who will make sure they are above this threshold?"

"As a member of the ACT Alliance (Action by

Churches Together) we are contributing to this urgent task and doing our best to ensure their human rights are respected," she says.

Climate change with the accompanying severe weather events like Cyclone Gita will push more people below the poverty line, especially in vulnerable small island states.

CWS is concerned nation states are forgetting their responsibilities and failing to set aside the resources to address one of the most fundamental injustices.

"Earlier this year Oxfam released a report saying that 82% of the wealth generated in the global economy in 2017 went to the richest 1% of the population. It is high time we began talking about changing the ratio so the 10.7% of people below the line can participate in their communities," she concluded.

Victoria University is hosting a summit on the Sustainable Development Goals on 23 April. More information is available at the website confer.co.nz.



Writer inspired by Aotearoa's difficult history

By Hilaire Campbell

Telling New Zealand's story is a measure of Geoff Allen's regard for his country.

For the last few years the Auckland-based writer, producer and teacher has combined family holidays to Taranaki and Waikato with historical research for novels and plays based on the Maori Land Wars.

Part of Geoff's motive for writing his latest play 'The Taiaha and the Sabre' was to show how the relationship between Maori and Pakeha changed from shared interest in business, to land grabbing and war.

This very intense play is set in 1868 during the later stages of the Maori Land Wars. It was a finalist in the 2017 Adam Play Reading Competition and listed with Playmarket NZ.

It explores the relationship between a Pakeha woman and a British soldier on the run from Maori. It also shows how Maori adapted to Pakeha technology and tactics very quickly and raises the point that had they been able to field a standing army with ordinance well supplied, the British could have lost control of half of the North Island.

As a storyteller, Geoff says he has a lot of catching up to do.

I started learning Te Reo at 56, but better late than never. In the late 1960s we were told nothing about our history. I was 21 before I knew there had been a Land War.

"It's like a married couple where one doesn't want to admit the other even exists. We are married and the relationship will go on."

Geoff was recently awarded a grant through the NZ Society of Writers to do research at Auckland Museum for a series of books called 'Tyrone - The South Sea Adventures of James Tyrone'. The plot involves a wrongly accused British soldier sent to NZ as a convict. In the first book, 'The Gunrunner', Geoff covers the first three battles of the Land Wars: Te Kohia, Waireka and Puketakauere.

"I wanted to communicate something of our history in an exciting and entertaining way," he says. "It is a rollicking adventure."

When writing, Geoff always consults with iwi historians and researchers.

"I was blessed to find iwi historians who would give me some time. Their insights were crucial about things you don't find in history books. My Thanks to Dr Dennis Ngawhare, Kelvin Day (Puke Ariki) and Hoani Eriwata."

Geoff agrees with Dennis, a historian with Te Wananga o Aotearoa, that the British distorted the facts regarding Maori in the Land Wars.

Highlights from Geoff's recent trip to Taranaki were visiting the site where the Prussian adventurer Major Von Tempsky was killed, Te Ngutu o te Manu, and exploring Te Kohia, near Waitara where the Land Wars began.

Geoff says his waka, the Amelia Thompson, arrived in New Plymouth in 1841. This is also where the first Methodist Mission was established, which is interesting because his wife Robyn is a Methodist minister.

He has written more than 30 plays, and has done acting, directing, producing and designing sets. "If you want to succeed in theatre you have to be prepared to do anything," he says.

He has produced and toured the country with many of his plays. While touring, he gathered material for a collection of short stories, 'Fairies of Down Under', about the myths and legends of British and European settlers. It will be published this year by Makaro Press.

Geoff started the Devonport Drama



Geoff Allen with daughter Aidan at Pukerangiora.

School for youth 16 years ago. Now he teaches small groups one day a week.

"I have always loved working with people and writing is such a solitary occupation."

He's also drafting a book based on the Mangatepopo Gorge tragedy when he tried to save a 14-year old girl from drowning.

Geoff's most recent successful play was 'Sister Anzac', a tribute to Kiwi women in World War I. Most of his plays have taken a long time from writing to production and he is grateful to Playmarket NZ for its encouragement and support.

Kidz Korna!

WELCOME TO KIDZ KORNA MARCH 2018!

We are now in the season of Lent and many of us will have celebrated Shrove Tuesday or Pancake day. Why? This is a traditional feast before Ash Wednesday and was the last chance for eating up all the goodies before fasting for Lent. Making pancakes was a good way of using up eggs and milk and fat.

Ash Wednesday, the first day of Lent, which lasts for 40 days, is a special celebration reminding us of the sacrifice Jesus made.

The ashes are made from last year's palm leaves. They are blessed, mixed with oil or water and placed on people's foreheads.

How are you all celebrating Palm Sunday and Easter Day? I'd love to hear from you. Just send me a photo and two or three sentences about what you did to: dlennox02@gmail.com.

Ash Wednesday at St John's

Kidz who attended the Ash Wednesday at St John's Methodist Church in Hamilton.

The minister Rev Anne Preston put ash crosses on their foreheads. The kids said the ash crosses are cool.

"Ash Wednesday was special. We had crosses on our foreheads. They reminded us that Jesus died for us and loves us," the kidz said.



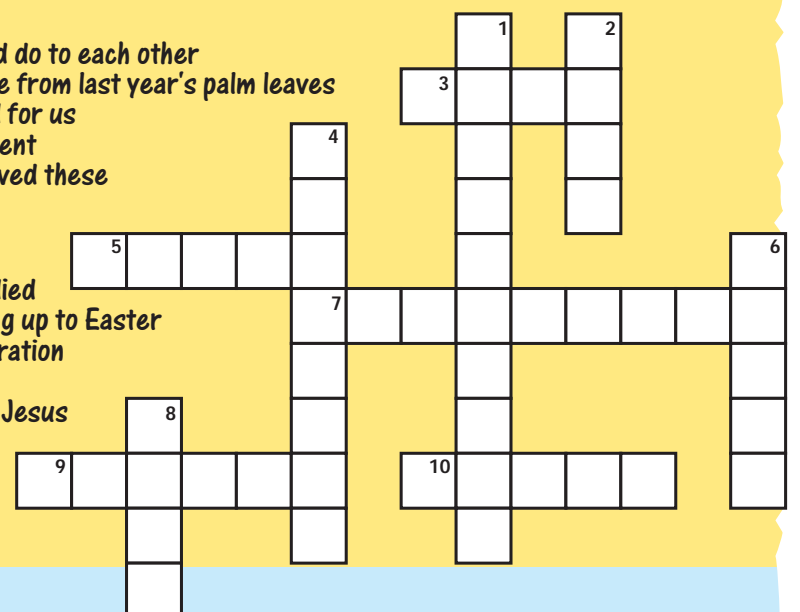
LENTEN CROSSWORD

ACROSS

- 3 What we should do to each other
5 These are made from last year's palm leaves
7 What Jesus did for us
9 The colour of Lent
10 The people waved these

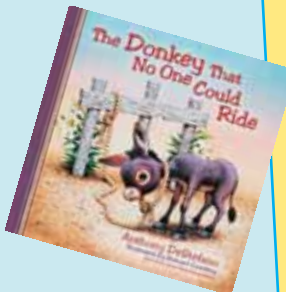
DOWN

- 1 The day Jesus died
2 The time leading up to Easter
4 A Jewish celebration
6 He died for us
8 How we talk to Jesus



For your Bookshelf

The Donkey That No One Could Ride



For your bookshelf

By Anthony DeStefano, Illustrations by Richard Cowdrey
2012, Harvest House, 32 pages

This is an easy to read story of how Jesus came to ride into Jerusalem on Palm Sunday on a donkey who thought he was too small and weak to do anything. Written in verse the text flows smoothly. The story is beautifully illustrated.

The story tells young children that however small they are they can do lots of things with the help of Jesus and reminds us that we are all special.

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox02@gmail.com or to tituschch@gmail.com

ON SCREEN

A Film Review by Steve Taylor



A year on from the Hollywood version of Pacific cultures that is 'Moana' (see review in Touchstone February 2017), 'Hibiscus and Ruthless' offers rich intercultural film making.

Told with humour and generosity, this is cinema that engages the contemporary complexities inherent in coming of age in multi-cultural New Zealand.

Thematically, this is a film about the intergenerational pressures of education. New Zealand-born Samoan director, Stallone Vaiaoga-Ioasa describes how classic Samoan parenting prioritises learning. But the message sent with concern - 'whatever you do, do it well' - is not always heard as a message of love.

The film focuses on Hibiscus (Suivai Pilisipi Autagavaia) and her childhood

Palangi friend Ruth (Anna-Maree Thomas), who is nicknamed 'Ruthless'. For Hibiscus Samoan parenting is received as a strict set of rules.

Central to Hibiscus and Ruthless is the kitchen table. It marks time and sets boundaries. Every New Year's Eve, while the neighbours celebrate with fireworks, Hibiscus' household gather around the table to hear the message of proper planning. Her mother, Salamasina, lays down the rules: work hard, pass university, organise family weddings and stay away from boys.

Every day ends with a cup of tea, shared around the same table. As the rules are strained by the enterprising Samoan men interested in Hibiscus, the dynamics around the family table become

increasingly tense. In the growing void of words, silence preaches volumes.

Hibiscus and Ruthless is the second film Stallone has directed. His first, 'Three Wise Cousins' (2016) was self-funded. A single film trailer, the strength of Pacific networks, and the power of Facebook ensured its box office success. The profits that resulted were invested in Hibiscus and Ruthless.

Hibiscus and Ruthless is made, set and shot in New Zealand, all within 14 days. With little fanfare, we are reminded of the diversity of Auckland, from the university campus and Albert Park, to the volcanic cones and Onehunga foreshore.

While Auckland is present, what is surprisingly absent around the family table are Samoan men. Hibiscus is parented by

women, her mother Salamasina (Lafitaga Mafafau) and grandmother (Yvonne Maea-Brown).

Religion is present, albeit in dialogue rather than visual iconography or characterisation. We are spared the Bro'Town stereotypes of angry ministers preaching moralism.

Instead, Ruth offers a common secular critique: the missionaries bring Jesus only for Samoans to have their Sundays stolen for the entirety of their lives. A line comically delivered, it diminishes the social and identity forming role played by the church in Samoan culture, in which faith is entwined with family and feasting.

Most gratifying is the applause that Hibiscus and Ruthless is gaining from my Samoan colleagues, particularly women. The accurate portrayal and the easy humour are making the kitchen table, a place of tension in Hibiscus and Ruthless, a post-movie place of intergenerational conversation.

For its gifts of humour, the uninhibited acting of Anna-Maree Thomas and Stallone Vaiaoga-Ioasa's passion for film, I say fa'afetai (thank you).

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

COMMANDS AND COMMITMENTS

During Lent Christians are encouraged to examine themselves and consider what following Jesus requires. Because Christianity grew out of Judaism, obeying God-given laws was a foundational factor.

The Lenten Lectionary makes this connection by including the Ten Commandments. Jesus gave only two Great Commands. However, the Gospels and Epistles contain much advice as how Christians should behave.

One Christian website puts the number of 'lesser commands' at 1,050 including repeats. Some 'lesser commands' contradict each other. The selection below comes from those I consider among the most important.

Bible Challenge

Christ said two ___ fulfilled all others	C	_____	(RSV) Mt 22:40
1st Command: Thou shalt ___ the Lord your God...	O	_____	Mt 22:37
...with all your heart and ___ and soul	M	_____	Mt 22:37
Be at peace ___ yourselves	M	_____	1 Thes 5:13
Let your speech always be	A	_____	Col 4:6
Do not be ___ about tomorrow	N	_____	Mt 6:34
___ not, that you be not	D	_____	Mt 7:1
Be ___ of the word and not hears only	S	_____	Jas 1:22
___ what is evil, hold fast to what is good	A	_____	Rm 12:9
Set an example in speech and	N	_____	Tim 4:12
Bear one another's	D	_____	Gal 6:2
___ in the Lord always; again I say	C	_____	Phil 4:4
Be hospitable, a lover of ___, upright and holy	O	_____	Titus 1:8
Do not be ___ to this world	M	_____	Rm 12:2
Clothe yourselves with	M	_____	Col 3:12
Seek and you will	I	_____	Mt 7:7
Clothe yourselves with kindness ... and	T	_____	Col 3:12
___ those who are in any affliction	M	_____	Cor 1:4
Think on whatever is pure, whatever is	E	_____	Phil 4:8
___ one another and build one another up	N	_____	1 Thes 5:11
Lead a life ___ of the [Christian] calling	T	_____	Eph 4:1
2nd Command: love your neighbour as	S	_____	Mt 22:39

ANSWERS: commands, love, mind, among, gracious, anxious, judgment, doers, hate, conduct, burdens, rejoice, goodness, conformed, compassion, find, patience, comfort, lovely, encourage, worthy, yourself

Trinity College transforms

From Page 9

Leti says trips to Manurewa Methodist Church and Hamilton City Action were great opportunities to see what churches are doing in their communities.

"They are helping not just the church family but also the local homeless or disability communities. Just seeing what our Methodist church is doing makes me want to take part. To show our youth and the next generation what we can do as Methodist people to help others," she says.

Tito says the programme is an unpredictable adventure. "We relived the origins of Methodism in 18th century England and brought it to life here in New Zealand in 2018 by discussing the significance of the social principles of the church today.

"I took a breather and once I caught my breath I began my own bicultural journey. I traced the footsteps of both tangata whenua and the first Methodist missionaries and British settlers who stepped foot on New Zealand soil."

Catherine says she was inspired by the work of the Church around the country. "Transform has been an experience to remember. But the most humbling experience was seeing the social outreach of our church in action. From Auckland to Dunedin, Methodist Missions have been working vigorously in communities."

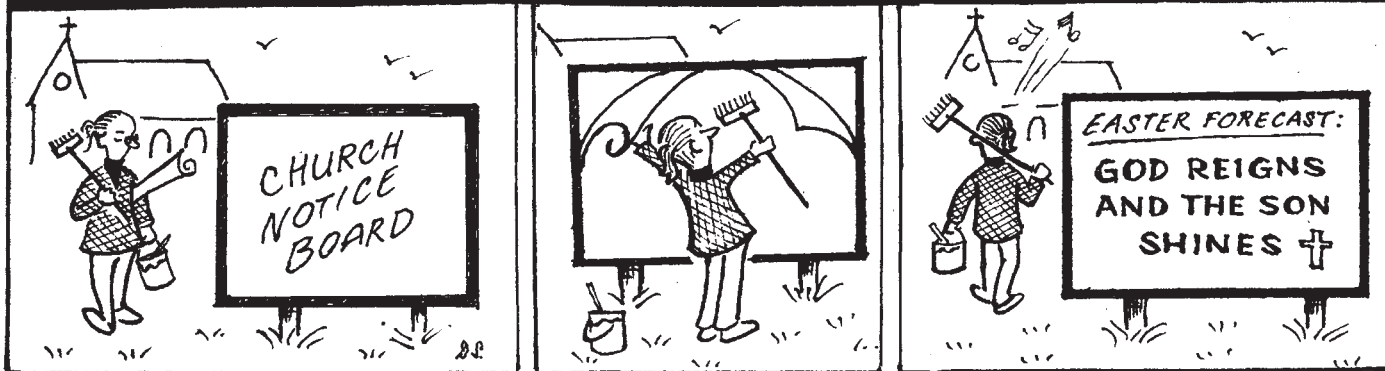
In her final deliberations, Berith's words echoed the views of other participants: "There has not been a day where we have not encountered new perspectives and deepened our understanding of what it means to be a Methodist in Aotearoa today."

Trinity College lecturer Te Aroha Rountree says the College's staff could not have predicted the creative and innovative leadership skills that would emerge through Transform. The young people engaged and reflected deeply on their experiences.

"We can only hope that the wider church is able to recognise and amplify a Methodist youth voice. We continue to encourage the church to harness the gifts and graces of these young people whom we call Methodist," Te Aroha says.

The REV...

by Dale Sweeney



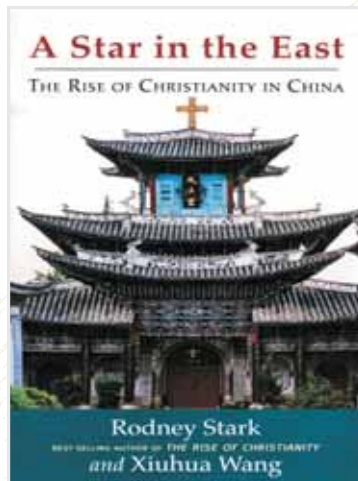
A Star in the East - The Rise of Christianity in China

This volume is presented as an introduction to Christianity in China now.

Chapters are titled 'The New Religious Awakening in China', 'Christian Missions in China', 'Repression and Christian Resistance', 'Converting the Educated', 'Converting Rural China' and 'Future Prospects and Consequences'.

The writers' purpose is "to shed new light on the rapid expansion of Chinese Christianity", and "to use reliable statistics to impose discipline on study of religion in China".

Unfortunately this has led the authors, both of whom are sociologists, to focus almost entirely upon statistics and their interpretation. It should also be noted that one of the authors has never visited China and neither of



them encountered Chinese Christianity before 2004.

Their statistical focus distorts their understanding of mission as that which can be measured by the number of those "converted" to "belief in Jesus". Those who would offer any wider interpretation are

dubbed by the authors as liberals who have lost the faith and therefore abandoned mission.

This is not responsible writing if we are trying to understand the great complexity, rich resources and the long history of Christianity in China since the 1st century.

The authors provide a background to missionary activity since 1860, but the narrow grid they apply means that only factors relevant to the numbers of 'converted' are included.

If they had presented the lives of such leaders in the first period as (to mention only a few) Timothy Richard, Gilbert Reid, William Soothill, Ma Xiangbo, (Ms) Ding Si-ngok or Cheng Jingyi it would have graphically illustrated the larger evangelism of works of compassion, education and justice-building.

This work was, of course, carried out amidst horrendous famines and severe conflicts. It took place in reform movements, hospitals, colleges, and youth organizations.

For the later period there is a summary of the impact of the 1949 Revolution on both Catholic and Protestant work. But there is a similar omission of any but a few 'resisting' leaders who are given individual sections while no reference at all is made to those who struggled to witness to the Gospel by securing even minimum space and resources for Christians to survive under Communist rule.

Surprisingly absent is the courageous work of such leaders as Wu Yaozong, Zhao Zichen, Harold Huang, Tu Shihua, (Ms) Deng Yuzhi, (Ms) Ding Guangxun, Shen Yifan, or Zhao Fusan (again

to select only a few).

In later chapters we are given results of selected surveys which outline types and rates of 'conversion' in some districts along with comparisons for rural or urban areas. The role of education and especially of personal networks is emphasized and the final chapter seeks to project future possible numbers for the Christians of China with their possible social consequences.

For those who wish to understand more of Christianity in China today I would rather recommend Daniel H. Bays, *A New History of Christianity in China* (Wiley-Blackwell, 2012) or the articles in Wikipedia on Christianity in China.

Against Empathy - The Case for Rational Compassion

For those in the business of caring, which brings with it strong imperatives for loving kindness, compassion, empathy, and 'doing good', this book is both refreshing and challenging.

Paul Bloom claims that, among other things, empathy focuses on the immediate and short term, is biased and short-sighted, and favours the one over the many.

Empathy, he says, exhausts the spirit and can diminish the force of kindness and love. He is not against being a good neighbour and being kind, loving, and compassionate.

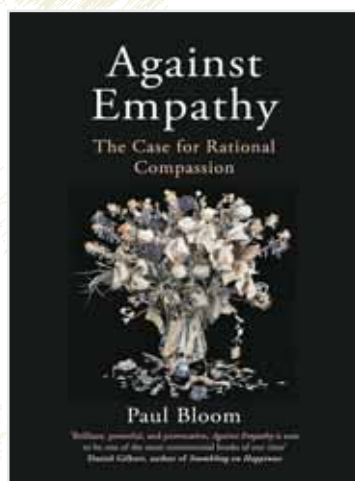
Rather, he has come to believe that relying on empathy will not make the world a better place.

Bloom bases his arguments around the definition that "Empathy is the act of coming to experience the world as you think

someone else does." In doing so, he draws on a range of disciplines - including philosophy, psychology and neuroscience - to canvass arguments for and against empathy.

He does not deny that seeing the world through the eyes of those different from ourselves can be a force for good. However, empathy has its limitations. Because of its tendency to focus on those who are similar to ourselves and with whom we have a close connection it favours some people at the expense of others.

Bloom explores the difference between feeling what you think others are feeling and being compassionate, kind, and good. He sets out to make a case for using our heads rather than our hearts more in everyday life than we already do.



He examines the role emotions play in thinking through moral issues, and suggests that overriding our gut feelings and thinking through issues gives us the potential to be better human beings.

The chapters 'The Politics of

Empathy', 'Intimacy', and 'Violence and Cruelty' address some of the complexities that confront and challenge us as humans.

For example, in the chapter on intimacy, which reflects on relationships as diverse as parent-child and patient-doctor, Bloom sets out the ways in which a surfeit of empathy in the caring professions contributes to burnout. He advocates instead for a stance with a degree of emotional distance while remaining caring, kind, and loving.

One of the things that struck me in reading this book is the importance of distinguishing between empathy and compassion and to understand how empathy can be problematic in moral decision-making.

'Against Empathy' provides reasoned discussion about both the

negative consequences and the merits of empathy. The conversational style of writing makes the arguments accessible to a diverse audience.

Reading this book gave me much food for thought, particularly but not only in relation to the practice of ministry and the challenges many congregations find in discerning how to respond to both the visible suffering in the world and the constant invitations and demands to give more money, more time, more love, more everything.

I found the case against empathy compelling, and continue to reflect on those very tensions between empathy and compassion that I carry within myself, and that are always present in ministry.

The Historical David - The Real Life of an Invented Hero

David is a key figure in the Hebrew scriptures. He is depicted as talented and courageous.

From humble origins he was anointed by Samuel to be king, he succeeded Saul and created a new sense of national identity by uniting Israel and Judah under his monarchy.

David secured the borders of his nation against enemies and ushered in a reign of prosperity and peace. By bringing the sacred Ark to Jerusalem he made Jerusalem the political and religious centre of the nation.

He recognised the importance of building a temple, and although this was left to Solomon, the psalms that would be sung in the temple were attributed to David's skill as poet and musician.

While drawing upon real

happenings in history, the biblical writers who told David's story were not seeking to establish an objective record of fact. They were rather declaring their identity as a people created by David, whose kingdom God had promised will last forever.

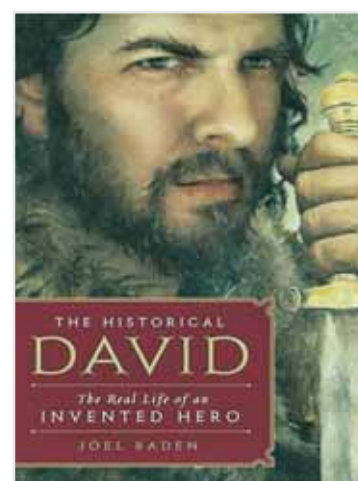
Through careful textual analysis, Baden postulates that the David of popular imagination, the insightful author of the psalms and the slayer of Goliath, is a construction of biblical writers and of traditions that grew up around him.

The biblical writers went to some length to show that David's military supremacy and popularity emphasised Saul's defects as king. David was not, however, a member of the royal family and, though anointed by Samuel, he could not

succeed to the throne until Saul and his descendants had died. David mourns their deaths even though, in reality Baden believes David may have arranged for them to be killed.

David is presented as becoming king by popular acclamation following success in battle. He is credited with uniting Judah and Israel and expanding national borders. Baden points out that there is largely an absence of detail. David did create a kingdom secure enough to endure, but the tradition that his empire stretched from Egypt to the Euphrates is exaggeration.

David's affair with Bathsheba is one of the most famous episodes in the story. Baden believes it to be a literary creation to quell rumours that Solomon was not



really David's son. If he was not David's son he had no right to rule.

Baden, who is a scholar of Hebrew Bible, believes the aim of the biblical story of David is to

defend accusations that David was a usurper and murderer. As the nation's founding hero David needed to appear entitled by right to rule, morally upright and competent as king. Anything that made him look less than perfect needed to be excised. As such, the David of the Bible is indeed an "invented hero".

Baden concludes that there are two Davids: "The David of legend . . . endures in our liturgy, in our scriptures, and in our hopes. The David of history lives in our desire to understand the past... And he endures in our recognition that we are who we are both because of and in spite of him."

The book is worth reading for these insights.

*By Paul Bloom
2017, Bodley Head, 304 pages
Reviewer: Lynne Frith*

*By Joel Baden
2013, HarperOne, 310 pages.
Reviewer: John Meredith*

FROM THE ARCHIVES

By Lynne McDonald

William McDonald - Home missionary in the Hokianga

"Believing that God is calling me to a wider field of service for Him than hitherto, I hereby beg to make application for work as a Home missionary in the Methodist Church."

This was the first sentence in William McDonald's letter of application to Rev TG Brooke, secretary for Home Missions. William's acceptance as a home missionary led to his working from the very north of the North Island to (almost) the very south of the South Island.

William was born in Rai's Junction, Central Otago in 1886. After moving to Edendale in 1909, he was converted to Christianity and began work in Sunday School and Christian Endeavour. He married Edith Botting in 1910.

He entered the ranks of home missionaries in 1923. His first appointment was supposed to be to Nightcaps, near Invercargill in 1923 where the preacher's mode of travel around the sizable circuit was by horse and gig.

This posting was changed however, and William was appointed to the Hokianga where transport was by horse but no gig. At first he was based at Rawene but then worked in North Hokianga, across the harbour.

William suggested that a separate Circuit for North Hokianga be formed because of the distances he was required to travel. He described the area as, "A large tract of country about 60 miles in length and 25 wide and only a few settlements being touched by a minister".

The early days at the North Hokianga Circuit were difficult. Even though the family had a house in Broadwood, they faced serious transport problems.

There were four boys and one girl, and



William McDonald.



William and Edith McDonald.



William and Edith McDonald with daughters Sylvia (left) and Joyce.

this increased to seven children altogether, when two more girls were born. The problems of family life in such an isolated spot must have weighed heavily on the parents' minds.

Health concerns were especially worrying. One daughter, Joyce, became ill with what was eventually diagnosed as hydatids. The nearest large hospital with the facilities to operate on the child was at Whangarei. The eventual six weeks stay in hospital for Joyce placed a huge strain on the family.

The circuit that William served was large and travelling around it was difficult. Services were held at Broadwood, Herekino, Whangape, Tetekehua, Happy Valley, Umawera, Utakura, and Te Tio.

The roads were poorly formed and not maintained and in winter they were ankle deep in mud. Sometimes the horse

McDonald rode around the Circuit was up to girth-deep in mud. He said it took him seven hours to travel 20 miles to preach.

He wrote that unbridged streams had to be forded and "oft times the horse swam across while Maoris (sic) or settlers would row me". Once the horse took the lead and towed a boat nearly a mile across the Hokianga Harbour.

Eventually William bought a car which eased the burden of travel to some extent. He could be away for a week at a time conducting cottage services.

He took a break from Home Mission work from 1929 until 1937 to settle two of his sons on a farm at Broadwood. During this time the financial situation nearly resulted in the family walking off the farm, but they were able to repay debts to the local stock agent and continue

farming.

William worked as a home missionary in several other places, including Waikouaiti, north of Dunedin.

William died on 27 October 1940 at Waikouaiti. His son Alister was at the Bible Training Institute in Auckland at the time and was seconded from there to assist in the Circuit. The Annual Report of the Methodist Conference stated that "The dominant passion of [William McDonald's] life was to lead men to our Lord".

His legacy lived on. Alister became an ordained Methodist minister, and then a missionary in the Solomon Islands. One of his daughters, Joyce, also became a missionary in the Solomon Islands. She married another missionary who was serving there.

Unsung Methodists

CHARLES WESLEY TURNER • 1834-1906

By Donald Phillipps

CHILD OF THE PARSONAGE MIXED FINANCE AND CHURCH

Until the latter part of the 19th century Wesleyan ministers were rarely university educated.

It could be said that the new denomination mistrusted academic teaching. What it wanted was preachers thoroughly conversant with scripture and whose sole task, to use Wesley's words, was to 'save souls'.

For the pioneer missionaries on the other side of the world that was a fine sentiment, but as their own families grew they wanted, as much as anything, an opportunity for them to have a good education.

The drive for self-improvement was characteristic of those large Victorian families sired by Nathaniel Turner, John Hobbs, James Watkin, and James Buller, among many others. Having that advantage, some of these children (mostly boys) became highly motivated members of colonial society.

One such was Charles Wesley

Turner, born in Tasmania in 1834, son of Nathaniel Turner, who had landed at the Bay of Islands in 1823. Charles received his formal schooling in Hobart and Sydney and entered the service of the Union Bank of Australia at Sydney.

He then moved to Adelaide. By 1855 he was the accountant at the Bank's Lyttelton office and then returned to Sydney to marry Emily Iredale, daughter of a prominent Wesleyan layman. He returned to Australia in 1858 but was back in New Zealand in 1861, this time to open branches of the Bank of New South Wales.

During this period Charles was actively involved in establishing savings banks and building societies, both of which encouraged thrift, a highly desirable objective in non-conformist Victorian society.

Later he became a merchant on his own account, and a pillar, as the



Charles Wesley Turner

saying goes, of Christchurch society. He was a promoter of the New Zealand Shipping Company and spent some time in England establishing the London office.

He served on the Christchurch City Council, and in his latter years was closely associated with the Blackball Coal Company, which

had an extensive shipping operation around the coast. His speculative ventures led him to peaks of success and troughs of failure. Though bankrupt in 1867, for example, he was soon on his feet again and within months was auctioning sugar and tea.

Charles had inherited a strong faith and was an active local preacher. Morley knew him intimately and outlined his contribution to Christchurch Methodism.

On his return to Christchurch in 1860, now the manager of the Bank of New South Wales, Charles became secretary of the Quarterly Meeting. At various times he was circuit steward, trustee of both Durham Street and St Albans churches, and superintendent of the St Albans Sunday School.

His involvement in the establishment of the Church Building and Loan Fund in the 1880s was his

most significant contribution.

"His great sympathy with Church extension, full acquaintance with connexional rules, and clear perceptions, greatly aided in placing it [the Fund] on a sound basis....he was every ready to give time and thought to this department of Church work," wrote Morley.

He retired from this work in 1893. Charles Wesley Turner died on 25 October 1906, aged 73.

If you want something done, it has been said, get the help of someone who's already busy. Parsonage children were often imbued with a spirit of self-discipline and community service, and gave of their time and talents.

But Charles also took risks. We need that sort of commitment now, and the risk-taking as well.

Te Hāhi Weteriana and Ngāi Tahu – a long relationship

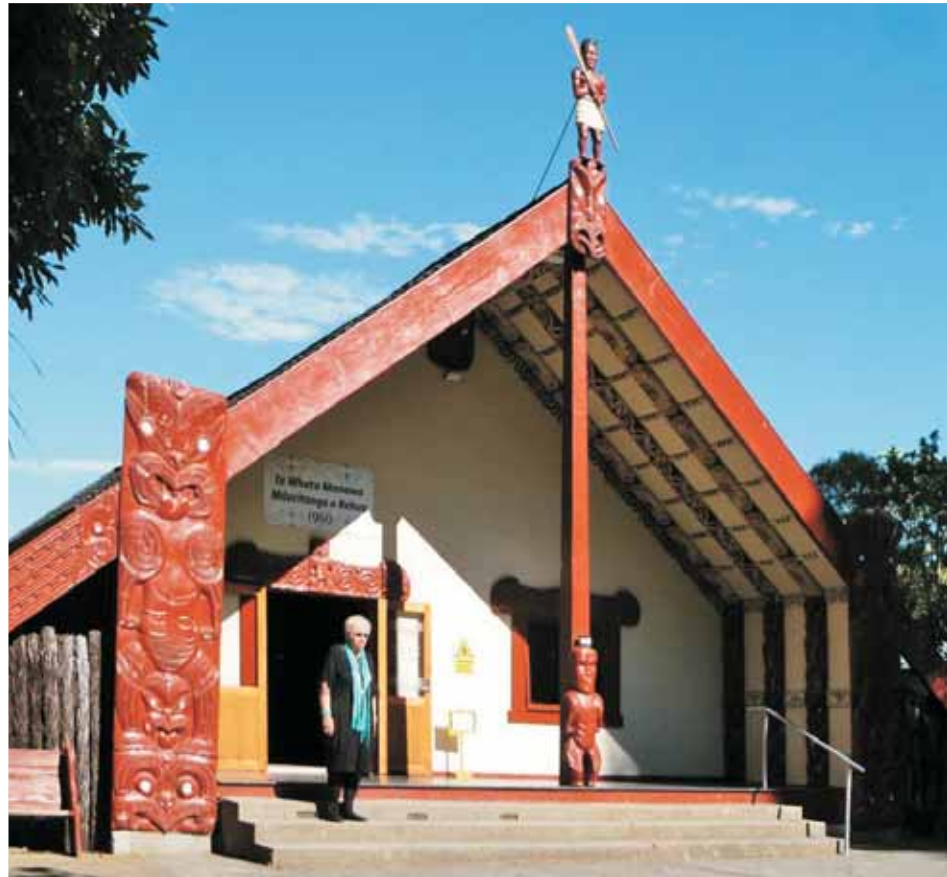
There has been a continual liaison between Te Hāhi Weteriana and Ngāi Tahu for more than 150 years. The Methodist Church was the first to send missionaries to Te Waipounamu, and they worked hand in hand with Ngāi Tahu.

Claire Kaahu White has done extensive research and is writing a book about the first 50 years of Rehua hostel marae in Christchurch. This article draws on the chapter in her forthcoming book on the relationship between Rehua and Te Hāhi Weteriana, as well as Dr Terry Ryan's extensive knowledge of history and whakapapa.

The first South Island mission station was established in Otago in 1840 and the first Ngāi Tahu baptism was in 1842. This was a difficult time for Ngāi Tahu, and Claire says conversion was not taken lightly by either Ngāi Tahu or the Wesleyan missionaries.

The Pākehā land settlements had taken away ancestral land and access to traditional food gathering areas. Most hāpu leaders chose the ordered world of the missionaries over the chaotic world of sealers and whalers. Rangatira wanted schools for their tamariki so they could read and write. Christian teaching brought literacy along with it – evangelical ministry and education went hand in hand.

Wiremu Te Kōti Te Rato became a devout Wesleyan and was baptised in 1841 by Rev Samuel Ironside at the Cloudy Bay Mission at Tory Channel. Te Kōti undertook mission training in 1854 at the Wesleyan Native Institution, at Three Kings in Auckland. In 1859 he was sent to the Chatham Islands as a



Rehua Marae in central Christchurch.

missionary where he established three chapels and a Māori school.

Te Kōti was ordained in Christchurch in 1863. Although he intended to return to the Chathams, travel was uncertain and irregular, so he travelled and preached around Canterbury.

Ngāi Tahu valued his services so much that they guaranteed to support him with an income and his travelling ministry in the Canterbury area was

established.

Te Kōti married Irihapeti Mokiho at Rāpaki in 1864 and the local hapū gifted the couple a 22 acre reserve at Rāpaki where they set up home. Te Kōti took over the South Island Māori Mission in 1865 and its base moved from Ōtākou to Rāpaki.

Te Kōti continued to travel long distances by horse, much like John Wesley, covering his pastoral area of Canterbury and Otago. He also

continued to keep in contact with the Chatham Islanders.

After 30 years of ministry and Irihapeti's death, Te Kōti's health was failing and he retired from active ministry in 1881. He remained in Rāpaki for some time and then retired to the Wairarapa, although he returned occasionally to conduct weddings and baptisms. Te Kōti worked hard and had established many small Māori churches, most of which he opened, including Rāpaki and Taumutu.

The Pākehā population of the South Island grew and their settlements soon outnumbered the Māori kāinga. Therefore the Methodist Church's focus moved to the needs of their Pākehā congregations and the Māori circuit was absorbed into Pākehā circuits.

The Methodist Māori Mission was based in the North Island and lay preachers carried on their work in Te Waipounamu. By the 1940s Māori ministers were stretched covering the large geographical circuits and were supported by hardworking deaconesses.

Pākehā clergy were involved in the Methodist Māori Mission, and Rev Arthur Seamer was a strong advocate for Māori when government policies aimed to assimilate Māori into Pākehā culture. Arthur formed a Māori choir and used this as an example of bi-culturalism.

It demonstrated how Māori and Pākehā could work together, practice religion together, and live together in harmony as a nation of two people.

Part II of this article will appear in the next issue of Touchstone.

Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Nai Vaqa Vakayalo Ena Vula Ko Maji 2018

Vakarautaka Rev Akuila Bale
(Tabacakacaka Peceli)

Sa i katolu ni vula oqo ka sa lili na kena cama. Ena vula vaka Viti, na vula ko Maji - E vatokai talega me Vulaikeleli ka kunei ena vula i matua. E dau kunekune na dilio ka ra sa kumukumuni me vakarau vuka. E dau se na yavu, kei na gasau ka vua na tokatolu.

E daba na mana ka matua na qari. E dau drava na qoli ka dau totolo na ca ni ika dina ga ni gauna ni uro ni ika. E dau tau bi kina na uca ka dau vakatokai na wainigasau. Lutu na yaseyase. Keli tiko na uvi, vakabibi na uvi balavu.

Tei na kumala ka dau vakalewe. Se qai tekivu se tiko na gasau, ka se bera na duruka. Matua na uvi, na vutu, kei na so na mataqali uto. Keli na qara ni kacau (lagio) me tavu. Sa tu tale na bicitoka (kawakawasa). Oqo na i vakatakilakila ni draki kei na bula mai delaniyavu.

Na Lesoni Meda Vaqataki Kina
Ena Vula Oqo : Luke 1:37...Ni na sega ni dredre vua na Kalou e dua na ka.

E da sa sarava tiko na cakacaka ni Kalou ena loma ni noda bula, vuvale, cakacaka, veiwekani kei na lotu. Sa toso ka bulabula cake tikoga mai. Mai nai tekivu ni lotu e Aotearoa kei na kena dredre era a curuma mai ko ira era a tauyavutaka, me yacova mai ena siga e daidai, sa rogo na Kalou ena tete kei na tubu ni lotu. Eda sa sarava ga ni sa sega ni dredre vua na Kalou e dua na ka.

Na bolebole levu eda dau sota kaya ena veisiga sai koya na i lavo, na bula, na kana kei na vuqa tale. Ko bau dau kila tu ni sega ni dredre vua na Kalou e dua na ka? Vua na Kalou e sega na dredre ka rawata na veika kecega. Na i tabatabamata vou eda sa kacivi me da na maroroya na nona lotu na Kalou, me da toso ka cakava ga na loma ni Kalou, oqori na noda kauveilaitai me da colata.

Kevaka era kaya eso ni ko na sega ni rawata e dua na ka, tukuna ni kaya ko Paula vei ira mai Filipai... Au sa rawata na ka kecega ena vuku i Karisito ko koya sa vakaukauwataki au... Filipai 4:13. Oqori na nona raica na Kalou ko Paula ni levu ka rawata na veika kecega ka raici koya me lailai ka sega vua na ka.

Sa na vua na i Wasewase Ko Viti ena Lotu e Niu Siladi. Sa na tu vata kei na kena bolebole. E da na kacivi kina na luvei Viti ena kena maroroi ka tutaki. Sa rawati na veika oqo ni sega ni dredre vua na Kalou e dua na ka. Sa vakaiyaragitaki keda talega na nona tamata ena nona kaukauwa me da na colata na kenai vua.

E lautu au na nodra bula na dilio. Era dau kumuni vata mera vakarau vuka ena vula ko Maji. Sa gauna ni nodra toso me ra na vukaca na tawaca. Na vosa oqo na kumuni vata e laurai vei ira na qasikalolo. Vosavakaibalebale 68 era sa

vakarautaka ka mamaroroi se kumukumuni ena gauna ni vula i matua se gauna ni tawa.

Sa kua na vakasabusabu kei na vucesa. Sa vakarau na vuka, sega walega ena lotu, namaka talega ni sega ni dede na bula.

(Na yaloka ni dilio)

Ni sa sega ni dredre vua na Kalou e dua na ka. Oqo me noda i bole na vakabauti Kalou ena veigauna kecega mai na veivanua kecega kei na veidraki kecega.

Sa vakaraitaki koya na kalou ena nona sa tosoya tikoga na cakacaka veivakurabuitaki ena veiavaravi sa kacivi keda kina na Turaga. E vuqa na gauna e da dau druka tu ga ena noda vakasama (psychologically defeated) ni da dau raica na dredre ni toso, dredre ni bula, dredre ni veiwekani kei na dredre tale eso me sa levu. Me levu tikoga na Kalou ka lailai na vei dredre kecega.

Meda luvei Viti qaqa e Aotearoa ena noda vakararavi vua na Kalou.



O le nu'u ma lona tofi

O le aso 31 o Ianuari o le tausaga nei, na faia ai le sauniga o le fa'apaiana o le susuga i le Tausi Matagaluega ia Falaniko ma le faletua ia Marlene Mann Taito i le Matagaluega a Waitakere.

O lenei sauniga e tusa ai ma aga a le Ekalesia sa ta'ita'ia lava e le afioga i le Sea o le Sinoti Samoa le susuga ia Suiva'aia Te'o. O le susuga i le Tausi Itumalo o Manukau le susuga ia Tovia Aumua sa laugaina le upu a le Atua i le sauniga taua.

Ina ua mae'a le sauniga, ona alo loa lea i le tausiga o le afiafi.

O fetaliga ia Motuopua'a Lauaki o se tasi o toelutaia o le Sinoti, sa fai ma fofoga o le Matagaluega e tusa ma lea po, sa tapena fo'i e le Matagaluega ni fa'aaloaloga mo le afioga i le Sea ma le aufaigaluega, o le tofa ma le teutusi.

O Mata'afa Sione mai le Matagaluega a Ponsonby na fai ma sui o le Sinoti, fa'aleoina le agaga fa'afetai o le Tama'ita'i Sea, le aufaigaluega fa'apea le Sinoti na auai i lea po.

O le afiafi o le aso na soso'o ai na fa'atumulia ai le Falesa o le Matagaluega i Panmure i le sauniga o le fa'apaiana o le Tausi Matagaluega ia Fatuatia ma le faletua ia Suresa Tufuga. O le sauniga fo'i lea na fa'apaiana ai ma le tofi Tausi

Itumalo o Aukilani lea ua se'e mai iai le susuga ia Paulo ma le faletua ia Fa'apaiga Ieli.

O le susuga ia Faiva Alaelua sa lauga i lea afiafi, ae ta'ita'i lava e le afioga i le Sea le sauniga. Ma'ea le sauniga, ona alo fo'i lea i le taligasua e tusa o le agalelei o le Tausi Matagaluega ma le Matagaluega i Panmure.

O le afioga ia Tofa Winterstein mai le Itumalo Manukau sa saunoa e momoli le agaga fa'afetai o le aufaigaluega ma le Sinoti sa auai i lea fa'amoemoe. O le fetaliga ia Tofinu'u Tuia na fai ma sui o le Matagaluega.

Ina ua mae'a ona fa'apaia tofi o Matagaluega i le Itumalo Aukilani, ona seu loa lea o le sa o le Sea ma aga'i i le Laumua.

O le afiafi o le Aso Sa, aso 4 o Fepuari na faia ai le sauniga i Uesele Uelegitone mo le fa'apaiana o le Tausi Matagaluega ia Utumau'u ma le faletua ia Leu. I le ma lea, o le fa'apaiana ai laua e avea ma Tausi Itumalo o le Laumua.

O le susuga ia Tau Lasi na filifilia na te laugaina se upu fa'amalosia mo le faifeau ma, le matagaluega fa'apea se lu'itau mo le Itumalo.

O le susuga ia Iakopo Fa'afuata na saunoa ina ua



Rev. Fatu Tufuga and his family are welcomed by their new Parish - Panmure Samoan Parish.

mae'a le taligasua o lea afiafi e momoli le agaga fa'afetai o matua o le Sinoti ma le aufaigaluega, tainane le Sinoti na molimauina lea afiafi.

Talosia i le agalelei o le Atua le feagai ai o le aufaigaluega ma galuega ua tofia iai i latou, tainane o matagaluega ma itumalo.

Soifua.



LAUGA Tusi Faitau: Mareko 1:14-20

Mk 1:17 Ona fetalai atu lea o Iesu ia te i la'ua, "Ina mulimuli mai ia ia te a'u, ou te faia oulua ma fai faiva i tagata."

O le tasi lea toátuga o le galuega a Iesu, i le faitau a taitai o le lotu lutaia. Sa iai i o latou lagona faamauualuga o latou e tataua ona filifili e Iesu e Iesu e fai ma apaau o le Talalelei pe a mavae atu o ia. Peitai o le valaauina o nei faifaiva, o se gaoiga na matua tei tele ai lo latou talitonuga.

Aua foi o tagata faifaiva i le faitau a Iutaia e lavea i le tulaga e sili ona mauualalo i le faatulagaina o le soifuaga o tagata.

O lona uiga, o le faitau a Iutaia e leai se taua, mata'utia, tulaga ese, e ono mafai ai e nei faifaiva se mea.

E pei lava ona le talitonuga foi lea, e faapefea ona tupu mai se mea sili mai Peteleema, e sili ona itiiti ma faatauvaa I ituaiga uma o Iuta.

Peita'i e pei lava o le malelega mai le lagi, o outou manatu, e le o o'u manatu ia, o outou ala e le o o'u ala ia.

Afai la e sese le faitau ma le maitau a Iutaia, ae ua tonu ma sa'o Iesu.

O a la ni mea sili, na silafia e Iesu mai nei tagata faifaiva le taualoa, o loo lilo i le vaai a tagata o le lllagi, na mafua ai ona ia valaauina i latou, e fai ma vae, lima ma leo o lona finagalo?

Tali 1. Tagata faifaiva, o tagata e le fiu pe solomuli gofie i faigata.

O le natura numera tasi lea o le tagata faifaiva na mafua ai ona valaauina e Iesu. O le avea ma tagata faifaiva e le o se galuega faigofie.

O le taeao po o loo malie le moe, ae ala usu le tagata faifaiva e tulituli le gasu o le taeao.

Afai e usu atu ua sua le tai, ua nofonono

lea i le auvai i le mugala ma fonofono le uega.

Afai foi ua tonu ma sa'o le tai, ae le mau foi aso uma.

O le aso ua mau le faiva, o le aso ua asa.

Afai lava e alu le vaiaso atoa o asa pea le faiva, e le mafai ona foi ai le usu pea o le tagata faifaiva.

E le avea faigata o le asa o le faiva, e fai ma ala e fiu ai le tagata faifaiva.

E finau i le la ma le timu. E finau i le asa ma le mau o le faiva.

Taumafai Iesu e fofola ia Iutaia, o le faia o le Fingalo o le Atua, e le o se auanga e faigofie. O le ala o loo faapuna ai le maa tui ma le gao. O le ala o loo fatitu ai peau vale o le lalolagi, o loo taumafai e luluina faavae o le tagata faifaiva, ina ia toilalo.

O le ala e matelaina ma galala ai. E mativa ma faaososoina ai.

E mautinoa e le mau pea le faatuatua o le Kerisiano, ae o'o ina asa lona faiva.

Aepeita'i o lea ua fofola e Iesu le faamalosia mo le tagata auanga, **Mulimuli mai ia te a'u, ou te faia outou ma faifaiva i tagata.**

O lona uiga, o le faamanatu i le kerisiano oloo fitaituga i le WOG, o'le Atua na ia valaauina, o le Atua foi na te tapenaina.

Tali 2. Faamoemoe o le lafo o le uega o le tagata faifaiva, ia ao mai ai ni i'a.

Le faamoemoe lea o le tagata faifaiva, na liliuina e Iesu, **"Ina mulimuli mai ia ia te a'u, ou te faia oulua ma fai faiva i tagata."**

O le mafuaga atoa lea o le onosa'i o le tagata faifaiva i le timu ma le la, ina ia ao mai se i'a, aua le aiga o loo faatali mai.

O lona uiga, o le manuia ma le faamoemoe atoa o le aiga, o loo taoto lea i le uega o le tagata faifaiva.

Pogai lea na valaauina ai e Iesu tagata faifaiva, e pei o oe ma a'u, ua lava le aoina o i'a mo le aiga, ae ua valaauina I tatou e aoina lea ni agaga, aua le Atua o loo faatali mai i le faatamasoalliiga a oe ma a'u le tautai matapalapala.

Pogai lea, fai mai Mareko, ina ua valaauina Simona, Aneterea, Iakopo ma Ioane, e leai lava ma se tasi na toe tali pe gagana, ae ua tuu mea uma, ma le fiafia ma le malie o le loto, ae ua ofo atoa e tali le valaau.

Fesili: Aisea na leai ai se gagana, ae ose valaau e leiloa po'o fea e tua iai.

O se valaau e puaoa lona taunuuga i le vaai a le tagata.

O se valaau e le o mautinoa, po o fea e taunuu iai, manu po o mala, manuia po o le malaia.

Ae o le isi itu sili lea ona taua i le valaauina o nei soo.

Peteru ma le Ausoo sa taoto i le vai o Kalilaia lo latou faamoemoe.

O le vai sa tali i lo latou fiaai ma le fiainu i aso uma.

O le vai sa faamalieleina ai o latou mana'o i aso uma.

Peita'i o le taimi lava na valaau ai Iesu, o le taimi foi lena na sifi ai lo latou faamoemoe, mai le Kalilaia, i le alofa tunoa o le Atua.

Ioe nei soo, afai e taoto i le Atua lo

latou lumana'i ma lo latou faamoemoe, e le fesiligia le sapaia faatuaelele e le Atua, o lo latou fitaituga i le talalelei.

E le fesiligia lo latou faamalieleina ma le faatotogaina faale-agaga.

E le mata'uleagaina foi lo latou tautiga i le auaunaina o le Finagalo o le Atua.

Pogai lea na le gagana ai. Kerisiano na mulimuli ma le mautinoa e le asa lo latou faiva.

Peteru: Na avea ma fofoga o le Aso Penetekoso.

Soo se mea lava na malii ai Iesu i lana misiona atoa, na ave lava tagata faifaiva nei.

O le alofa tunoa o le Atua, e tatala i le Kerisiano ua salamo ma finau mo le Atua.

O le valaauina o nei tagata faifaiva o loo faatulagaina o tagata lautele e pei o oe ma a'u, o le valaauina foi lea o i tatou e avea ma vae, lima ma leo o le Finagalo o le Atua.

Sinoti Samoa e, o le valaau mai le lagi, **"Ina mulimuli mai ia ia te a'u, ou te faia outou ma fai faiva i tagata."** O Iesu lea.

O le malaga i lenei tausaga 2018, e mamao le ala, o le maa tui ma le ma'a gao e le mafaitaulia. O peau vale o fa''aososoga e fatitu i taimi uma.

Peita'i o lea ua taoto le aupeau, **E faaofuina i faamanuiga le faatuatua e taoto i le Atua.**

Ona fetalai atu lea o Iesu ia te i la'ua, "Ina mulimuli mai ia ia te a'u, ou te faia oulua ma fai faiva i tagata."

Amene.

Rev Utumau'u Pupulu.

Tau Hufia 'a Tonga he Fakaakeake meia Gita

By Ikilifi Pope

Ko e taha he faingata'a 'oku fetaulaki mo e ngaahi famili lahi 'i Tonga he taimi ni ko e fakaakeake mei he matangi. 'Oku 'i ai e ngaahi famili 'e ni'ihii ko e tufitufi holo e ngaahi me'i la'i kapa mo e va'a papa na'e teka mei matangi ke punipuni'aki ha ki'i palepale ke nau unga fakataimi ki ai.

Ka 'i he taimi tatau pe ko e faingata'a tahaa ko e fakaakeake fakaaloto, faka'atamai pea mo e fakalaumalie 'a e tokolahi koe'uhi ko e faingata'a 'oku huki tonu he ngaahi famili. Ko e fa'ahinga fakaakeake faingata'a 'aupito eni he 'oku 'ikai ke tau lava 'o mamata ki he kafoo ka 'oku tala 'e he ngaahi fakafootungaa 'a e faingata'a'iaa. 'I he 'uhinga ko ia 'oku matu'aki mahu'inga 'aupito 'a e felotu'aki pea mo e fehuufia'aki koe'uhii ke tokoni mai 'a e 'Otuaa 'o 'omai ha ivi pea mo ha malohi ke si'i tokoni ki he ngaahi famili ke nau kei lava 'o matua' 'a e ngaahi fakaakeake. Ko e taumu'a 'o e peesi ko 'enii ko e fakamanatu kia kitautolu 'a e 'ata mo e ngaahi ngaue tokoni kuo fai ki he afaa.



Ko e ngaahi 'ata ena mei he fa'o 'o e ngaahi talamu ke 'ave ki Tongaa.



Ko Dr. Sione Vaka 'oku ne kau he komiti. Pea 'oku ne faka'uli tu'uma'u pee 'a e folkliift he 'oku te'eki ke ma'u 'ene laiseni. Fakamanfa ko e laumalie 'o e fietokoni.



Ko Chris Taumoepeau (ua mei to'ohema), ko e fakaafongia mei Coca Cola 'a ia na'a ne alea'i ke 'omai mei ta'etotongi 'a e nge'esi talamu ke tokoni ki he kakai. 'Oku ha foki he taa 'a Tasi 'Ahio, Sila Terepo mo Sam Hansen 'a ia ko e kau ngaue ia 'oku nau fai e fakaheka utaa.



Ko e kau ngaue 'oku lesisita 'a e ngaahi uta ke 'ave 'i he koniteina 'a ia 'oku taki ai 'a Sione Pulu, Simulata Pope pea mo Lupeti Finau. Ko e toko 3 foki ko 'eni na'e fanau'i kotoa pe kinautolu 'i Nu'u Sila ni pe ko kinautolu ko e kau New Zealand born. Ko e taha ia he me'a fakafiefia ko e mamata 'a e komiti 'oku 'i ai pe 'a e tu'a melie ki he kaha'uu. 'E tupu hake 'a e fanau to'utupu 'o e siasii 'o nau hoko atu e ngaahi ngaue 'ofa ki he komuniti pea mo e manatu 'ofa ki Tonga.

FAKALOTOFALE'IA Ko e Fakalotofale'ia

Potu Folofola: Himi 427 v. 3
Fai pe tangata fai pe, 'ofa ho
kaunga'api

Si'ono laumalie, hono 'atamai,
'Oua 'e faifaimalie he fe'aonga'aki,
He ko e taimi si'i pe pea ngata ai.

Kaveinga: "Folaha ko e Sipinga ia 'o e
lea"oua 'e faifaimalie he fe'aonga'aki he
ko e taimi si'i pe pea ngata ai"

Ko e taha e ngaahi huelo faka-'Otua 'o e 'Otu Felenitē 'oku malama he kaupo'uli 'o e afa fakatalopiki ko Gita, ko e faka'amu 'a e Tonga kotoa pe 'i Nu'u Sila ni ke fai ha tokoni ki honau taki taha famili 'oku faingata'a'ia pe kafo 'i he afaa.

Na'a ku ma'u faingamalie ke kau ki he komiti na'a nau tokanga'i 'a e fa'o'anga koniteina 'i Lotofale'ia. Na'a ku mamata tonu ai he laumalie 'o e 'ofa mo e ongo'i fie kaunga faingata'a'ia mo e ngaahi famili 'oku kafo 'i he ngaue 'a e afa ko Gita.

Na'e'ikai ke ngata pe he ongo'i 'ofa ki Tonga ka ko e ngaue fakataha 'a e ngaahi famili, kolo pea mo e feongo'i'aki 'i he ngaahi famili hení.

Kou fie taki 'etau tokangaá ki he punaké 'o e 427 vesi 3 'a ia 'oku ha atu 'i 'olunga pea ko e laine ua faka'osi 'oku ha ai 'a e lau ko 'enií,

'Oua 'e faifaimalie he fe'aonga'aki he
ko e taimi si'i pe pea ngata ai" Ko e teolosia pe fakakaukau faka-'Otua 'o e lau ko 'enií na'e ha ia he ngaue fakataha 'a e kulupu 'a Folaha 'o Aotearoa.

Na'e mahino mei heni 'a e taki fakapotopoto 'a Soana Muimuiheata mei he siasi 'o Lotofale'ia, 'a ia ko ia na'e faka'uto'uta mai mei he kulupu ni. 'I he taimi na'e fa'o ai e ngaahi talamuú na'e 'ikai ke lava ke fonu 'a e ngaahi talamu ni'hi he ngaahi fakatau pe sopingi na'e fai fakatautaha maií.

Ko ia na'a nau mafuli leva 'o ngaue fakataha ke fa'o 'a e talamu 'a e tokotaha ko e ke fonu ia pea nau hoko atu 'o lukuluku ke fa'o 'a e talamu 'a e tokotaha hokoo ke fonu mo ia. Na'a nau fai pehe 'o kakato kotoa 'a e ngaahi famaili 'i Tonga na'a nau faka'amu ke a'u ki ai 'enau 'ofaá.

Na'e a'u foki 'o nau fakakakato mo e ngaahi famili 'i Folaha 'oku nau 'ilo pau 'oku 'ikai ke 'i ai si'a nau taha 'i muli ni.

Fakatatau ki he fakamatala 'a e finemui na'a ne lekooti 'a e ngaahi uta na'a ne pehee ai na'e ha'u si'a fine'eiki 'o talaange ko 'ene ha'u 'o totongi 'ene vaeua'i talamu ke 'ave ki Tonga ka kuo 'ikai ke ne toe lava ke fakafonu he kuo 'osi 'ene senitii.

Na'e fakahoko ange 'e he finemui ni ki he fine'eiki ke ki'i tatali ai. Na'a ne lele mai leva 'o kumi 'a Soana Muimuiheata ko e fakafofonga 'o e kulupu 'a Folahaa 'o vakai noa pe na'a nau lava 'o tokoni. Na'e loto lelei 'a e kulupuú ke nau lukuluku sopingi mai 'o fakafonu e vaeua'i talamanu 'a e fine'eikií ko 'eni neongo ko 'ene ha'u 'a'ana mei he kolo kehe pea 'oku 'ikai ke nau maheni.

Na'e fakamatala pe 'a e finemui ni mo 'ene mafana he ngaue na'e fai 'e he kulupu 'o e kainga Folaha o Aotearoa.

'I he fakakaukau ko iaá 'oku ou mafana noa ai pe mo au he a'usia 'a e fanau tupu hake 'i muli ni (New Zealand born) pea 'amo'amo hake ko hoku 'uhiki 'a e ki'i finemotu'a ni.

Kaekehe, kou tui ai 'oku tau mamata ki he laumalie 'o e 'Otuaa 'i he me'a na'e 'uhinga ki ai 'a e punake ke 'oua 'e faifaimalie he fe'aonga'akii he ko e taimi si'i pe pea ngata ai. Neongo kuo to'inevea 'e Gita 'a e ngaahi famili 'o Tongaá ka 'oku 'ikai ke ne teitei lava ke to'o 'a e laumalie 'o e 'Otuaa 'a ia 'oku fakaha 'i he fekau'aki mo e feongo'i'aki 'a e Tongaá.



Ko Simulata Pope lolotonga 'ene lekooti e ngaahi talamu 'a e kainga ke 'ave ki Tonga.



Ko Soana Muimuiheata, mei he siasi 'o Lotofale'ia lolotonga 'ene faka'uto'uta he kulupu 'a Folaha 'o Aotearoa ke 'ave 'enau tokoni ki Tonga.

Tokoni Siasi Metotisi mo e Komuniti Afa 'i Tonga

By 'Ikilifi Pope

'Oku tu'u fakataha 'a e Siasi
Metotisiú pea mo e komuniti Tongaá
he poupuu ki he ngaahi tokoni 'oku
fai ki he famili 'oku faingata'a'ia 'i
Tongaá.

Na'e fa'u foki 'e he komuniti Tonga á ha kulupu ke tokanga ki he ngaahi tokoni ki he afaa. Na'e hanga 'e he afa ko Gita 'o haveki 'a Tongatapu pea uestia mo 'Eua foki. Ka na'e 'ikai ke fu'u fefe ha'ane ala ki Ha'apai, Vava'u mo e ongo Niuaá.

'Oku pehe na'e fakafuofua e malohi 'o e matangií ki he kilomita 'e 230 ki he houa pea ko e lahi taha eni kuo fetaulaki mo Tongatapu. Fakatatau ki he ngaahi fakamatala kuo ongoa mei Tonga 'i he ngaahi ongoongoó na'e fu'u fakamanavahe pea fakailifia foki. Na'e fakalahi'akií ko 'ene hoko po'uolií pea toe 'uha foki 'o lahi ai e ngaahi feitu'u na'e tafeaá.

Ka ko e me'a mahu'inga tahaá ko e tu'u fakataha 'a e komunitiú pea mo e Siasi Metotisi 'o Nu'u Sila ni 'a ia 'oku tau kau ki aií 'i he tokoni ki he faingata'a ni, ko e lau ia 'a e faifekau sea 'o e Vahefonua, Tevita Finau.

Na'a ne toe pehe foki ko e me'a fakafiefia 'a 'ene vakai ki he ngaue fakataha 'a e kakai Tonga ke tokoni kae lava 'a e fatongia tokoni ko 'enií. Na'e 'omai foki 'ene fakamalo ki he komiti ko eni na'a nau tokonga ki he ngaue tokoni ko 'enií, 'a ia na'e taki

ai 'a 'etau tokotaha mei he siasi 'o Lotofale'ia, ko Salote Lilo.

Na'e tokoni ki ai mo 'etau kau faifekau hange ko Kalolo Fihaki pea mo kinautolu na'a nau kau mai 'i he ngaahi fatongia kehekehe pe

Na'e toe pehe foki 'e Tevita, 'oku ne fakamalo lahi ki he faifekau 'o Lotofale'iaá, Golfan Manukia kae'uma'aá hono siasií koe'uhi ko 'enau talia e ngaahi kole kotoa pe na'e fai atu kia kinautolu 'o felave'i pea mo hono ngaue'aki 'o e 'api siasi Lotofale'iaá ki he tanaki'anga 'o e ngaahi koniteinaá pea mo fakama'opo'opo mai ki ai 'a e 'ofa 'a e ngaahi kainga Tongaá.

Na'e 'ikai ko ia pe ka ko Chris Taumoepeau mei he Coca Cola mo e ngaahi kautaha kehe ki hono fetuku mai 'e nge'esi talamau ta'etotongi ke ngaue'aki 'e he kakaii. 'Ikai foki fai ha lau ia kia Sefita Hao'uli, Jenny Salesa he ngaahi faka'uto'uta mo e alea 'o lava lelei ai hono 'oatu 'o e ngaahi koniteina 'i he uta 'uluakií neongo 'oku kei toe lahi 'a e ngaué.

'Oku 'ikai foki ha lau ia kia kinautolu kotoa pee na'e tokoni neongo he'ikai ke lava ke faka'au liliki atu 'i he fakamatala ni. Ka 'oku fie fakahoko mai 'e he faifekau sea 'o e Vahefonua 'a e fakamaloo kia kinautolu kotoa pee e kakai 'o e Siasii na'a nau tu'u fakataha 'o fai 'a e ngaue ko 'enií.



Ko e ni'hi 'o e kau ngaue 'ofa na'a nau lototoo ke nau lava mai pe 'o tokoni. Ko e laumalie eni 'oku totonu ke toe fakafoki ki ai 'a e komuniti Tonga pea pehe ki he ngaahi siasii.



Ko e ni'hi ena 'o e ni'hi na'a nau lava mai 'o fa'o 'enau ngaahi 'ofa ke fakaa'u ki Tonga ki honau ngaahi famili. Ko e laumalie eni 'o e Mate ma'a Tonga.