

TOUCHSTONE

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

View from the streets of re-emerging city



Through Rob Ferguson's initiative Durham Street Methodist Church hosted a celebration to thank inner city construction workers. Photo by Jan Titus



Christchurch inner city chaplain Rob Ferguson says his backpack is his office.

Rev Rob Ferguson was a parish minister for 37 years. After he retired the last thing he expected to be doing was walking city streets.

But as Inner City Chaplain for the Durham St Methodist Church in Christchurch, Rob spends his days chatting to the lonely, the unemployed, tourists, business people and anyone else he comes across.

"My office is my backpack," he says. "I didn't think I would get the job, but when I saw it advertised I thought, 'That's me!'"

Rob's street walking is an

By Hilaire Campbell

experiment in new ways of connecting with people. He calls it a ministry without props. After working at it for about six months, he says it is shaping up in ways he never expected.

The latest project in his chaplaincy was a day of thanks for the construction workers who are rebuilding Christchurch. It arose from a chat with Filipino construction workers.

"The Filipino workers have their own community. Many attend St Teresa's Catholic Church, which performs a special mass for them, but mostly they are ignored by Christchurch people.

"Many have young families and children they haven't seen since they came to Christchurch

four years ago. As one of them said to me, 'You can't hug on Skype!'"

Along with Filipinos, many construction workers in the central city are Irish or South American.

Mayor Lianne Dalziel was enthusiastic about Rob's idea for day of thanks, and George Patena, the Council's multicultural adviser organised a working group to bring the idea to fruition. "These people did all the work. I was just the catalyst," Rob says.

The Durham Street Methodist congregation organised the event with support from the City Council, Ngai Tahu Holdings Group and the Citizen's Advice Bureau.

It took place on 26th March on the empty site where the Durham St Church once stood.

The Philippines' high commissioner attended as did three MPs and two city councillors. Two local Filipino bands performed and members of the Lions' Club tended the barbecues.

Rob says the weather on the day was terrible and the event attracted fewer people than he had hoped. Nevertheless, it was successful in so far as it

established better links with the local Filipino community and gave the Durham Street congregation a chance to do something back on their own land.

"My intention was to give Christchurch citizens a chance to thank all the migrant workers," says Rob. "It also gave the church exposure that it has never had and I think it gained some street cred by hosting the celebration."

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Siaola seeks Tongan solutions to Tongan problems

By Cory Miller

The head of Vahefonua Tonga Methodist Mission hopes to draw upon the loving culture that is central to the Pasifika people's way of living to tackle issues such as family violence, youth suicide, education, obesity and smoking.

The Mission, also known as Siaola, is committed to the Methodist Church's 10-year vision 'Let the Children Live'.

Executive director Kathleen Tuai-Ta'ufou'ou says Vahefonua Tonga is doing its part to eliminate child poverty, child abuse and youth suicide.

She says while these problems exist in the Tongan community, it is also the Tongan community that is best placed to address them.

"We know our families, our community and our culture best. Only we can provide the lens that best caters for our people."

"Pasifika is a communal culture. It's about knowing our true identity as Tongans and Pacific people, and finding solutions for ourselves."

Key strategies the Mission is using to drive a wider public conversation on the issues include social media, working with church leaders, and regular slots in the church media and on Tongan radio.

In addition Siaola has worked on a number of education expos and initiatives

such as Fanau Lelei to promote child abuse prevention strategies in partnership with the New Zealand Police. Siaola has also partnered with Pasefika Proud to address family violence and train church leaders and lay people.

Kathleen says that educating our communities is vital to enable families to deal with modern-day challenges.

Mainstream social services often provide assistance after things have gone wrong, but the Mission wants to provide support to Tongan people so they can lead successful lives.

"It's a service for our people, by our people - our families, our people, our responsibility - to let our children live. Ko hotau famili, ko hotau kakai Tonga, ko hotau fatongia ke fakamanavahake 'ae tau fanau."

"Our Tongan people are taking responsibility for our own children and families. We have seen generations of educated Tongan people and professionals serving their local communities in a positive way. We are the solutions for the challenges our Tongan children and families face".

Siaola has received backing of the



Kathleen Tuai-Ta'ufou'ou

Government and is working in partnership with the Ministry of Social Development and enforcement officials. In 2016, it secured resources from the Ministry to work in the area of family violence under the Pasefika Proud campaign, a version of the It's Not Ok campaign.

As part of this initiative Kathleen was appointed to the part-time role leading Siaola and she works with a dedicated team of volunteers.

A Methodist who grew up at the Methodist Church in Ellerslie, Kathleen says her role is in line with the kind of work she is passionate about. It is also a way for her to give back to her Tongan community.

She says about 90 percent of Tongans in New Zealand are affiliated to the Christian faith and 48 percent of them are affiliated to the Methodist Church.

"Therefore working with church leaders is the best way to influence and mobilise our Pacific communities."

Siaola was established in 2006 by Vahefonua Tonga. In 2012 the Methodist Church of NZ together with the collective groups of social services, parishes and

congregations operating under the church's umbrella, made the commitment to the vision 'Let the Children Live' to improve the lives of young people.

In 2012, Siaola then registered as a charitable trust, Vahefonua Tonga Methodist Mission.

Kathleen says for the Tongan church it was particularly pertinent as in 2011 there was a series of deaths among youth in a relatively short period of time.

She says since then statistics around youth suicide have been fairly constant.

Kathleen says in, addition, following the passing of the anti-smacking law, which removed the legal defence of reasonable force for parents prosecuted for assault on their children, more parents found themselves being referred to police for low-level violence. This also led to a higher level of involvement with Child, Youth and Family.

She says parents were not aware that some of their actions broke the law and they just needed some guidance and support.

"It's all about supporting our parents to learn more about the NZ law and positive modes of disciplining our children. Our Tongan culture is rich with positive role modelling behaviours for parents. Siaola wishes to support our families to give their children safer and happier homes."

NEW WINE - TIPS ON TECHNOLOGY

By Peter Lane

Get your head around Microsoft Office 365

An article in the March issue of the Methodist Church's eMessenger encouraged parishes to use Microsoft Office 365 for free instead of paying for Microsoft Office.

'Free' is always an attractive price-point for churches and other charities, but let's look at this offer a bit more closely.

This is not an offer specific to the Methodist Church. Microsoft has a global philanthropic program that donates licences to their products to qualified charities around the world. It is administered by another charity, TechSoup Global.

To be eligible, organisations must operate on a not-for-profit basis and have a mission to benefit the local community.

Because the licencing is essentially a donation from Microsoft, conditions are attached. Firstly, the donated software must be used to further the charitable purpose of the organisation and not primarily for personal use. Reasonable

ancillary use is accepted, but organisations should endeavour to ensure, for example, that the software doesn't become a volunteer's primary e-mail address.

Microsoft has guidelines on whether volunteers are eligible for non-profit licences. The volunteer must be accountable for specific activities and results, the volunteer's role is year-round and on-going (or seasonal and recurring annually) and the volunteer will not use the software for activities related to personal gain.

Charities who receive Office 365 should record the full commercial value of the software as a donation in-kind. (If anyone can clarify exactly what this means, I would appreciate hearing from you.)

What Office 365 services do you get for free? There are two specific plans, Nonprofit Business Essentials and Nonprofit E1. The equivalent commercial versions of these plans are currently \$9.00



per user per month and \$11.90 per user per month (plus GST), so the magnitude of the donation is quite significant.

The two plans are quite similar. The Business Essentials plan has limitations on the number of users, migration options and back-of-house functions that make it more suitable for smaller organisations.

The key components included in both plans are: 1) Email service with 50GB mailbox, calendar and contacts; 2) OneDrive file-sharing with 1TB storage (with the capability to access it anywhere from any device); 3) Unlimited online meetings with HD video, web-conferencing and messaging; 4) Intranet (Sharepoint); and 5) 'Teams' workspace and collaboration tools.

Those familiar with traditional Office programmes Word, Excel, PowerPoint and Publisher might wonder where they have gone in Office 365. They are there - sort of.

The free plans only include the online version of these applications. There is nothing wrong with this. The online versions are quite capable, though a little different in some respects. (At the risk of some over-simplification, you may need to be online while you edit.)

Ideally, you would want your main computer to have desktop Office program versions installed, and just use the online

versions for a quick review or last minute tweaks when you are away from your computer.

Microsoft's Desktop Office programs are also available through the non-profit program. They are heavily discounted compared to commercial pricing, but not free.

The desktop version is available either as a DVD that you can install or through another Office365 plan (probably the Nonprofit E3 plan) where a monthly fee per user gives access to the desktop versions as well as the online version.

Licence plans can generally be mixed and matched to suit individual requirements. For example, you can have one user on E1 with no desktop office, another on E1 with desktop office from another source and another on E3 with desktop office available from the cloud.

Almost all software products are transitioning to cloud-based licenses, so I suspect it is only a matter of time before this becomes the only option available.

As always, I am happy to address any questions you may have. Contact me at dct@dct.org.nz or via the editor of Touchstone.

This article is published at the website dct.org.nz/forum. The online version of the article has links to Microsoft Office 365 plans and eligibility requirements.

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Methodist Church tweaks presidential team selection

By Paul Titus

The Methodist Church of NZ's Council of Conference has made some changes to the way the Church will select its presidential team in future.

The new procedures are designed to avoid the situation that arose at Conference 2016, where no decision on a new president and vice president was possible. They will be in place later this year when a one-off selection takes place to fill the positions that were left open as a result.

Methodist general secretary Rev David Bush says it is important to emphasise that the inability of the last Conference to select a president- and vice president-elect was a failure of process and not a reflection on the people whose names were put forward. The new procedures should improve the process.

"In the past the Synods and Hui Poari made their nominations during the year, and then at Conference Te Taha Maori and Tauwi sent their preferred names to the 5 + 5 panel, which selected the presidential team.

"Council of Conference has now changed the name of the panel from the 5 + 5 to the Conference Panel," David says.

"The Conference Panel will still be made up of five members of Council of Conference from Tauwi and five members of Council of Conference from Taha Maori. But its new name conveys the sense that it is a collaborative body whose task is one of discernment, that is, to determine the best leadership team for the Church.

"Its task is not to negotiate between Tauwi and Taha Maori. The Conference Panel represents Conference, and once the preferred names come forward from the Church's two caucuses, they belong to Conference, not to the caucuses."

David says the other major change to the selection process is that the Conference Panel will consider all names that Tauwi and Te Taha Maori put forward. In the past the 5 + 5 could only consider the names in common put forward by both caucuses when it selected the president and vice president.

"It is a miracle that the 5 + 5 did not reach an impasse before 2016. When there



David Bush.

are a small number of candidates it is relatively easy for names to be common to both Taha Maori and Tauwi. When there are lots of candidates, like last year, it is not surprising that no names in common come forward."

When the last 5 + 5 panel was unable to bring names for the next presidential team, Conference opted for a solution that takes advantage of the fact that Conference now meets every two years.

This year the Conference Panel will convene in September to decide on the next incoming presidential team. The new team will then have a year to get up to speed with Conference procedures, as they have had in the past.

The selection process will begin as it usually does with Hui Poari and Synods making nominations. Deadlines for the nominations close on July 3rd.

Te Taha Maori and Tauwi will then follow their own procedures to bring preferred names to the Conference Panel,

as they have done in the past.

For Taha Maori, Hui Poari discusses possible candidates and decides on the basis of consensus as to which names go forward to the Conference Panel.

In the case of Tauwi, when the Synods meet in July and August Synod members will vote on the candidates and the general secretary will tally the results. The names that receive at least 50 percent of the total number of votes will go forward to the Conference Panel.

The Conference Panel will then use its new procedures to determine the presidential team.

David says some people have been critical of this process. They say that Conference rules state that if it cannot make a decision on a new presidential team, the existing team stays in place for another term.

"However, no authority stands above Conference, and it is not bound by previous decisions of Conference. Conference was fully in its rights to make the decision to hold the new selection process in the year that it does not meet," he says.

Wesley College strives for academic success

By Sophie Parish

Wesley College has a rich history of rugby stars, famous actors and even public servants.

While the College is known for talented students in the cultural and sporting world, principal Steve Hargreaves says there was a need to raise academic performance and help students pass the NCEA exams and prepare for the future.

Since Steve became Wesley College principal in late 2014, he has worked closely with teachers, students and parents to raise the level of academic achievement.

The latest student NCEA results show a steep spike in achievement from 2015 through 2016, which has placed Wesley College above the national average across the board.

Maori and Pacifica students in particular have raised their levels dramatically.

Year 11 NCEA Level 1 results for Maori students show 10 percent pass rate in 2012, 35 percent in 2014 and 86 percent in 2015. This means a big majority of Maori students at Wesley College are now passing NCEA and the school is 25 percent above the national average for Maori students.

Overall, the student NCEA results for Levels 1, 2 and 3 are above the national average by 10-25 percent.

"We are thrilled," Steve says. "We have had a push to improve academic performance. Wesley College has been known for its sporting and cultural achievements and we have relied on past glories. Now we are bringing back academic achievement."

Steve says teachers and staff

use three approaches to achieve this. One is to monitor each student so they can help individuals who are at risk of not achieving.

The second approach is to celebrate academic success. "We talk about academic success in assembly and acknowledge students with awards and badges," he says.

Thirdly, Wesley College works closely with the Waikato Institute of Technology (WINTEC), the Manukau Institute of Technology (MIT) and other institutions to provide support and career pathways for the students.

This year WINTEC has a presence at Wesley College, and students can spend a day during the week learning from a trade expert. WINTEC and MIT offer a range of programs in trades such as electrical, plumbing, carpentry, hospitality and other industries.

Deputy principal Chris Bean says teachers work closely with students and provide after-school tutoring. In this way students can have direct conversations with teachers about their work. Families are also encouraged by staff and teachers to support the students.

"We encourage students to reach for Merit and Excellence grades. On February 24th we held an academic award dinner to honour students and their families for attaining a merit or excellence in their subject or overall course," Chris says.

Steve says teachers and staff are committed to improving the academic success rate and building upon the College's values of respect, responsibility, excellence and family/whanau.

New Auckland Mission head urges radical hospitality

By Cory Miller

Keeping the church's arms wide open to Kiwis who need support is what motivates the new head of Methodist Mission Northern.

Rev John MacDonald is the Mission's new superintendent, and he says he looks forward to continuing his work as a chaplain to Aucklanders in need.

"Harvesting the goodwill and resources of communities that want to strengthen and nourish the social infrastructure of their living environments is an opportunity that requires leadership," John says.

John was appointed as acting superintendent early last year after former superintendent Rev John Murray retired. The role became his for good this year.

He says John Murray, who was in the job for eight years, left a "strong and vibrant base" on which to build his leadership.

Methodist Mission Northern works in tandem with the Airedale Property Trust and Lifewise. The Mission has a long heritage of social justice and practical action in Auckland.

John MacDonald is not new to Mission's work in inner city Auckland. He comes to his new post after establishing the grass roots community group 'Splice' under the Mission's auspices. He ran Splice for four years.

"Splice is a 'back in the day' way of being neighbours. We are an arms-wide-open community, engaging with the celebrations, the growing pains and the 'what next' journeys of real people.

"Splice is absolutely outward looking. We envelope the community warts and all, and stand with the marginalised and condemned as good neighbours do."



Methodist Mission Northern's new superintendent Rev John MacDonald.

John says he has come a long way from the Paeroa lad who failed School Certificate twice because he couldn't get the required mark for English.

Despite his early challenges he went on to graduate from the University of Otago and then study at the United Theological Seminary in Dayton, Ohio.

John attributes much of his success to his family - both his parents and his children - and the wider community.

"Our children have brought me up in their time. They have opened my naive worldview to treasures of life beyond anything I could have imagined. Along with their influence, many communities and villages of work and interest enriched my ongoing education."

He hopes to pay this forward and draw on the community's goodwill and resourcefulness in his new role.

John says the Methodist Church has a long history addressing injustice and social deprivation in Auckland.

It is critical that this mission continues and adapts to current realities, particularly in regards to mental health and housing.

The Mission has plans to address these issues. They include Airedale Property Trust's efforts to transform a number of church properties into homes for those with physical disabilities, units for the elderly and emergency housing units.

Lifewise Trust will continue to tackle homelessness in the city centre. It will also provide early childhood education, support for youth, homecare, foster care and other services.

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METHODIST CHURCH OF NEW ZEALAND

Lectionary 2017/2018

Orders for the new Lectionary are due by Monday 19 June 2017. Orders received by the due date are at no charge. After that date the cost is \$2 each. The order form can be downloaded from: www.methodist.org.nz/faith_and_order/lectionary

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to wendyk@methodist.org.nz

Open letter to the Coptic Church

We write to express our deep sympathy for the loss of lives following the attack on two Coptic Churches in Egypt.

The Palm Sunday violence that extremists unleashed at St George's Coptic Church in Tanta killing 27 and the blast only hours later outside St Mark's Coptic Church in Alexandria that killed another 17 are deplorable. Many more were injured.

We are aware that Pope Tawadrous II was present in Alexandria and may have been a target of the suicide bombers.

In our Mission and Ecumenical Newsletter to the Methodist people, we have outlined the situation of the Coptic community in Egypt, and asked our people to pray for your church and the bereaved in this time of persecution.

We know that Coptic Christians are threatened and intimidated. Recently we heard

that Coptic families are fleeing from Sinai after Christians have been murdered and assaulted.

Be assured of our prayer for your people and the leaders of your church. Before his forthcoming visit to Egypt Pope Francis has called for an end to violence and for the government to protect vulnerable communities.

Please convey our warm greetings and solidarity with your people at this time. We write as brothers in Christ within the Body of Christ.

May the peace of God bless you.

*Rev Prince Devanandan,
President of the Methodist Church of NZ,
and
Rev Terry Wall
Director, Methodist Mission and
Ecumenical*

Cheers and thanks from Cheviot

To the editor,

The community of Cheviot has been affected by the closure of SH1 between Christchurch and Kaikoura after the November earthquakes. Without through traffic our cafes and businesses have struggled.

Over the last three months groups of Methodists from east Christchurch, west Christchurch Durham Street and Rangiora have come to Cheviot by bus and car to worship with our small congregation and to enjoy lunch at our cafes.

They explored the Museum and the shops

that were still open and some visited the hazelnut orchard. We have appreciated their thoughtfulness, the great atmosphere they have created at our services and social times, and their strong singing.

These visits have not only raised our morale but that of local cafe and shop owners.

We wish to thank the organisers of the visits and all the people who came to worship with us. We will pass it on in the future. Bless you all!

*Judy Grigor, Phyll Johnson and the folk
at Cheviot Presbyterian Church*

Raise the sails and live out the Scriptures

To the editor,

Jim Stuart's article 'Church as An Instrument of Change' in the April edition of Touchstone is a needed prod to get us moving in the right direction.

Please forgive me, Jim, if I take issue with you on your statement, "At the core of the Gospel is the promise of a world that is fairer and more just". The way I see it, this will come about as we follow God and seek to keep His commandments, to love Him with all our hearts and to love our neighbour as ourselves, (Matthew 22:3).

In a nutshell we can say that Jesus was counter-cultural, and as we follow Christ we shall get opposition. "Yes, and all that will live godly in Christ Jesus shall suffer persecution,"

(2 Tim 3:12). But needed social change will come.

The Christian apologist John Lennox made a beautiful statement in a talk at Hong Kong University in 2013: "God is real. Therefore He is relevant. And if that's the case, then the most important thing in life is to get to know Him."

At the end his article, Jim writes, "We need to look deep within our faith tradition to find new energy."

To get the Holy Spirit blowing us along, we need to raise the sails. One way to raise our sails is by reading, absorbing, and living the teachings of Scripture. In my 40 years' experience of following Christ, that is the way it works. But there will be opposition.

Geoffrey Stubbs, Auckland

Reason versus God's plan

To the editor,

I wish to respond to the article 'Churches Make Slow Progress to Include LGBT People' in the March edition of Touchstone.

I am becoming increasingly concerned about those people who call themselves Christian but appear to be trying to turn Christians away from God's plan for marriage, the family and relationships. I sincerely hope and pray that I am wrong.

When God creates, he creates perfectly, especially where the human body is concerned. When he places his creation into the human body through the egg and sperm, it is perfect.

To say that God places inferior products into people is a lie and comes under Revelation 21:8. It is only after it is placed in the body that contamination begins.

In Exodus 20:3-5 God says he will pass on to the children of up to the third and fourth generation the sins of their fathers who have

little or no love for Him. This is also where the character of the father is passed on to the children.

It appears to me that some in the Methodist Church strive to take God's opinions out of Methodism and replace them with ideas that are in contradiction to the Scripture.

God does not say 'Don't show love and concern for them' but how can they preach and teach God's opinions, His desires and purposes for mankind if they believe and practice a different way?

If they know the scriptures but still hold to their own reasoning, then it is deliberate and calculated. See 2 Peter 2:1-3.

Don't reject them, just their contrary beliefs. They have the right to know God. What they choose to do with that knowledge is entirely on their shoulders.

AK Nielsen, Lower Hutt



Martin Luther's 96th thesis.

The Ageing Experience By Jan Fogg

Dementia and dying

I haven't written very much in this column about dementia, a disease I know is feared by many older people.

Dementia is a catch-all word for diseases of the brain that affect memory, recall, judgement, clear thinking, decision-making, and communication. Alzheimer's is the disease that makes up a large percentage of these.

They are terminal diseases although perhaps not always recognized as such. Some readers will know that I cared for my husband who died with dementia. It takes a long time to be able to face such a situation of grief and to talk about it with others.

Caregivers of those with dementia face a path of continual grieving and adjusting. One small aspect of life drops out of existence, and while you struggle to accommodate that, something else goes and the grieving goes deeper.

To be in chronic grief for five, six or more years whilst a person is still living is draining, stressful and miserable. I simply don't know how it was for him, except at the time between the hospital and the rest home he asked me to help him end his life.

This experience was a deep sharing of pain and hopelessness. Psalm 88 speaks for us: "I am set apart with the dead, like the slain who lie in the grave, whom you remember no more, who are cut off from your care, (Psalm 88:5).

Do I believe in euthanasia? No, I do not.

I have not had to deal with a close

loved one suffering severe and chronic pain and their fear of how long this might go on for. But I do understand the fear and despair that a person faces while losing control in life and not knowing what is to come.

I get the emptiness of a caregiver who has reached the bottom of the barrel in their ability to keep going with love and hope.

My husband's request was a cry from a place of fear and despair. These are deep feelings that come from being human. Such feelings remain in dementia when cognitive processes of thought and decision-making are lost or cannot be expressed.

If we can't understand and put names to what is happening to us and if the confusion can't be controlled, how does a person manage those feelings?

"You have taken from me my closest friends, and have made me repulsive to them. I am confined and cannot escape," (Psalm 88: 8).

I reassured my husband that he was not alone and I kept that promise. Later, he started to take anti-depressants. A gradual adjustment process worked its way for each of us. Nine months later the dying process became death without drugs, and he went peacefully with a smile on his face.

It is hard to love and give and be pastoral and remain on top of things. What is it like for the person? I don't know. I felt I should know. What might our God who suffers with us call out from us that is new?

FROM THE PRESIDENT AND THE VICE PRESIDENT

Peace of the risen Christ

Easter is the most important time in the year for us as Christians, and through the 50 days that follow we have the opportunity to explore the resurrection stories and the early Christians' experiences of the risen Christ.

This new community of faith was a minority group yet the Scriptures suggest that, small as they were, they had a significant impact on those around them.

Viv has been considering the similarities and differences in our Western context as she travels in Europe, where society is becoming more multicultural and secular and organised Christian religion is in decline. In the UK, Easter eggs are often simply called chocolate eggs, and in France, which once seemed so staunchly Catholic, Good Friday is a normal working day!

While disheartening, this situation can encourage us to identify more strongly

with each other across the denominations and other faiths.

Viv attended an Easter morning ecumenical dawn service at a Catholic cathedral in Bordeaux, France, and she says it was an inspiring event. Local Protestant, Orthodox, and Anglican Church leaders led worship outside one of the doors of St Catherine's Cathedral. Then as the growing congregation finally entered the cathedral, the Catholic priests concluded the service.

"Alleluia, Christ is risen!" sounds triumphant in any language, and the sharing of coffee and croissants that followed was reminiscent of loaves and fish as well as the Eucharist.

Prince was invited by the Fo Guang Shan Buddhist Temple to attend Buddha's birthday celebrations and a multicultural Festival for World Peace on Palm Sunday 9 April 2017.

Religious leaders from a number of faith communities as well as politicians participated in the celebration. The religious leaders offered prayers for world peace each according to their faith.

It was a large celebration with more than 500 people in attendance. The main Buddhist worship was led by the chief priestess of the temple. It was also the 10th Anniversary of the opening of the Temple in Flatbush, Manukau.

The sounds of drums and music from the organ added joyful noise to the Buddhist worship. The prayers for world peace became more appropriate given that the event took place soon after US forces fired missiles into Syria.

Some North Island communities experienced extreme weather conditions at the start of the Easter holiday and our thoughts and prayers are with them as they clear up, and in some cases relocate and



President
Prince Devandan



Vice President
Viv Whimster

come to terms with their loss of property and livelihood.

Internationally, we are concerned that a major disaster could occur caused by threats of war in the Korean Peninsula. We are all bound to join in prayers for peaceful resolutions of conflicts between countries.

The world is not a playing field to demonstrate who is powerful or the strength of their weapons. Instead it is a sacred place where we may discover the self-giving Spirit of God continually active and bringing life.

May the peace of the risen Christ be with us all as we work for a better world.

The inspiring work of George and Lydia Brown

By Ken and Brenda Skinner
In the February edition of Touchstone Donald Phillipps wrote about George Brown in his article 'Black night of the Pacific'. George Brown was an amazing man, as were the men and women of the Pacific who served with him in the then much-feared and unhealthy New Guinea Islands.

Just as inspiring was George's wife, Lydia Brown nee Wallis. The daughter of Rev James Wallis, Lydia grew up on the Whaiangaroa (Raglan) Mission Station. She was a wonderful soul mate for George and very much in tune with the work he did.

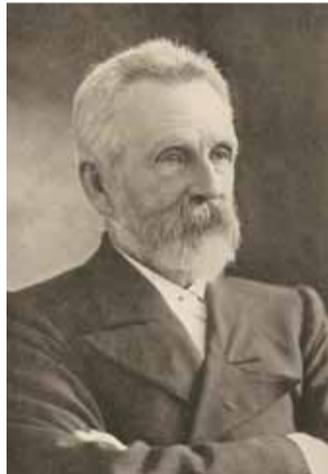
As a young man, George was educated but fairly unsettled. He failed at apprenticeships with a doctor, a chemist and a draper. Eventually he became a sailor. However, all of the experience he built up at that was useful when he was later far from help in isolated situations.

He eventually found firm ground in Auckland, where he lived with his mother's sister and her husband Rev and Mrs Buddle who took him in and nurtured his growing faith. He became a local preacher, worked with YMCA and offered for mission service. Initially, the Auckland leaders of the mission movement were not prepared to accept him as they didn't think he was a strong enough character. Fortunately for the Pacific, some wiser people saw his potential.

Once accepted, he was told to prepare to travel to Fiji via Sydney and to quickly find a suitable wife. Fortunately, he had a lady in mind, far away in Raglan. Off he went on the rugged trip of about six days on bush tracks.

When he arrived he proposed and Lydia accepted. Then a messenger arrived with news that they must leave almost immediately or miss the boat, so they were hurriedly married and set out on horseback. Their honeymoon was six or seven days of mud and rain. They crossed the Waikato Heads with one horse and a small canoe.

In the event plans were changed. George was ordained in Sydney and they were stationed in Samoa in 1860. There his skill and determination to master the language and understand the culture bore fruit. His frequent prolonged absence from home prepared Lydia for the isolation she would later have to face.



Rev George and Lydia Brown

They were about 15 years in Samoa, where they were well respected and learned much that would help them in the dream they had of bringing the gospel to the people of New Britain, reputedly the home of savage cannibals.

When his plan was accepted by the Australian Mission Board, he had to raise money. He left Lydia in NZ and went to Fiji. He explained his plan, told students there of the great dangers ahead. The next day a group of students returned with the decision that they wanted to go to New Britain.

Six married men and three single men were chosen. When the Governor tried to dissuade them they answered, "No one has pressed us. We have given ourselves to God. We will go with Mr Brown. If we die, we die. If we live, we live."

Two Samoan teachers and their wives and two former students joined the volunteers. After a long journey they arrived in New Britain on August 14th, 1875, and held their first service on the 15th, a day still remembered annually with special choir festivals and services.

George Brown was not a well man. He frequently suffered fevers and elephantitis but he never ceased to make friends with the villagers. He broke down barriers between chiefs who lived in fear of their neighbours and were certainly cannibals.

When he left to return to Australia after the first year, 16 mission stations had been established and he felt the early work was progressing well. One teacher had died but he acknowledged the loyal service given by his Fijian and Samoan colleagues.

After more deputation work in Australia he returned to New Britain with his wife

and children and they worked together until ill-health forced his return to Australia for treatment. He left Lydia and the children behind with a new Australian missionary and his wife.

During that time, Lydia served as leader of the missionaries and cared for the sick, including the Australian missionaries who were near death for days. During this time, first Lydia's youngest son died of fever and then her daughter.

George returned more than a year later. After his return, a Fijian missionary and three teachers were murdered through treachery in April, 1878. It was apparent that the lives of the other missionaries and those locals working with them were no longer safe. After he tried to make peace and after much soul searching, George agreed that with the help of loyal villagers, they must follow native custom and surround the culprits in their village and burn their houses. He was not involved in the raid but did keep watch and hold off a threatened attack.

During the raid, a few of those involved in the murder and cannibalisation of the missionaries were killed. George was criticised in the Australian press but from that time on peace was made and he worked to re-establish peace with the perpetrators.

This event is still remembered, and a service of memorial is held each year where the teachers were murdered.

The work of the Browns and their colleagues is not much remembered here today, but their work in Papua, the Solomon Islands and in other parts of the Pacific is an inspiration to many there.

Recently our minister asked our young people what they would do if God asked them to do something for him. We shared some of this story with them and felt it is worth repeating. One response was share the good news and don't be afraid.

Ken and Brenda Skinner live in Glen Eden. They both served with the United Church in Papua New Guinea, Ken as a builder with Order of St. Stephens and Brenda as a teacher from 1957-1971. They returned there as part of the 2007 Rarongo work party.

The inerrant Word of God

To the editor,

I wish to thank Brian Kendrick for making his stance so clear in regards to the fact that he does not believe that the Bible is the Word of God. He does this very well.

However, in fairness, it behoves me to state where I stand. I have an absolute trust in every single word of that precious Scripture. It is God's own word to us and the only source of truth worthy of our faith.

It has been well said that, "The Bible is not the sort of book a man would write if he could, or could write if he would." It is absurd to suggest that a book having the depth and unity of the Scriptures could have been written by men, except that they 'spoke as they were moved by the Holy Ghost.'

We live in a time when the Bible is under attack from every side. We know that no other writing in the history of man has been under such fierce criticism but with every attempt that sinful man has made to destroy it through their unbelief the Bible stands.

As the Word says; "The grass withereth, the flower fadeth: but the Word of our God shall stand forever," (Isaiah 40:8).

Apart from the fact that the Bible is proven to be inerrant, it also contains absolute proof of its divine stamp, and that is in its predictive prophecy. Any reader of Scripture will quickly realise that the Biblical prophets were imparted with detailed knowledge of future events that would be impossible for the human mind to invent.

Prophecy is one of the greatest defenders of the absolute truth of Scripture.

So much more that I could say, but suffice to state that after 45 years of study of the Bible, I have absolute confidence that "Every Word of God is pure: He is a shield unto them that put their trust in Him." Proverbs 30:5.

Gavin Marshall Richmond

Ask your candidates the hard questions

By Audrey Jarvis

On September 23rd 2017, New Zealand residents will once again make important decisions when we go to the polls to choose the people who will form our government and shadow government for the next three years.

In the lead up to the elections the 'Let the Children Live' Group at Wesley Broadway Methodist Church in Palmerston North will hold an expo evening to allow people to interview candidates one-to-one.

Meeting with the candidates will allow us to see who is likely to support the values that we believe are important for the welfare of our community. We are particularly keen to judge which candidates are most likely to look after the interests of our children, reduce child poverty and care for our environment.

This expo evening is modelled on the very successful evening that the Palmerston North City Council ran before the local body elections in 2016. It gave voters a chance to meet the local body candidates face-to-face.

For the parliamentary election, we will hold the expo in the Palmerston North Convention Centre on September 6th, 5:00-7:00 pm. The Mayor is showing his support for the Let the Children Live Group's initiative by financing our use of this venue.

All candidates will be invited to meet voters for a

unique style of one-to-one interaction as they sit at tables around the Convention Centre.

The evening is open to all would-be voters. Everyone is encouraged to ask their own questions and members of Let the Children Live will ask candidates a list of significant questions.

The responses will be collated, and the answers will be made available to members of our congregation. Many of us found in 2016 this helped us to vote for candidates who we could expect would support the issues we believe are important.

Organisers have invited other churches in Palmerston North to publicise and participate in this event, and to ask their own questions.

We believe this evening will encourage members of the community to vote. It will clarify the attitudes of candidates and it will make clear to them that that we care about the welfare of our community. It will also give us the information we need to hold the elected official accountable for their pre-election promises.

We also encourage other congregations to take an active role in the elections with similar events.

Audrey Jarvis is a member of the 'Let the Children Live' Group at Wesley Broadway Methodist Church in Palmerston North.

Methodist Alliance takes shape

The Alliance is a new umbrella group for all the Methodist Missions and Parishes that deliver social services across Aotearoa New Zealand.

Each Mission and Parish stays independent with their own governing boards, however the Alliance will connect them so they can cooperate and work together on common issues such as children and families, aged care, social justice and housing.

All the missions have their own names (Lifewise in Auckland, Wesley Community Action in Wellington, Methodist City Action in Hamilton, Christchurch Methodist Mission, and Methodist Mission Southern in Dunedin) so most Kiwis don't know that they are connected.

The Missions will keep their own names, however they will start co-branding with the name of the Methodist Alliance Aotearoa (Nga Purapura Weteriana), like Air New Zealand does with the Star Alliance. This co-branding will help to raise the profile of the work Missions and Parishes across the country.

The Alliance will celebrate the work done by its members and create a resource library that its members can use. This will help members support each other, promote best practice, leverage their collective skills, experience, imagination and resources to build

a just and inclusive society. The first annual Alliance Forum will be November 3rd and 4th in Christchurch.

During a recent trip to Wellington I visited Trinity Union Parish in Newtown. The Parish hires out its complex to a range of community groups.

A Seventh Day Adventist congregation uses Trinity Union's worship area on Saturdays. They fill the church with flowers for their service and leave the flowers for the Trinity congregation on Sunday. Often some of the flowers are then distributed to rest homes and elderly folk who are unable to attend services.

Trinity Union advises other parishes to have a clear set of guidelines for users which sets out conditions of use of their complex. The Parish recently updated these to meet with the changes to the H&S Act and Worksafe practices.

The Trinity Union Parish has a strong association with the Newtown Union Health Service, a not-for-profit community service that provides healthcare to vulnerable people including migrants, low income families, and the unemployed.

I also visited Wesley Community Action who offers a wide range of social services in the Wellington region. These include Cannons



Flowers are part of Trinity Union's outreach.

Creek Community Pantry and Gardens where people get together to grow fruit and vegetables, learn about gardening, cooking, and healthy eating, and building social skills, confidence and community links.

They can buy a pack of fruit and vegetables for \$12 which includes an information sheet on storage, nutrition, how to cook, and recipes.

Other resources and programmes available through Wesley Community Action include Good Cents, a practical support and education service that helps people gain more control over their personal finances.

Wesley Community Action supports older people through homebased care and a range of care options at Wesleyhaven Retirement Village.

It supports young people and families through programmes such as social workers in schools, parenting support, youth mentoring and teen parenting support. Wesley Action Tauranga Court Health (WATCH) supports 17-25 year olds who have come to the attention of the Courts due to alcohol or drug issues.

Check the Wesleycare website to learn more about how they work with clients so they can gain resilience, strength and self-worth by working in the Wesley Way.

HONEST TO GOD

By Ian Harris

Theists and atheists

By Ian Harris

Should the church abandon the theistic concept of God and declare for atheism? Touchstone has published letters urging this. I have some sympathy with the notion, but prefer a more careful use of key words in the debate.

Let's agree that the word 'God', a wondrous product of human thought and creativity, needs a radical re-think in a world that the past 400 years have vastly changed. Let's also acknowledge that its meaning has changed repeatedly over the centuries, so much so that some favour dropping the word altogether because it no longer has a meaning that everyone shares.

The basic problem is that for thousands of years people

believed that a supernatural God who existed beyond nature was also at work within the physical world of nature. This God created the world and everything in it,

watched over it, shook it up from time to time in earthquakes and floods, determined the destiny of individuals and nations, blessed them with good crops and happy families, rattled them with plagues and catastrophes.

In short, He (always 'he' in those days) was the full and comprehensive explanation of every thing and every event.

That is the God of theism. God was assumed to belong in the world of science, which grew out of a desire to understand the ways of God in the natural world. Then science began to find explanations of natural processes that didn't need a divine underpinning.

For science 'God' gradually became redundant. Scientists can operate 'without God' (which is what atheism means), or at least without God reified as a distinct being or force within nature.

As Sir Lloyd Geering points out, that understanding failed to recognise that all concepts of God are products of a quite different world, the world of human ideas, imagination, emotion and creativity, the world of our search for meaning and purpose. As such, notions of God are not subject to the assumptions or limitations of the scientific method.

Hence it is possible to move beyond theism in relation to processes and events in the physical world, while retaining a sense of God in the world of human thought, where indeed it is still highly relevant.

This requires a major

update in our thinking - but so did the sea-change from polytheism to monotheism long ago. If our forebears could make the transition, so can we.

This raises a key point about the words we use. 'Atheist' is misleading. In current usage it implies the rejection of any and all notions of God, and that goes too far.

'God' is one of the foundational words of Christian faith. But since the concept properly belongs within the human thought-world, the way remains open to conceive of God in ways other than theism. For that the better term is 'non-theist' (which, incidentally, is the word Geering uses of himself).

Make that shift, and it becomes clear that any concept of God worthy of the name is a supreme achievement of human creativity. English novelist Iris Murdoch

summed this up neatly when she wrote: "God does not and cannot exist. (i.e., as a separate, objective being). But what led us to conceive of God does exist and is constantly experienced and pictured."

So what is a positive meaning for 'God' that a non-theist could affirm?

Essentially, God is the supreme symbol for what we affirm as ultimate in our values, supremely love. It is a symbol of the interconnectedness of all life, and it gives coherence to all our experience.

There is a risk, of course, that a symbol can be dismissed as 'just a symbol', like any old emblem or trademark. But this kind of symbol is of a higher order. It signifies a presence and power. It gives meaning and direction to life.

Similar symbols, good and bad, include the cross, a nation's flag, the hammer and sickle, the swastika. All these have stirred their devotees to great commitment, loyalty and purpose.

Religious tradition is influential because it is rooted in real people reflecting on real experience and real events, and interpreting them in light of the knowledge and culture of their day. That is precisely what our forebears did, and in a living tradition, every generation must do likewise.

Loyalty to our Christian tradition requires not that we cling doggedly to the conclusions of the past, but that we follow that same process of deep reflection and interpretation, in and for the world we know now.



Ian Harris



**METHODIST
ALLIANCE** AOTEAROA
NGA PURAPURA WETERIANA

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

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

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

03 375 1468 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services

PUBLIC ISSUES NETWORK

By Betsan Martin

Church people get talking about the environment

The Public Issues Network has released a new resource 'Climate Conversations' designed to help churches hear some fresh ideas about environmental issues.

There are eight Climate Conversation topics. They can help congregations explore theological issues and suggest practical steps we can take to be better stewards of the environment.

The focus is on joining with others and on solutions. Our Christian values bring a special quality to working with groups in our communities.

Some of the conversations address Pacific interests in regards to environmental damage and it includes a section on working in a framework of 'fatongia' (duty or obligation). A separate resource for Pacific parishes is also available. PhD student Elisapesi Havea has contributed to these sections.

Public Issues asks the leaders of conversation groups to take note of the questions, ideas, and expectations of the church that their discussions raise. These will

inform Methodist guidelines and our response to climate change.

Copies of Climate Conversations are available from Synod superintendents or the Connexional offices in Christchurch and Auckland. Public Issues coordinator Betsan Martin can also provide copies.

Conversations about the climates are also taking place among people from different New Zealand churches.

Late last year church people working on climate change in different denominations began discussions through a monthly Skype call. Auckland's Anglican Climate Group initiated the conversation.

The Anglican group has been working on climate issues for 10 years and has a field worker who can advise parishes on improvements to their buildings and on local actions. They helped drive a successful campaign to have the Anglican Church divest its finances from fossil fuels.

Along with Anglican Climate Action and Public Issues the ecumenical network includes Caritas, Tear Fund, Peace Place,

Arocha, Salvation Army, Quakers, and Anglican Wellington Diocese.

Public Issues will convene the group this year and plans a face-to-face meeting in Auckland. A small group gathered in April and heard from leader of Greenfaith International, Fletcher Harper, and Pacific Climate Warriors' spokesperson Koreti Tiamalu.

Fletcher spoke of the shortage of leaders who can speak on environmental issues from a faith-based perspective, and Koreti emphasised the Pacific approach of bold action with spirituality.

Greenfaith works to support local groups by getting passionate congregation members and linking them in with others in their community. Greenfaith works in seminaries and theological colleges to make sure eco-theology and an understanding of environmental issues is included in their programmes.

Environmental opportunities

Any parish thinking to improve the energy efficiency of their



The youth organisation Generation Zero has prepared a non-partisan blueprint to get New Zealand to zero carbon by 2050.

buildings can apply for PAC funding for a building feasibility study. This would enable the parish to get a professional assessment of improvements that can be made in church buildings. Please contact Betsan or David Bush for information.

With elections ahead, Public Issues encourages individuals and parishes to write letters to all political parties and ask for their policies on tackling climate change. A draft letter is on the

Public Issues website.

The Zero Carbon Act is a fine initiative from the youth organisation Generation Zero. The Zero Carbon Act is a non-partisan blueprint to get New Zealand to zero carbon by 2050 or sooner.

Generation Zero has asked for contributions to their Act, and Betsan has urged them to ensure Maori engagement and honour the Treaty of Waitangi in the Act.

Read more about Zero

Church and Mission tackle Otago housing shortage

Alexandra Clyde Lauder Union Parish minister Rev Andrew Howley has huge concerns for the people in his area.

"We used to be a very egalitarian society but the range of inequality now is massive," Andrew says. "Those who cannot afford to live in the Queenstown-Cromwell area are struggling to find affordable housing elsewhere."

"The average house price in Alexandra is half that of Queenstown but development is not matching demand. So we are seeing huge extremes of wealth and poverty. Add in the numbers of people moving to Central Otago from Auckland and rents are going sky high."

Andrew says it is tough for minimum wage earners such as staff at big retailers. He sees many hospital workers and people in the service industry being forced into substandard accommodation.

"It's okay for young fruit pickers to rent a bunk in a shed but young families cannot live like that."

"Alongside that is outdated government policy. Government housing subsidies are based on geographical areas. So if you live on the wrong side of the road in Alexandra you don't qualify for a subsidy and if you live in a camping ground you are technically housed."

"On the other hand there are many empty rentals, and there are only 30 state houses in the whole of Central Otago. You can apply to the Ministry for Social Development for a Housing NZ rental but there are only two WINZ case workers for everyone who needs housing south of Timaru."

Andrew says theological training doesn't prepare you for such situations but he does receive support from the Alexandra Council of Social Services.

"We meet for discussion and to advocate for those in need. All of us work with the same clients and we try to do the best for our communities."

However, social workers in Alexandra find government policy to be very restrictive and difficult to negotiate.

This situation and the serious housing shortage in the Alexandra Clyde Lauder Union Parish has prompted Methodist Mission Southern to create



Rev Andrew Howley says the housing shortage in Queenstown and Cromwell is squeezing out people in other parts of Central Otago too.

a new Housing Information Service.

The Mission's business development leader Jimmy McLauchlan says it will create a new part-time position running the Housing Information Service with support from a generous endowment from the Otago-Southland Synod's Strategic Planning Fund.

This specialist Housing Information Service will make it easier for Central Otago social workers to get vital information for their clients on Housing NZ, Work and Income, IRD and other accommodation-related subsidies

and supports.

"The service will help people get accommodation support they may be missing out on, and it will free up valuable time for front line staff in Central Otago so they can deal with other client issues," Jimmy says.

A local coordinator will deliver the service. He or she will travel throughout Central Otago and have face to face contact with agencies and front line workers.

"The service will be free and quick and easy for social service practitioners to access through an 0800 number. It will also help connect people up with our existing independent information service, which is an important and useful resource."

Jimmy says social workers are swamped by housing and accommodation issues and if this new service can free them up it will be worth it.

"We have to start small but once the service is up and running effectively we'll start looking for additional resources. The Mission will ask Central Otago philanthropic trusts and local donors to support the expansion of the Housing Information Service over time."

Andrew adds that the Mission can help social agencies build their capability to negotiate the "mine field" of government regulations.

"The requirements and processes that affect these agencies are changing rapidly. That's why the Mission has created this new role."

The Mission will be reporting regularly to Synod and to the Alexandra Clyde Lauder Union Parish on the work and to seek their guidance as the service takes shape.



PAC Distribution Group

Share your dream or story

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See <http://pac.methodist.org.nz>

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Wendy Keir wendyk@methodist.org.nz



Methodist Trust Association

RESULTS TO 31 MARCH 2017

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Income Fund	4.59%	4.62%
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Income Distributions for the March quarter \$2,677,169

Contact email: info@methodist.org.nz

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Jesus leads the way

Whereas thieves come only to steal and destroy, Jesus came that we might have life in all its fullness (John 10:10). During May, as we listen to and reflect on John's gospel we will all have the opportunity to explore what it means to experience 'life in all its fullness'.

In John 10:9 Jesus refers to himself as a gate, through which we are invited to enter in order (like sheep) to find safety and nurture. Jesus declares that whoever enters through the gate which he represents, will be saved.

Salvation is connected directly here with life in all its fullness, and of being provided with everything we need, not everything we might want. Salvation redirects our priorities away from the accumulation of wealth to trust in God's provision.

Part of what it means to be saved is to have the ongoing experience of being on

the receiving end of this provision. This was what members of the early Church experienced when John's gospel was written, and it can still be our experience today.

As I look back on 60 years of life I have found this to be true. God has provided for all my needs and will continue to do so.

During the years 1978-1984 I worked as a science technician at Ruakura Agricultural Research Centre in Hamilton. During this time I helped with research on sheep nutrition.

We studied how grazing sheep's blood metabolite profiles change as the amount of pasture available to them declines. Good NZ shepherds ensure that their sheep have access to sufficient amounts of high quality pasture to ensure their well-being.

When Jesus compares himself to a shepherd, he is adamant that those who

are in relationship with him will find 'pasture'. In this context pasture refers to everything we need to live full, satisfying and meaningful lives, and to enjoy good physical, mental and spiritual health in community with each other and with God.

In a world with so much conflict, violence, grief and pain Jesus declares "Do not let your hearts be troubled", (John 14:1). We are promised the Holy Spirit who shall be "with us forever", (John 14:16).

As Christians, we have endless opportunities each and every day to support others who are struggling in our communities and world. We are the body of Christ. As people interact with us, and sometimes even enter our churches, it is our responsibility to ensure that we provide access to high quality 'pasture' and spiritual nurture.

It is not only the responsibility of

GREG HUGHSON REFLECTS ON CHRIST THE SHEPHERD

ordained ministers to offer the love and nourishment of Christ. We all have a role to play.

The goal is healthy congregations that offer holistic nurture to all, congregations that reach out to bring healing, salvation, peace and justice to others in need.

The 'gate of service and outreach' is opened for us in Jesus. John encapsulates the Christian experience as follows: "The gatekeeper opens the gate for us, and we hear his voice. Jesus calls us by name and leads us out. When he has brought us out, he goes ahead of us. We follow him because we know his voice," (John 10: 3-4).

Jesus goes ahead of us, leading the way for us to follow. Holistic nurture is available to us through our membership in churches established in Jesus' name. From this base, we reach out in loving service to the people whom Jesus came to restore, heal and save.

Luther's lesson - God is not for sale

On October 31, 1517 accompanied by his close friend Justus Jonas, the Roman Catholic monk Martin Luther walked to the door of the castle church in Wittenberg, Germany.

The door of the church also served as the bulletin board for the University of Erfurt. Luther, at the time was director of studies in his own cloister and district vicar responsible for 11 neighbouring monasteries in the Augustinian order.

Luther nailed his 95 theses: 'Disputation on the Power and Efficacy of Indulgences' on the church door as a challenge.

In spite of the rigors of monastic life, Luther experienced a growing sense of discomfort and inner tumult. He spoke often of a deep sense of sinfulness that threatened to overwhelm him.

His supervisor Johann von Staupitz



Jim Stuart

tried to help him by pointing out that true penitence began not with "the fear of a punishing God but with love for God" but Luther could find no peace.

At the same time, a Dominican monk Johann Tetzel had been appointed by Rome to coordinate the sale of indulgences in Germany.

These certificates granted a soul remission from purgatory for a set period and therefore quicker entry to heaven.

Luther was deeply disturbed by the notion that salvation could be bought and was very aware that the Roman Church had become rich and powerful through the sale of indulgences.

After struggling with the idea that a person could buy his or her way into heaven even if they had done much harm in their daily life, Luther concluded salvation was a gift of grace and that a

Christian had a responsibility to live a good life.

This realisation not only changed his life but led to the birth of a theology of grace and the rise of 'Protestantism'. Reflecting how the devil would attack him at night when he was trying to sleep, Luther quipped, "I instantly chase him away with a fart."

Luther chose the time to publish his 95 theses carefully. It was the eve of the day when Frederick the Wise's extensive collection of religious relics went on display at the university. Pilgrims from across Europe had come to Erfurt to see the relics and gain the indulgences they guaranteed.

To encourage wide debate about the practice, Luther sent copies of the Theses to Albrecht of Mainz and the Bishop of Magdeburg as well.

In response to his actions, Luther was ordered by his order to defend his 'new theology' in a debate with Cardinal Cajetan.

CONNECTIONS

By Jim Stuart

This confrontation marked the beginning of Luther's very public attack on the authority and theology of the Catholic Church and the emergence of the Lutheran Church.

At the centre of this debate was the question of God's grace. According to Luther, God's grace was free to all who sought it. He argued that all Christians were priests and had no need of a mediator with God.

Faith could not be bought by buying an indulgence. A Christian is justified by faith and bound to try to live in accordance with God's will and to love his or her neighbour. In 1540, he summed up the paradox of being Christian: "A Christian is the most free lord of all and subject to none; a Christian is the most dutiful servant of all, and subject to everyone."

One of Luther's most important legacies is this understanding that faith cannot be bought and sold. Grace is a gift of God.

Recalling the Act of Commitment 50 years on

By John McCaul

In my view, 10 May 1967 is a landmark date in New Zealand church history. It was on that day that the newly opened Wellington Cathedral of St Paul was full to witness representatives of the five Negotiating Churches and 150 of their supporter sign the Act of Commitment.

The Act of Commitment was a statement of what the five churches believed in common. It was an occasion that received a lot of publicity, and was significant enough for Governor General Sir Bernard Fergusson to be present. He was a devout Presbyterian himself, and his wife a devout Anglican. The Anglican Archbishop of Melbourne was preacher for the occasion.

Those duly appointed church leaders signing on behalf of their respective denominations were all big names at the time, Rev AK Petch (Methodist), Rev JB Chambers (Congregational Union), Rev KM Andrews (Associated Churches of

Christ), the Most Rev NA Lesser (Anglican), the Right Rev SC Read (Presbyterian), and the Very Rev MW Wilson, (National Council of Churches).

The signing of the Act of Commitment was the climax of many years of discussions between the Presbyterian, Methodist and Congregational Churches, and later they had been joined by the Anglican Church and the Associated Churches of Christ.

It was a major step on a long journey, and had not been achieved without difficulties. Issues of infant or believers' baptism, the episcopacy, the Eucharist, and church government among others all had to be discussed and agreed upon, and a number of reports stating agreed theology and church practice were produced at this time.

There was an air of expectation and excitement as we looked forward to the birth of something new and as we sought to follow Jesus' words

'that they all be one'. There followed the Plan for Union 1969, and the Revised Plan 1971, the Referendum by members of members of the Negotiating Churches, and the decisions by the national church governing bodies that eventually resulted in the Plan not being followed through.

But there was also an air of foreboding. The Plan for Union drew doubt and opposition from pockets of each of the Negotiating Churches, and to this day there remain some continuing or new churches that have sprung from the opposition to the Plan. Among other issues that faced the churches in the succeeding years were new prayer books, the charismatic renewal, the ordination of women, gender issues, and the bicultural journey.

While the Plan for Union did not go ahead, a number of initiatives resulted. Co-operating Ventures and Union Parishes were established; St John's College and Trinity College

united on one campus; joint local activities were established.

I found the spirit of fellowship and the warmth experienced at last year's 1979-1981 student reunion at St John's/Trinity is a lasting tribute to the experience we had of training together all those years ago.

Fifty years on, we acknowledge the energy and prayer that our predecessors put into the Act of Commitment. It has been re-affirmed several times since.

Perhaps this year is the time to get it out again and reaffirm those principles for another generation. But also pray for forgiveness where we have failed to follow Christ's instruction 'that we all be one'.

Maybe using UCANZ material during the Week of Prayer for Christian Unity (Ascension to Pentecost) is an ideal opportunity to do this together.

John McCaul is an Anglican representative on the UCANZ Standing Committee.



Trinity Methodist Theological College

Maori students embrace Trinity College challenge

Two Te Taha Maori minita-a-iwi from Northland say studying at Trinity College is a challenging but rewarding experience.

Sonny Livingstone and Markus Rogers are training for ordained ministry (minita-i-tohia) at Trinity College.

Although they have each been minita-a-iwi for more than 20 years, in the past they thought academic study was not really for them. However, they feel they have fit in at Trinity College and they have had the help they need to deal with the College's on-line technology.

This is Sonny's second year at Trinity College and Markus' first. They are both taking two semester-long classes - Exploring the Bible and Interpreting the Bible - taught by principal Rev Dr Nasili Vaka'uta.

"Nasili is good at explaining different ways of looking at the Bible," Sonny says. "He has showed us how some of the biblical stories

have been misinterpreted and how some of the 'truths' we have been taught are intrusions that have come in through later mistranslations.

"My grandfather and father were both kaikarakia (worship leaders) and staunch Methodist people who knew the Bible inside and out. I can see that their interpretations were not always correct. I don't necessarily agree with everything that is said in class but I can sit back and think it out for myself."

Markus' experience is similar. He says he was brought up with a traditional Maori worldview by his parents and aunties who spoke Maori, so the academic world is new to him.



Sonny Livingstone.



Markus Rogers.

"I teach at a kura kaupapa Maori but I have never been to university or had to write academically. I learned religion through the old prayers, karakia tawhito, so studying the Bible closely is a new experience. It is a real challenge to think and write critically.

"I liked the block course with Nasili because we could ask him questions and share ideas

with the other students who come from different backgrounds."

Markus lives in Kaikohe and works in Kaitiaki, while Sonny lives in rural Matawaia and looks after Taha Maori's centres in Kawakawa and Kaikohe.

They find the isolation and lack of broadband Internet connections in Northland can make the distance learning portion of their studies difficult. However, they have received help from Trinity College academic registrar Nicola Grundy and Rev Keita Hotere when they have needed it.

"We have been well supported by Te Taha Maori and the Methodist people at Trinity College," Markus says.

Sonny says Te Taha Maori is now training six young people in Northland to become kaikarakia and he will encourage them to study at Trinity College.

Age no barrier to study at Trinity College

Trinity College student Maureen Calhaem says older students should not be put off by the 21st century technology used in today's distance learning.

A lay preacher at Kapiti Uniting Parish, Maureen is studying towards her Diploma of Christian Studies through Trinity College. She is now enrolled in the Women in the Bible course taught by Dr Emily Colgan.

Maureen is 72 years old and continues to study in order to improve her lay preaching.

"I wanted to become a Baptist minister in the 1970s but was told as a woman no congregation would accept me, so it was lovely to become a lay preacher when I joined Kapiti Uniting," Maureen says.

"I was a school teacher until six years ago when I had a stroke. I still walk with a stick and one hand does not work very well."

This is Maureen's second year at Trinity College, and she says the teachers and administrators at the College have been very helpful.

"Trinity College has been lovely. The

staff have spoiled me. They could have told me I was too old to enrol but they welcomed me. When I have stayed at Trinity College in Auckland for block courses they have helped me get around because I am not eager to cross busy roads.

"I didn't know if I had the computer skills to take the course. I didn't know how to find things on the computer or get into the online classrooms through Google Hangout but they have helped me."

Maureen is enjoying the class on women in the Bible and says it is prompting her to look closer at the Old Testament than she has before.

"I don't agree with everything that I hear in the course but that is the point of studying: to learn new things. When you hear the news about pay rates for women today, it seems as if not much has changed since the first century."

Emily says Maureen is amazing and she is coping well with the class. "She gets online and is involved in all the IT aspects of the course. It is all new to her but she has embraced it."



Maureen Calhaem.



The success of last year's Training in Mission programme has earned Trinity College more courses from the Council for World Mission.

TCOL to host international students 'on a mission'

Last year the Council of World Mission (CWM) asked Trinity College to host a group of students in its Training in Mission [TIM] programme for a three-week course. After the positive feedback from the course's participants, CWM has asked the College to work with them on other projects.

On 1st May, a second group of TIM students arrived in Auckland. This group will include students from East Asia, Europe, the Pacific, the Caribbean and Africa.

Later this year Trinity College will present A New Face programme for CWM. This six-week course will run from 8th September to 20th October, and its theme is Agents of Change - Theology Mission and Transformation.

A New Face is a programme for newly ordained clergy. It is a full-time residential immersion

programme that is designed to give participants a cross-cultural experience of mission. The programme is contextual and experiential and is available for up to eight participants.

Along with study through the theological college, participants explore mission in their placement settings. Trinity College will give participants an experience of mission in Aotearoa-New Zealand which will include work with Maori and learning about the cultures of the Pacific.

Students will visit Pakeha and Island churches as well as community projects. They will explore mission in changing cultures, urban poverty, migration, homelessness, race and gender justice, sex work, climate change and the arts. A New Face students will also share their insights into ministry and mission in congregational life.

College Snippets

Trinity College offers study through week-long block courses, face-to-face courses in Auckland and distance learning courses. We also work with groups to provide programmes in local synods or parishes. We are also able to offer students from out of Auckland accommodation during the block. Semester 2 begins on the 24th July and enrolments are now open. Offerings for Semester 2 are:

DISTANCE PAPER

Preaching - Theology and Practice (Rev Dr Mary Caygill) 24 July to 9 October

BLOCK PAPERS

Interpreting the Bible (Dr Emily Colgan) 24 to 28 July;

Sex in/and the Bible (Dr Jione Havea) 7 to 11 August;

Te Ao Whakaari (Te Aroha Rountree) 14 to 18 August;

Liberation Theologies (Dr Jione Havea) 21 to 25 August;

Re-Thinking God (Dr Emily Colgan) 28 August to 1 September

FACE-TO-FACE WEEKLY PAPERS

Te Reo Patikitiki (Te Aroha Rountree) 25 July to 10 October;

Methodism in Aotearoa (Rev Dr Mary Caygill) 26 July to 11 October.

For details visit the Trinity College website trinitycollege.ac.nz or contact the academic registrar Nicola Grundy on ngrundy@trinitycollege.ac.nz.

Rainbows appear over Kaikoura



Despite road closures Kaikoura residents are getting on with life.

By David Hill

Last month's deluge was another setback, but Kaikoura residents remain upbeat nearly six months on from the 7.8 earthquake that struck in November.

Kaikoura Presbyterian Church minister Rev Alistair McNaughton says being cut off from the rest of Canterbury was a frustration for many, but others took it in their stride.

While State Highway 1 has been closed for extended periods, the inland road was also closed for two days due to the risk of slips during last month's heavy rainfall. That left residents cut off just as they had been in the weeks following the November 14 quake.

However, Alistair says most people he talks to remain upbeat despite the challenges.

"My instinct is that most people are fairly resilient and there is a lot of well-paid work in town at the moment.

"If you're an able-bodied young person you can walk into a \$21 an hour job as part of the recovery - so for a lot of young people it is a good time to be in Kaikoura."

Many shop owners, solo parents and retirees are struggling, however, because they cannot work the long hours often expected for the recovery work.

"Everyone is responding differently. The latest tremors have not affected me, but I know others are struggling. For me the buzz in town is like normal, but for others there is a sense of isolation when the road is cut off."

Sarah Beardmore lives in Clarence Valley and flies into

Kaikoura for the working week, as SH1 remains closed to the north of the town.

She is developing a community hub to support residents affected by the quake and ongoing recovery-related stresses.

During last month's deluge, Clarence Valley was cut off in both directions due to slips.

"It really depends on who you ask. I think it is kind of fun, but it is awkward when you have to organise courses," Sarah says.

"But the isolation is certainly hard for others and the whole roading issue is having a big impact with tourists."

Alistair says his parish has received generous support from churches around the country, including a grant from the Alpine Presbytery which is being used to buy duvets and blankets.

"It will be a lot colder over winter for many families. We are a small parish, but we do a lot for our size and we are doing what we can to help those who are missing out."

The parish lost its organ in the earthquake and will face a bill of \$30,000 to \$40,000 to replace it.

In the meantime its focus is on supporting the wider community, he says.

Alistair also had a message for members of the Methodist Church who have supported the parish since November's earthquake.

"The support from our Methodist friends has been amazing and a number of families have benefited from it. I would like to pass on my thanks, we are very much appreciative of it."



Tamahere Eventide's choir has grown to have 24 singers.

Tamahere's ambassadors of joy

By Len Schroeder

No one wants to grow old. Despite all the smiling ads and witty jokes, for the great majority of us it is an uphill journey.

Those at Tamahere Eventide Home and Retirement Village all have one important thing in common - some parts of us don't work like they used to!

But one of our best counteracting agents is very simple: music.

Somehow over the last 10 years a little cell of singers has evolved into a choir of 24 people in the 70-90 year age bracket. We think we have become one of the best advertisements for our home and village.

We started off as a small singing group to add a little variety to special services, such as Easter and Christmas. Like Topsy, it has grown into a choir capable of the occasional three part harmony.

We present two one-hour concerts each year, and recently two outside community groups have asked us to perform for their entertainment.

Throughout, we have been led by able musicians, both from within our own numbers, and beyond. They have encouraged us to keep venturing into new territories of melody and harmony.

There are no restrictions on membership; whoever loves singing, can find a place amongst us.

Our repertoire is completely open-ended, from 'All in the April Evening' at Easter to 'Jingle Bells' at Christmas, and from 'Let There Be Peace on Earth' to 'Zip-a-Dee-Doo-Dah'.

We know from experience that to lift the spirits of our audiences we need music that has tune and rhythm.

We also aim to have many places in the programme where the audience can take part of the singing. So we include a participatory experience whereby the audience are not just passive listeners but active sharers in what we present.

We figure that if people leave the performance with a song in their hearts and warmth for their neighbour, we have been ambassadors for the Kingdom.

Finally, choir would not be possible without the talented and entertaining leadership of our conductor Anne Griffiths, assisted by her two workhorses on the piano, Ann Bunney and me (Len Schroeder).

Seminar encourages Levin lay people

Wairarapa church people have received a good dose of encouragement from a Methodist resourcing team.

On Saturday 18th February Revs Mary Petersen, Marilyn Welch, and Andrew Gamman from Methodist Mission Resourcing's lay ministry team visited Levin Uniting Parish to run a 'Be Encouraged' seminar which certainly was an inspiring time of growing, caring and sharing.

More than 70 people took part in the seminar, which was the largest ever. After discussions with the facilitators on which subjects to cover we decided on worship, pastoral care, and cross cultural sensitivity.

This seminar was a follow up to the 2016 Lower North Island Synod's school of theology where Rev Dr Trevor Hoggard advised us that Mission Resourcing offers the services of its Lay Ministry Support Team and they can present seminars in parishes on a variety of topics relating to ministry.

Rev Stuart Grant who was then half time supply minister at Levin Uniting put it to the Parish Council that they might bring members of the support team to Levin and invite other parishes to join them for the seminar.

The Levin Parish publicised the event through the Lower North Island Synod and the Uniting Parishes Oversight Group e-mail lists. People



Mission Resourcing seminar presenters (from left) Andrew Gamman, Marilyn Welch, and Mary Peterson.

from parishes stretching from Palmerston North to Wellington registered for the event and then converged on Levin.

This very positive response indicated a hunger among parish leaders, both lay and ordained, for help and education.

Levin Uniting Parish clerk Allen Little enthusiastically recommends Mission Resourcing's lay ministry team to other parishes.

"The presenters are obviously highly skilled communicators and thoroughly conversant with their subjects. From comments after the event people certainly felt encouraged," Allen says.

Papers distributed during the course of the seminar are available on the Levin Uniting Parish website: levinuniting.church.



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methodist.org.nz/social_services

METHODIST ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA



The circular Wesley United Church in Honiara seats 1000 people and has room for another 500 under its veranda.

Reflections on a career designing churches in Aotearoa - Part II

By Eric Laurenson

After designing the square, four-sided Mt Roskill church described in part one of this article, my thoughts moved to layouts approximating a circle. For me, there is something about a circular plan that expresses a holistic and complete view of life and its many interrelationships.

After designing, a hexagonal church in Mangere Auckland, I rapidly moved to the octagon as my preferred plan form. This was to be the basis of at least 20 other churches.

I was interested to visit a Methodist chapel in the UK that John Wesley referred to as his favourite chapel. This little building at Yarm in North Yorkshire is octagonal in plan with a ground floor and gallery and a high pulpit from which Wesley could almost have shaken hands with his congregation.

An Anglican priest to the end of his days, Wesley was always anxious to avoid a sense in which Methodist preaching places were seen as expressing dissent from the Church of England and its traditional building forms. It was moving to learn that, almost unaware, I was echoing the injunction of Wesley, "Build all preaching-houses, if the ground will permit, in the octagon form!"

Back in the 1980s I was asked by the Overseas Missions Board to go to Honiara in the Solomon Islands where the United Church was planning to build a new church. It was a rushed visit and decisions had to be made quickly.

When I arrived, I attended an evening worship service in a little church. I was intrigued at the crowds of people for whom there was no room inside, peering through the windows to participate in the service. I later met with some of the planning group to talk about their wishes for the new building.

It was clear that they were thinking of something in the old 'missionary' style, long and narrow, with 'railway carriage seating', i.e., rows of seats arranged before an altar at one end of the building. Having thought about things overnight, the next day I asked them how they gather when they meet with their village leaders. Would they sit in narrow rows facing their leaders?

They said that they would simply gather around seeking the best vantage point. "Then why don't we build your church in the same sort of layout?" I asked.

Today, the circular Wesley United church is clearly distinguishable from the air as one flies into Honiara International Airport. It has seating for 1000 people with room for another 500 under a wide overhanging roof. Those under the roof can see through the windows and participate in the service.

I soon realised that in all this change I was expressing my own Pakeha culture's way of thinking and that there were many other expressions of Christianity that similarly needed the listening ear of an architect to express their faith through their buildings.

Many Pasifika congregations find the thought of a worship space being used in any other way (particularly for serving food) to be particularly unacceptable. Their church complexes require a separate hall that is at least as large as the church for their many social occasions.

The conversion of an old Post Office line depot in Otahuhu for the use of Tongan Methodists was an interesting case in point. The building was very long and comparatively narrow, and at first sight didn't look very promising for use as a place of worship.

I designed a large entrance foyer to be placed at the mid-point of the building's length, with a worship space at one end of the building and a hall at the other. Under one roof, the congregation now had a building that expressed the essential link between worship and all the other activities of a church. With a glazed wall between the foyer and the worship space, large crowds on special occasions can still feel part of the service.

New Zealand is dotted with churches that were built with their entry doors close to the road. Often a hall was built later at the rear, usually spaced back from the church without any particular connection.

On a number of occasions I encouraged congregations to consider reversing the direction of seating in their church. Overnight this can liberate a church complex for alternative

possibilities.

By building a connecting link between the church and hall as a large foyer, many of the constituents of a modern church complex became possible. The foyer can be used for meeting and greeting, and it provides access to toilets, kitchen facilities, and a hall. Easy under-cover access can make a hall an integral part of the complex.

I have been privileged to be an architect for churches during a period of fascinating change in the way our faith is expressed. The theological movement of the 1960s saw Christians from my own Pakeha culture coping with the challenges of secular thinking.

The impact of these changes on Christian practice was at the heart of the exciting changes in Christian architecture that we saw then and since.

Good architecture is the servant of the culture within which it exists, not its master. Much of my work in recent years has been for Pasifika congregations who continue to have a strong traditional expression of our faith.

My own tradition now seems to have abandoned efforts to reflect new ways of thinking about the faith through its buildings.

Changes in the way we design and construct buildings have led to many new and novel shapes of churches but I see little change in liturgical practice. As a result I see little change in the essential nature of the churches we now construct.

What of the future? The Western world has not abandoned faith. It has, however, moved away from theologies based on the dominance of any one class or tradition.

I think the church building of the future may well bear a striking resemblance to an Irish pub with all its warmth and hospitality. In a world of conflicting ideologies and competing images of God I can only say that would be something wonderful!

Eric Laurenson is the principal of Laurenson Architects Ltd, Mt Eden. He is a member of Pitt St Methodist Church and was president of the Methodist Conference 1988-1989.



Above: The Dargaville Methodist Church is an example of the octagonal church buildings Eric Laurenson designed during the 1970s, 1980s and 1990s.



The octagonal Methodist Chapel in Yarm, Yorkshire was John Wesley's favourite.



Tribal people in Tamil Nadu explain the difficulties they face with CWS head Pauline McKay.

Indigenous people appeal for land

Tribal people living in the hills of Tamil Nadu, South India are waiting to see if their application for a small plot of land is successful.

Thanks to the help of Christian World Service's partner the Women Development Resource Centre (WDRC), these indigenous people now have the identity cards, the first step to gaining title to their land.

When they met with CWS national director Pauline McKay, they explained that they had to undergo a blood test to prove they were indigenous. Low haemoglobin from sickle cell disease is used as an indication of their ethnicity.

The tribal community that lives on the edge

of the forest had pooled its resources and borrowed money from the Women's Bank to take the case to the Regional Development Officer. Manohari Doss from WDRC says they expect to get a joint title to secure the land on which they grow vegetables, fruit and coffee.

"The Tribal people were very grateful for the expert help provided by WDRC. Like so many indigenous people, they have faced discrimination at every turn," Pauline says.

Donations to the Christmas Appeal fund the work of WDRC to help Tribal and Dalit communities to access basic human rights and overcome discrimination.



Refugee Edith Ayok cooks beans that she received from the ACT Alliance in South Sudan.

Day of Prayer to end famine

The World Council of Churches (WCC) and the All Africa Conference of Churches (AACC) are asking churches to set aside Sunday May 21 as a day of prayer to end the famine that is threatening more than 20 million people in Nigeria, Somalia, South Sudan and Yemen.

Ethiopia, Kenya and Northern Uganda are also experiencing severe drought. Christian World Service is asking churches to join the global day of prayer and hold an offering for the

South Sudan Appeal.

ACT Alliance (Action by Churches Together) is responding with food, water, sanitation, healthcare and livelihood support across the affected countries.

"May our prayers invoke the grace of God, and mobilise people to bring about peace and an end to hunger and violence," say WCC's Rev Dr Olav Fyske Tveit and AACC's Rev Dr Andre Karamaga.

Operation Refugee raises funds and awareness

Christian World Service has launched Operation Refugee 2017 to give New Zealanders the opportunity to help Syrian refugees in Jordan and Lebanon.

Participants in Operation Refugee live on refugee rations for five days from June 16th-20th in return for sponsorship. Operation Refugee Lite is a two-day challenge for school students.

Michael Lemanu of the Methodist Church's Mission Resourcing team was among the first to sign up. He and his TYTANZ team are looking for people to join or sponsor them.

"It's great to have the TYTANZ team on board this year. Please give them your support," says David Lawson who is organising the challenge for CWS.

CWS will send the first 150 people who sign up a Food Box containing beans, lentils, flour, fish (which can be swapped for more pulses), salt and vegetable oil. Ziera Shoes has donated the boxes. CWS asks participants to supply their own rice. The kete includes recipes created by chef Grant Allen and lots of fundraising tips.

Participants sign up at the Operation Refugee page on the CWS website. You can also download the kete of resources, design your own fundraising page, and invite others to support your effort.

Fundraising is online and begins immediately. Participants earn bonus food items like an onion or spice as each fundraising goal is met.

Funds raised in Operation Refugee will provide Syrian refugees emergency food parcels and cash for rent or other needs, plus medical check-ups, education for children and other services.

Last year's effort boosted the CWS Syria Appeal by \$40,000, enough to pay for 566 emergency food parcels for a family or for 1,600 refugees to have a free medical check-up. This year CWS aims to double that figure.

Through its partner, the Department of Service to Palestinian Refugees (DSPR) CWS delivers aid that is greatly appreciated by new refugee communities. DSPR has set up self-help groups so refugees can learn from and support each other.

More than 5 million people have fled the brutal war in Syria in the last six years. Inside Syria, another 6.3 million have been displaced and more than 13 million need humanitarian assistance.

Egypt, Iraq, Lebanon and Turkey are also struggling to cope with growing numbers of refugees. The refugees themselves find life increasingly difficult as more services are reduced due to a lack of funding.

SHOW REFUGEES YOU ARE WITH THEM

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JOIN OPERATION REFUGEE 2017

WWW.CWS.OPERATIONREFUGEE.ORG.NZ

OR PHONE: 0800 74 73 72

Voice for Kiwis in need

From Page 3

John says in election year it is important to urge politicians to "nourish the wellbeing of all who live in Aotearoa".

"This is a critical year in the life of our nation," he says. "We will be asked in September who we want to lead for the next three-year term. For the past three terms we have affirmed a model of political management that has worked for some and against others. We can ask for more of the same or for a change of a direction.

"We must be proactive in

demanding policies that lift the living standards of those struggling to maintain basic needs of nourishment, shelter, health and education."

This includes a fair living wage for all (including beneficiaries) and the provision of housing, health resources and education. John also wants to see a stronger focus on treating addictions rather than punishing.

Maintaining radical hospitality for all those around us is the hopeful and joyous task in front of us, he says.

Young People

By Filo Tu

World Masters Games bring generations together

They say that the language of music can speak to anyone's heart and maybe even their soul. But sports can do the same.

Coming to the end of the World Masters Games 2017 held in Auckland, one can say that sports brings about a passion for the game that any generation can relate to.

From 22nd - 30th April, Auckland has been home to 28 sports and 45 disciplines being played out over 48 venues. The Games have featured competitions in archery to weightlifting, and everything in between.

Athletes from 117 different countries registered to participate in the Games, and the weather was nothing but spectacular despite the recent threats of cyclones and downright bad weather across the country.

From the opening ceremony at Eden Park, right through to its closing ceremony at Queens Wharf, this 10-day event has been nothing short of festive. But we should remember that underlying it all has been a number of young volunteers who

have supported the event.

Volleyball New Zealand has been a part-and-parcel of the three-year conversation about hosting the beach volleyball and indoor volleyball competitions at The Trusts Arena in Henderson, and the Mairangi Beach Volleyball Centre in Mairangi Bay.

As a part of that conversation, young secondary school students and athletes who are part of Volleyball New Zealand's beach and indoor performance programmes were asked to help organise and run the programmes at both venues.

To see the interaction between the older athletes who dedicated each minute of game time to competing with gusto, with the younger athletes who ran the scoreboards, watched lines or refereed the game, is what MasterCard would deem to be "priceless".

The World Masters Games 2017 hasn't had much coverage on New Zealand media, despite the few mentions of the inspirational Man Kaur, who at 101 years of age, competed in the 100 metres, 200



Young athletes were inspired by the attitudes of the older competitors

metres, shot put and javelin.

Despite that, the ethos remains the same - 'sport for all'. The competition and camaraderie on and off the court has been mesmerizing for the young athletes who have observed the event with awe.

In keeping with the philosophy of the Masters Games, the promotion of friendship and understanding, along with competition between mature sports people regardless of age, gender, race, religion, or sport status, has been the pinnacle motto that has inspired the upcoming generation.

Ryan Gunn from Rangitoto College says that he was surprised by the

athleticism of his 63-year-old Finnish partner. "His commitment to the ball was just as quick as his banter, but his determination and passion couldn't be matched! I hope that I'm just as good when I'm that old," Ryan says.

Other young athletes were deeply moved by the easy rapport they found with many of the international participants. They felt encouraged about their own development and promotion of the Games.

Many of them are looking forward to getting involved when they "come of age". How many of you will we seek at the 2021 World Masters Games in Japan?

Kidz Korna!

WELCOME TO KIDZ KORNA MAY 2017!

Ham East kids learn about Passover

What wonderful celebrations we had over Holy Week at St John's Church in Hamilton East. They started with Palm Sunday when Jesus rode into Jerusalem on a donkey and was greeted by the crowds with cries of Hosanna.

Then on Thursday we remembered Passover with a special Passover meal.

On Good Friday it was a sad day when we remembered the crucifixion. The Fijian young people and children presented a very moving dramatization of this.

Then there was rejoicing on Easter Sunday as we all remembered the resurrection.

We had a special meal on Thursday. It was called Passover. There was a Seder plate with six things on it.

The six things were a roasted bone to remind us of the sacrifices made at the Temple, a hardboiled egg to remind us of the Passover festival, two kinds of bitter herbs to remind us of suffering, charoset which is a sweet paste of apples, nuts and red grape juice that represents bricks and mortar to remind us that the Jews were slaves in Egypt, and sprigs of parsley that we dipped in salt water to remind us of the tears shed as slaves.

There was also unleavened bread. We learned a lot about the Passover.



Hamilton East Kidz preparing their Seder plates for Passover.



The Passover plate has a bone, an egg and bitter herbs

Easter baptisms in Timaru

Easter was extra special at Woodland Road Methodist Church in Timaru this year. Along with celebrating Easter, the congregation witnessed the baptism of five babies. It was a happy morning.



The babies' parents decorated the church with beautiful Tongan mats for the baptism ceremony.

WORD SEARCH - BIBLE WOMEN

25 to find: Abigail, Adah, Anna, Bathsheba, Delilah, Elizabeth, Esther, Eve, Hannah, Jezebel, Joanna, Leah, Lois, Lydia, Martha, Mary, Miriam, Naomi, Rebekah, Rhoda, Ruth, Sarah, Susanna, Tirzah, Vashti

Who was the wife of Joseph?

(Gen 41:45)



What are the kids in your church up to?

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

ON SCREEN

A Film Review by Steve Taylor

In February, I urged Touchstone readers who might have seen Disney's *Moana* to keep watching Pacific pictures. *One Thousand Ropes* by Samoan New Zealander film director Tusi Tamasese provides a perfect opportunity.

In 2011, Tamasese gave us *The Orator*, a film set in Samoa with a Samoan cast speaking Samoan. Now Tamasese has returned with *One Thousand Ropes*, again with a Samoan cast, again speaking Samoan, but this time set in New Zealand.

Often narrative drives plot. In *One Thousand Ropes*, however, the linearity of plot is displaced by time. Maea (Uelese Petaia) is a male midwife. Skilled at birthing the future, Maea needs deliverance from an ever-present past.

Rather than through plot, the film's momentum is generated through Leon Narbey's cinematography. A focus on small detail - lemons, hands, bodies and buildings - allows the plot to move.

The movement of time is marked, not by changing seasons but by an apartment block being painted. Or through lemons, which in the beginning are offered by way of thanks. Placed on Maea's kitchen table, they become an object of contemplation, before becoming liniment, rubbed on the belly of a pregnant woman. These visual details provide strands for continuity.

The reality of domestic violence haunts *One Thousand Ropes*. It is examined not by moralistic messaging, but in the



One Thousand Ropes

interplay of symbol and the absence of certain sounds. Symbolically, the camera focuses on hands. They tenderly massage a placenta from a womb and knead dough into bread. They can also bruise the pregnant body of Maea's daughter (Frankie Adams).

Then there is sound. A cake mixer pounds dough while men chose the violence of actions over the empathy that

comes from words.

Is it that men don't talk? Or is it that these particular men from this particular culture, don't talk? *One Thousand Ropes* seems to suggest that the actions of human hands are related to the absence of human words.

Controversially, there is the presence of the spirit of a dead woman (Sima Urale). She lives in the corner of Maea's living

room.

Cinematically, the character provides a presence from the past that haunts Maea's present. But what does her presence communicate about Samoan culture? And what should a Christian viewer make of this ghostly presence?

Watching *One Thousand Ropes*, I wondered what to make of the Christian Scriptures. Old and New Testaments offer stories from life beyond the grave, including the Easter story of walking dead.

The church is absent in *One Thousand Ropes*. There is plenty of tradition, in the form of traditional medicine and cultural practice. But there is no trace of religion, whether as healing presence, caring community or moral judge. In this sense, the films fail to capture a dimension of culture essential to Samoan life.

Yet redemption is present, located in the actions of Maea's daughter, Ilisa. Her midwife father will not help her. Yet in giving birth alone, she finds courage. By her actions, she steps beyond the hands that have beaten her. She weaves instead, for herself and her father, a new future.

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, including regularly on his website: emergentkiwi.org.nz.

THE WESLEYS AND THEIR BIBLE NAMES

May is the traditional month for thinking about the founder of Methodism. John Wesley, commonly called Jacky at home, was the seventh of 10 Wesley children who survived beyond infancy. His mother gave birth to 19 children including three sets of twins, (five of them boys) who all died. Only three of the 19 were not given Bible names.

Most of John's uncles, aunts and grandparents also had biblical names. However, within the family, non-biblical 'pet-names' were used for all the children except Charles. The Bible references refer to the Christened name. Rhyming words are supplied for the non-biblical pet-names.

Bible Challenge	Eldest of the paternal uncles, ___ Wesley	_____ T _____	1 Tim 1:1
	The generous paternal uncle, ___ Wesley	_____ H _____	Mtt 9:9
	Eldest maternal aunt, ___ Annesley	_____ E _____	Lk 1:7
	Family name was originally spelt ___ ley	_____ W _____	Ex 10:19
	John's father was Rev ___ Wesley	_____ E _____	1 Sam 3:3
	Mrs Wesley's Christian name was	_____ S _____	Lk 8:3
	She had a brother, son and grandson named	_____ L _____	1 Sam 3:4
	Pet-name of 1st daughter, Emilia, born 1692	_____ E _____	homily
	Pet-name of 1st child born 1690	_____ Y _____	1 Sam 3:7
	Their youngest son married ___ Gwynne	_____ S _____	Gen 18:9
	6th dtr's pet-name 'Patty' is nothing like her given name	_____ A _____	Lk 10:38
	2 sons (each a twin) who died in 1699 and 1701	_____ N _____	Gen 43:29
	A twin who died in 1694 (Solomon's 1st name)	_____ D _____	2 Sam 12:25
	4th dtr, known as 'Hetty' was Christened	_____ B _____	Gen 36:39
	7th dtr to survive, born in 1709, was Christened	_____ I _____	Jb 42:14
	Pet-name of their maid who also had a Bible name	_____ B _____	Lk 1:7
	Common pet-name for common Bible name (3rd dtr)	_____ L _____	Lk 1:30
	Poetically gifted youngest son, b. 1707	_____ E _____	not in Bible
	5th dtr was given the traditional name for Mary's mother	_____ N _____	clan
	5th dtr's pet-name 'contained the sound' of her given name	_____ A _____	fancy
3rd dtr was given the Bible's most popular girl's name	_____ M _____	Lk 1:30	
The pet-name of the youngest child	_____ E _____	Jb 42:14	
Pet-name of 2nd daughter, named after her mother	_____ S _____	Lk 8:3	

ANSWERS: Timothy, Matthew, Elizabeth, West, Samuel, Susanna, Samuel, Emily, Sarah, Martha, Benjamin, Jedidiah, Mahabab, Keziah, Moly, Nancy, Mary, Kizzy, Sukey © RMS

Christchurch city chaplain

From Page 1

Through his street walking Rob has also created a 'streets project'. This involves interviewing some of those he meets about their values. "When I asked what happiness means their answers were all about relational stuff," he says.

On Rob's to-do list is a photography project called Between the Bridges to document inner city life.

As Rob and his streets project become known, he has had some generous offers. Recently the Life in Vacant Spaces trust offered him the use of an empty city site. Now he is deciding what to do with it.

When Rob meets people in need, he refers them to those who can help. "I am merely an intermediary. I don't want my job to revolve around me because I am expendable."

He regularly runs his ideas past a group of interested people, including two lawyers. "They aren't all church people and that's important for a project like this."

Rob connects with people through Facebook and regular blogs. "A recent post attracted nearly 1000 hits, and that tells me people are becoming interested in what I'm doing."

To get a feel for his new role, Rob met with Rev John MacDonald, the Methodist chaplain at large for Auckland city centre. But as he points out, the centres of Auckland and Christchurch are very different.

"One spin off from my job is that I have got to know people I would not otherwise meet. I have talked to everyone from the Superintendent of Police to the guy on the street. But what I do isn't social services. I am a wandering story collector, a reflector and a theologian.

"The church set my job up, and me banging around town is the result," says Rob.



The God-Shaped Brain - How Changing Your View of God Transforms Your Life

Decades ago, when I was a student nurse one of the first things we learnt was how the World Health Organisation defined health in its 1948 constitution, that is, as "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity".

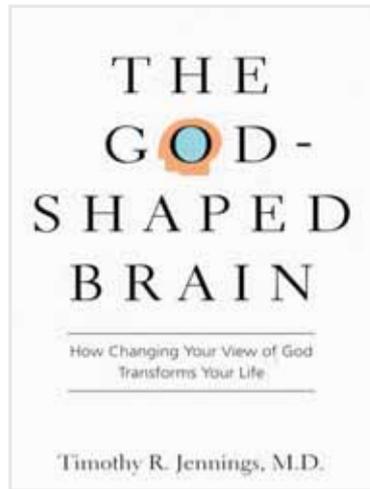
An enlightened tutor encouraged us to include spiritual well-being as an equally important component.

Such an inclusive understanding of the nature of health lies at the heart of The God-Shaped Brain.

This is not a book about the physical shape of the human brain or about what we might imagine to be the shape of God. Nor is it a quick fix for human suffering and despair.

Jennings is a Christian psychiatrist and he sets out to "to explore how a change in one's thinking about God and Scripture results in the healing of mind, body, and relationships, while holding to distorted God-concepts brings pain, suffering, and, ultimately, death".

For Jennings, it is not simply a matter of quoting bible



verses, but rather of correcting the misinterpretation and misuse of scripture that has crippled people's lives.

He bluntly speaks of what he calls the lies about God that inhibit the flow of love. Further, he discusses how a change in beliefs, thoughts, and behaviour changes our brain structure, ultimately changing who we are.

He offers theological reflections, explanations of brain physiology, and case studies from his practice of psychiatry to support his thesis.

Jennings ably demonstrates the transformative effects of both reimagining God as love, and taking from the Jesus stories the imperatives to love. He brings a Christian spiritual perspective to the substantial body of research and knowledge about how the brain structure and function can be changed.

A number of the chapters contain suggestions for how the reader can use personal reflection and application in his or her own life. This makes this book more than just an

interesting and engaging read.

The addendum sets out simple steps to ensure a healthier brain and is a reminder that we all do have the means at our disposal to live well, governed by love.

There is also a free, downloadable study guide available for individual or group reflection. It would work well for a retreat or ongoing study group.

I consider myself fortunate that my Christian nurture did not include concepts of God as harshly judgmental, punitive, and unforgiving. Nonetheless, I, as do all human beings, have areas of woundedness, and like all pastoral care givers, spend much time walking with people who carry burdens of fear, low self-esteem, loneliness and much else.

Although some of its language and content reflects a different theological position from mine, I found this an informative and compassionate book.

Pastoral care givers and preachers alike, regardless of where they are located on the theological spectrum, could find this a useful resource, both to reflect on their own theology and practice of ministry, and to enhance the care they offer.

By Timothy Jennings
2013, IVP Books, 255 pages
Reviewer: Lynne Frith

Superstitions and Why We Have Them

Are you superstitious?

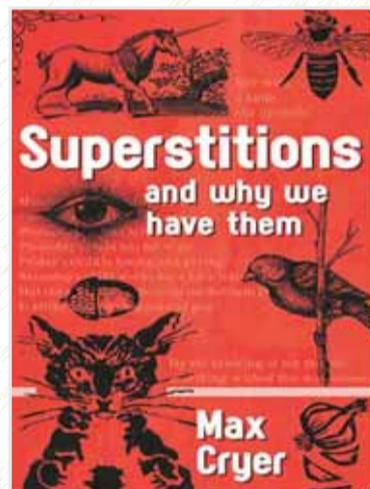
Many of us will probably answer 'no'. But think again. Do you say 'touch wood' or do you kiss under the mistletoe? Do you avoid the number 13 or do you see a four-leaf clover as a sign of good luck? Maybe you play practical jokes on April Fool's Day? Perhaps you are superstitious and just don't realise it.

Max Cryer offers us an A to Z (or rather A to Y) guide to the world of superstitions, many of which are so embedded in our culture we may not realise that they are superstitions.

The book points out countless superstitions in relation to courtship and marriage, and the dangers if you fail to ward off evil spirits.

For example the best man and groom's men originally had the job of protecting the bride "from any marauding rival of the groom's who wished to capture her". They would wear a small bunch of flowers and herbs (today's buttonhole) near the heart to protect the bride from evil spirits.

The saying touch wood apparently stems from the belief



that spirits lived in the trees. By touching the tree or the wood you acknowledged the spirit and in return it was hoped the spirit would bring you good luck.

Mistletoe is steeped in tradition and superstition in several cultures, so it is not surprising that kissing under the mistletoe has many fairy tales attached to it.

It is estimated in nature there may only be one four-leaf clover for every 10,000 three-leaf clovers, so it is hardly surprising the rare appearance of a clover with four leaves should bring an expectation of good luck - or otherwise.

For centuries April 1 was considered to be New Year's Day, but that was on the Julian calendar and it is actually March 25 on the Gregorian calendar we now use.

Legend tells that peasant folk were not keen on the change to the Gregorian calendar or to have New Year's Day on January 1. Hence people would turn up at their neighbour's house on April 1 in a festive spirit joking that it was New Year's Day. To stop things getting out of hand,

the tradition crept in that "bad luck will come to anyone who tries to perpetuate an April Fool's trick after 12 noon".

Do you put your hand over your mouth when you sneeze or yawn? Not only is it polite to do so, but if you don't your life force and soul could escape, or worse still an evil spirit or even the devil might get in.

Attention to wishbones dates back to ancient times when some cultures revered the chicken. The ancient Etruscans (forerunners of the Romans) even performed a ritual called allectryomancy or rooster divination.

Following the ritual, a wishbone would be left out in the sun to be preserved. People would then come to stroke and wish on the bone believing it to retain the powers of the living chicken.

The Romans later adopted this tradition, but with an added twist. Due to the shortage of bones, two people would break the wishbone, with the recipient of the larger portion of bone deemed to receive a larger portion of luck.

Can you pronounce the word paraskevidekatriaphobia? In the 1990s an American psychotherapist Dr Donald Dossey created the phrase to mean fear of the Friday the 13th. Apparently if you can pronounce it, you are cured!

If you are interested in reading about the origins of common superstitions or customs, or you just want a good laugh then this is the book for you.

By Max Cryer
2016, Exisle Publishing, 175 pages
Reviewer: David Hill

There Is a Time for - A Family Companion for Every Season

Following the Synod on Family Life in 2015, Pope Francis issued an apostolic exhortation, Amoris Laetitia, the Joy of Love. The Pope urges families, indeed all people, to cultivate the joy of love and to bring prayer into every aspect of life.

Responding to this, and encouraged by Cardinal John Dew who attended the Synod, Fr James Lyons of Wellington identifies and affirms every mood and circumstance of life as a time for prayer.

In a well-written introduction he states that "prayer does not have to be a lot of words or any words at all; it is primarily a movement of the heart responding to a need of the moment."

There is indeed a time for everything as recognised by the writer of Ecclesiastes 3:1-8, whose noble poetry is printed in full and sets the overall theme.

This idea of prayer relating to life is developed in the chapter by Jo Ayers. She states that "Prayer is not an imposition. It is attention to the fact that God is with us."

If God is with us always and everywhere there is no



limit to when or why we might pray. Jo offers some practical hints for bringing prayer to life and suggests that colour, music, actions, singing, silence, smell, movement, meditation, reflection, light and dark may all be prayerful experiences.

Appropriately, this book is beautifully illustrated with colour photographs of New Zealand families and landscapes.

Building on excerpts from Amoris Laetitia, and calling to mind the words of Ecclesiastes, this book focuses on prayer under 12 themes. The introduction to each theme is on a page of a different colour and calls

the reader to reflect on the times and seasons of human experience.

Different people have contributed the prayers relating to the themes and they include children writing from their own perspective. A child's perspective is highlighted effectively by an unsophisticated but very honest prayer

scanned into the printed text from the writer's own handwritten copy. This speaks of the authenticity of prayer that is not just repeated phrases but comes from the heart.

The 12 themes that each have a time are 1) Beginning, 2) Ending, 3) Growing, 4) Hurting, 5) Caring, 6) Seeking, 7) Celebrating, 8) Enjoying, 9) Loving, 10) Forgiving, 11) Thanksgiving, and 12) Blessing.

Many of these overlap and each is developed in ways that bring fresh insight. For example under 'Beginning' are prayers for the beginning of a new day, a child beginning school and beginning life in a new home.

Year 3 student Anika reflects on 'Growing' and she prays, "When I grow I get smarter".

Under 'Hurting' there are prayers for a dead dog and for strength to stand up to a bully. Under 'Caring' Joy Campbell prays "Let us be your embrace".

Acknowledging God in the midst of life Joy Cowley addresses "God of washing, unmade beds, dented saucepans and worn out brooms" whose "presence often takes me by surprise."

The book encourages readers to look beyond prayer as a discrete religious activity and to see it embracing daily life where God may take us by surprise.

James Lyons, editor
2016, FitzBeck Publishing, 146 pages
Reviewer: John Meredith

FROM THE ARCHIVES

By Helen Laurenson

The hand of God in our trees and churches



The 1948 trustees of Auckland Central Mission included Fletcher Wallis, seated front row first from the right.

Thomas Fletcher Wallis founded the Mount Eden Turnery at his home 'Woodford', 80 Mount Eden Road in 1923. The firm specialised in craftsmen's work for the furniture trade. It produced items that graced many homes during the following decades.

Born in 1881, Fletcher Wallis was one of the grandsons of Wesleyan missionaries James and Mary Wallis, and was the son of Robert Martin and Emily Sarah

Wallis (nee Wing).

He married Millicent Moore Gash in 1920 and his sister, Lucy Millicent Wallis married Herbert Henry Pollard the founding partner of the well-known firm of Henderson and Pollard, timber merchants, also based in Mount Eden.

Fletcher Wallis loved wood and consistently worked with it. He panelled his office with more than 60 samples of New Zealand native timber including pieces

from the buried forest at Arapuni, reputed to be over 4000 years old. He also loved God.

Carved into the front of his office counter was the last line 'only God can make a tree', from the well-known poem 'Trees', by young American poet, journalist and soldier, Joyce Kilmer, killed in July 1918 whilst on active service in France.

Wallis's business grew and in 1950, the directors purchased land in Rosebank Road, Avondale

and the firm, which became known as Woodturners (NZ) Ltd, shifted to a large, new factory there.

He was a member of the Methodist Central Mission in Airedale Street, a circuit steward, and he became a trustee in 1933.

Wallis died in 1951 aged 69 and the wooden carved quote "only God can make a tree", was subsequently given to the Auckland Methodist Central Mission for its new building.

When I began research on Fletcher Wallis and his woodturning firm for the history of the Mount Eden district, I wondered whether he might have been the person who carved the text "Sir, we would see Jesus" (John 12:21) inside the wooden pulpit when the Central Mission's substantial new chapel building was opened in 1964.

The Mission received that site opposite the Town Hall on the corner of Queen and Airedale streets (the latter formerly Edwardes Street) through an 1851 crown grant to the Primitive Methodist Church by Governor George Grey. The site has since been sold.

Other churches may also have this same challenging text in their pulpits, visible to the preacher

regardless of whether that person might in fact be a woman leading worship.

Traditionally there have been women preachers, including deaconesses, in the pulpits of the various branches of the Methodist Church, as Ruth Fry points out in her book *Out of the Silence*, which chronicles Methodist women of Aotearoa 1922-1985.

Between the years 1959, when Rev Phyllis Guthardt became the first woman to be ordained in any of the mainline Christian denominations in New Zealand, Australia or the Pacific, and 1976, however, only three other women were ordained in the Methodist Church of New Zealand.

During those years at least one other Methodist church in Auckland also installed the text within the pulpit.

Now that I realise that Fletcher Wallis died some years before the plans for the Methodist Central Mission were completed, it seems unlikely that he carved that text. Still I would see him of a mind with today's people of faith, rejoicing to see the hand of God in this, our wonderful land of trees and forest and working to keep it "green and pleasant".

Unsung Methodists ANDREW CLARKE CAUGHEY - 1849-1928 By Donald Phillipps

HE WAS A WORTHY CITIZEN

Born in Portaferry, County Down, Andrew Caughey was involved in the Methodist Church from an early age. Apprenticed at 15 to the Belfast drapers James Lindsay and Co, he completed six years with the firm before being transferred to London in 1870.

He returned to Belfast in 1877, after employment in Liverpool and Cork. Health problems led to his decision to come to New Zealand in 1879. His initial intention here was to enter Wesleyan ministry.

He spent a year as a private student at Three Kings College prior to offering himself as a candidate at the Conference of 1880. He served as a probationer in three northern Circuits (Kaipara, Pukekohe and Northern Wairoa) until another breakdown in his health led to his



Andrew Caughey.

resignation in 1883. He was described as a passionate preacher who drove himself too hard.

He returned to the drapery trade at the suggestion of his brother-in-law WH Smith, another active Methodist layman, and together they founded the firm of Smith and Caughey which achieved a preeminent position in the Auckland mercantile scene.

Caughey and his family settled in the new Auckland suburb of Mt Albert, and he was an elected member of the local Road Board. This was a body of citizens whose primary responsibility was to lobby for better roading for their suburb or region. He also raised a company of the Auckland Volunteer Rifles from among the staff of his business and served as its captain.

Throughout his life Caughey maintained an active interest in the Church, and for nearly 30 years he regularly attended Conference, representing the Wesley College Board.

He was a New Zealand lay representative at the International Ecumenical Conference at Washington in 1901. He also served for many years as a member, and

then president of the Board of the Auckland Y.M.C.A., and was a generous benefactor of the Plunket Society.

His business success enabled him and his sister Marianne Smith to engage in wide-ranging philanthropy. Together they enabled the first Methodist orphanage in New Zealand to be founded in 1913 on a large Mt Albert property. Later they also led the establishment of another children's home at Epsom.

Caughey served from 1892 on the Board of Governors of Prince Albert Theological College, and remained a member of the Board and a benefactor of the subsequent theological institutions until his death. Dunholme, the Remuera site of the theological institution for 17 years, was another of his properties,

and he made it available to the Church at a nominal rental throughout that period.

He was a key figure in the initial planning for the new Trinity College on Grafton Rd. He was equally involved in the work of Wesley College, the secondary school for Maori and other boys, and had much to do with the purchase and development of the site at Paerata from 1922 onwards.

When he died on 18th December 1928 the tributes paid to him remarked on his faithful commitment to his Church, and his exceptional administrative gifts. "So honourable was he in all his dealings", and so public-spirited was his generosity. The title of this piece comes from the Auckland Star's warm tribute.

Ko Sa Kacivi Mo Tukuna Na Vinaka Ni Kalou

Vola Tabu: 2 Tui 22-23:1-25 & 2 ni Veigauna 34:14-33

Eda curuma tiko na vula ko Me. Na vula ko Me ei ka ciwa ni vula ena vula vakaviti ka kilai ena yaca vula i doi. Ogo na vula e dau tei kina na dalo ni vuci (doidoi) e dalo vakalewe sara. Edau liwa kina nai otioti ni cagilaba (cagi ni doi). Sa dau sogotubu na lolo ena vula ogo. Se ka vua na vesi leka. Vua na yasiyasi. Matua na uvi leka. Se ka vua na doi. Levu na salala.

Eda curuma talega na Siga Tabu Ni Tina ka dau vakananumi kina na bula ni veiqaravi vakatina.

Eda na talanoataka na bula nei Uluda ka kunei na kena i tukutuku ena lesoni e cake.

Na Parofita marama ko Uluda sa vakawati vei Salumo koya sa dauqarava na nai sulu vakaTui I Josaia na Tui.

Ena gauna era sa vakavouia kina na vale ni soro na Jiu sa qai laurai kina e dua nai lavelave ni Vunau ka soli taumada vei Mosese nai Talatala ni Kalou ka liutaka na veisereki mai na veivakabobulataki mai

Ijipita. Sa tala eso na I talai ko Josaia na Tui me ra laki vakataroga na Parofita marama ogo se cava sara mada nai tukutuku ni Kalou ena vukuni veika sa basika ogo ena I vunau ka kune ogo.

E talei ni a sega ni tarogi rau na Parofita rogo levu ko Jeremaia kei Sefanaia ia a vakasaqara na loma ni Kalou ena nona via rogoca na domo ni Parofita marama.

Nai tukutuku mai vua na marama e dua tani mai na veitukutuku eso ka dau rogo voli mai veiira na Parofita ka ra gauna vata ka ni a vakadewataka sara na vosa ni Kalou me vaka e volai ena I Vakaruva. E vakadeitaka ko Uluda na yalayala I Jiova ni na vakarusai ko Juta ena vuku ni nona talaidredre.

E dina sara ni a veivakarerei na veika e cavuta ena vukuni bula vakapolitiki, ia na nona parofisai na marama sa veivakayavalati ni sa vakavuna e dua na veivakavouia ena bula I Josaia na Tui. A yavala na Tui ko Josaia ka vakatekivu me liutaka e dua na toso kaukauwa me

vakarusai kece sara na qaravi kalou matakau ka ra vakalesui na lewe I Isireli ki vua na nodra Kalou.

A vakaitavi sara na parofita marama ogo ena veisau levu kei na veivakabulai ni vanu ogo. E talei ni na nona kacivi na Parofita marama ogo ka ni dusia e dua na dina levu ni nodra nuitaki na marama ena buli vanua kei na bula yadua ni tamata kina veitokani kei na Kalou.

A vakaitavi na parofita marama ogo ena kena vakamatatataki na lawa ni bula ni qaravi Kalou vua na Tui ka ni uto sara ga ni nodra na tamata ni Kalou na muri dodonu ni vunau se lawa.

Na dina ni tukutuku ogo sa vakadeitaka na nodra vakayagataki talega na marama ena nona gadreva na Kalou me vakatakila na lomana lei na nona lewa vei ira na tamata.

E vakadeitaka na nai tukutuku ogo ni sa daunivoso dina ni Kalou ko Uluda ka talei talega ni vakatakila na parofita marama na nona yalodina ka yalo qaga me

kakua ni loveca na vosa ni Kalou ia me cavuta taucoko me vaka e gadrevi vua mai vua na Kalou.

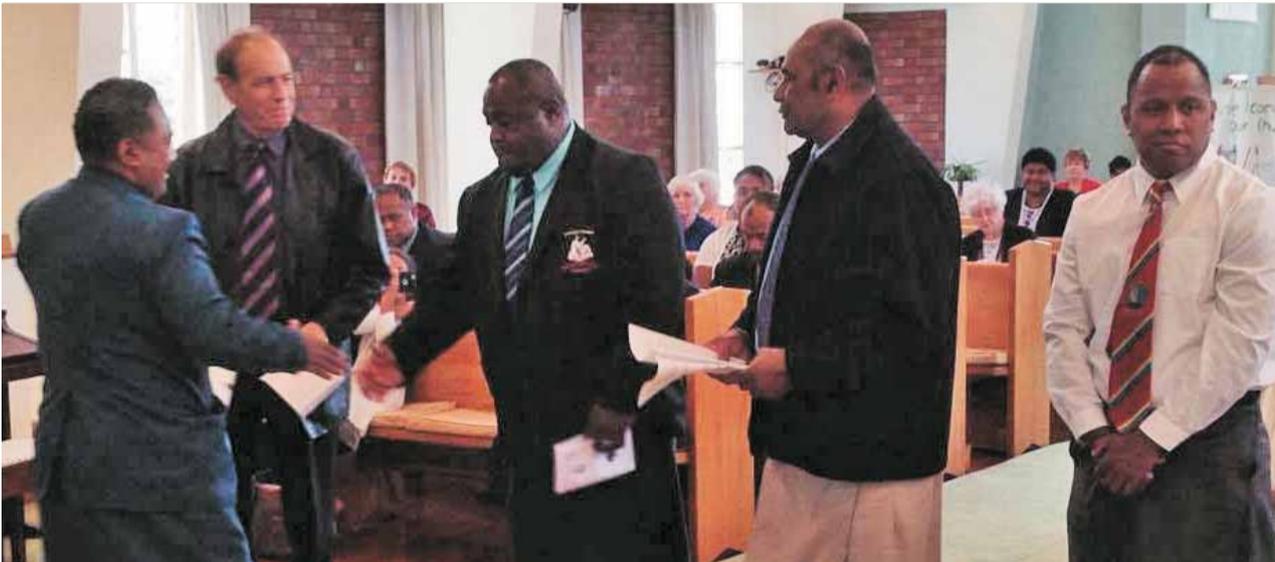
E talei ni sega ni okata na I Vola Tabu na bibi ni nona marama na parofita ia sa maroroya na dina ni sa dau vakayagataki talega na marama na Kalou ena cakacaka ni nona veivakavouia kei na veivakabulai.

Sa vakadeitaka na I talanoa ogo ni sa dau vakayagataki ira talega na marama ena vakavouia nei Isireli ena gauna ni Tui ko Josaia. Sa vuni veisau ni Tui kei na vanua na vakadewai tukutuku ni Kalou me talairawarawa na Tui kei ira na lewe ni vanua kina vosa ni Kalou.

Me da nanumi ira talega na marama era sa yali yani ka ra veivuke ena kena tutuvaki na cina ni Lotu e Aotearoa. (Mai Na I Lavelave Ni Siga Tabu Ni Tina 2017)

Na vakanuini Vinaka Ena Nodra Siga Tabu Na Tinada!

Akuila Bale, Tc Peceli Wanganui



Nai loloma Senitoa kina Perisi e Wanganui.



Veivakatikori vei Talatala Livani.



Nai loloma Kato kuta kina Perisi e Waikato.



Nai Soqosoqo ni Turaga e Waikato.



Na magiti vakaturaga vei Talatala Livani



Veiqaravi vei Talatala Livani.



Veivakatikori vei Talatala Akuila.



Fonotaga Mafutaga Tama'ita'i Sinoti Samoa Silverstream Retreat 2017

O le aso 20-23 o Aperila na usia ai le fonotaga a le Mafutaga Tama'ita'i o le Sinoti Samoa lea sa talimalo ai le Mafutaga Tama'ita'i o le Itumalo Uelegitone, ma sa fa'ataunu'uina i le Silverstream Retreat.

O le sini o lenei mafutaga o le 'Le Atua o le Alofa, fa'atumuina i matou i lou alofa'. Na tatala aloaia lenei mafutaga e le sauniga lotu na saunia e le afioga i le Peresetene o le Mafutaga a Uelegitone le faletua ia Marlene ma le mamalau o le mafutaga ina ua mae'a ai o le aiga o le afiafi. Sa faia ai ma tribute mo tina ua fai i lagi

folauga mai lena tausaga. O le tina Niuula Vaega nai le Mafutaga Tama'ita'i Mangere Central ma le tina ia Ala Fa'aati Tevau mai le Mafutaga Tama'ita'i St. Pauls Otara.

O le Mafutaga a le Itumalo Manukau sa saunia le lotu o le taeao o le Aso Faraile e amata ai polokalama o lea aso.

Sa maua le avanoa e mafuta mai ai i lenei mafutaga susuga i le Tausi Itumalo o Manukau le susuga ia Tovia Aumua ma le susuga i le Tausi Itumalo Hawkesbay le susuga ia Iakopo Fa'afuata e fai ma sui o le Tofamamao. Sa faia le latou workshop ma le afioga i le Sea o le Sinoti le susuga ia

Suiya'aia Te'o ua fa'aulutalaina o le 'Fa'aosofia'.

O sui tupulaga o le Mafutaga sa gafa ma le sauniga lotu o le taeao o le Aso To'ana'i. Ina ua mae'a le sauniga sa feagai ma le fanau ona tu'uina loa lea o le avanoa i le susuga i le Tausi Itumalo o Uelegitone le susuga ia Falaniko Mann Taito mo le a'oga Tusi Paia.

O le Aso Sa na fa'apaiaina ai le ofisa fou o le Mafutaga a Tama'ita'i o le Sinoti Samoa.

Peresetene: Faletua ia Leotele Aumua; S/Peresetene: Faletua ia Suresa Tufuga; Failautusi: Tausi ia Suluama Feaunati;

Teutupe: Tausi ia Tuituivao Salevao; Siapelini: Rev. Alisa Lasi.

Sa maua le avanoa e fa'aleo ai le agaga fa'afetai ma le fa'amalo o le Mafutaga Tama'ita'i i le afioga i le faletua ia Rosa Fa'afuata ua loa tausaga o ia tauaveina lenei tofi Peresetene. Na fa'aleo le agaga fa'afetai tele o le mafutaga ona o galuega lele isa tauata'i mai i le tele o tausaga ae maise o le anoanoa'i o fita sa feagai ma le galuega, fa'apena fo'i ona faailoa le agaga fa'afetai o le mafutaga i le ofisa sa galulue ma le faletua ia Rosa Fa'afuata.

Mafutaga Tama'ita'i Sinoti Samoa.



Ongoongo mei he fakataha Vahefonua Tonga 'o 'Epeleli 2017



Ko e komiti Pukolea lolotonga 'a e komiti fakakiiki. 'Oku taki mai 'i he komiti ni 'a e kau setuata ko Sekope Moli (St Paul, Hamiltoni, taupotu to'ohema), Naita Manu (setuata lahi Pamure, fika 3 mei to'ohema), 'Uha'one Metuisela (setuata lahi Ellerslie, tu'u mei mui 'i lotomalie), pea mo e ongo faifekau ko Sunia Ha'unga (Gisborne), Tu'uhoko Pole (Epsom).

By 'Ikilifi Lui Pope
Na'e lava lelei e 'uluaki fakataha fakavahefonua 'o e 2017 'a ia na'e fakahoko ia ki he Vahenga Uelingatoni. Na'e fisi-ki-tu'a 'a e mafana mo e kelesi 'o e teuteu lahi na'e fai 'e he ngaahi kainga lotu 'o e Kolomu'a' pea na'e tafe touliki ia he kau fakafongona na'e lava mai mei he ngaahi vahenga kotoa 'o e kainga Tonga 'o e siasi Metotisi.

Na'e kamata pe 'a e mafana mei he 'aho Falaite 'i he talitali kakato 'e he potu siasi 'o Avalon 'a e fakataha sinoti fakafaifekau. Ko Avalon foki 'oku nau kau ki he peulisi Lower Hutt 'a ia 'oku faifekau ai 'a Kalo Kaisa 'i he kau palangi. Ko e setuata ko 'Aisea Masila pea tokoni 'a Kolosaini Taulata.

Na'e me'a foki ai 'a e talekita, Rev Setaita Kinahoi Veikune pea pehe ki he faifekau sea, Rev. Tevita Finau pea mo e kau faifekau 'oku nau ngaue 'i he Vahefonua kae 'uma'aa 'a e kau faifekau 'oku nau ngaue he ngaahi sinoti kehe.

'I he po hiva 'a e Vahefonua na'e hiva kotoa ai 'a e ngaahi hiva 'o e vahenga Uelingatoni pea na'e mafana mo kelesi'ia 'aupito. Ko e me'a tatau pe foki na'e ononga he malanga 'o e

'aho Sapate 'a ia na'e tataki pe ia 'e he ngaahi kau hiva' pea mo e tangata malanga ko e faifekau sea, Tevita Finau.

Na'e 'ikai foki fai ha lau kovi ia ki he ngaahi talitali 'o talu pe mei he kamata he Falaite 'o a'u ki he Sapate 'a ia na'e taa tuku ai 'a e vahenga Wesley, Taranaki. 'Oku 'i ai foki 'i he peulisi ni 'a Rev. Simote Taungaa pea mo Rev Motekiai Fakatou 'i he kau palangi ia.

Na'e lava ange foki mo e potungae talavou 'a Mo'unga Heamoni mei Northcote 'o tataki 'a e lotu&fakafeta'i pe praise and worship.

Na'e fakahoko foki 'e he faifekau sea, Tevita Finau 'a e fakamalo mei he Vahefonua ki he kau faifekau 'o e vahenga ni: Simote Taunga, Motekiai Fakatou (Wesley, Taranaki); Hiueni Nuku (Ututa'u, Tawa); Kalo Kaisa (Avalon); pea pehe ki he kau setuata: Na'a Sina (Upper Hutt); Vaituimate (Tawa); 'Aisea Masila, Kolosaini (Avalon); Sioeli Havea, Langitoto Me'afou (Wesley Taranaki) pea mo honau ngaahi kainga lotuu koe'uhii ko e ngaue 'aufuato'o 'o hono talitali 'o e fakataha 'a e Vahefonua 'o a'usia ai 'a e fakataha lelei mo fakalaumalie foki.



Ko e kau hiva 'a e Kuata pea ko e faihiva ko Sokopeti Sina.



Ko e kau hiva 'a Wesley pea ko e faihiva ko Filimone Nguamo.



Ko e kauhiva 'a Avalon pea ko e faihiva ko.

Ko e fakatokanga ki he mahaki Taifoti

Kuo tuku mai 'e he potungae mo'ui, Auckland Regional Public Health Service ha fakatokanga koe'uhii ko e too ko ia 'a e mahaki taifoti 'i 'Okalani ni.

'Oku makatu'unga foki eni he ma'u 'a e mahaki ni 'i ha siasi Penitekosi Ha'amoa 'i 'Okalani ni 'a ia ne puke ai ha nau ni'ihii 'o 'ave ki falemahaki.

'Oku mafola lahi foki 'a e mahaki ni 'i he me'akai pe me'a

inu 'oku ala ki ai ha taha 'oku puke 'i he kae 'ikai ke fanofano hili hono ngaue'aki 'a e toilet. Ko ia kuo 'omi ai 'a e fekau mo e fakatokanga ke fanofano ke ma'a hili hono ngaue'aki 'a e toilets pea toki ala ki he me'akai.

'Oku matu'aki mahu'inga foki 'a e faka'ehi'ehi pea tokanga'i mo e ngaaohi 'o e me'akai ke ma'a pea tautautefito ki ha ngaohi me'atokoni ki he katoanga tokolahi.

Ko kinautolu kuo 'ave ki he falemahakii 'o faito'o 'e holo ange ai 'a hono toe fakamafola 'o e mahaki'. Pea ko e hili pee ha ngaahi 'aho hono toe vakai'i 'a e fa'ahinga pea mahino kuo mole 'a e siemuu mei ai ko 'ene sai 'a'ana ia 'o 'ikai ha toe hoha'a ki ha fa'ahinga toe fakatu'utamaki.

Ko e ngaahi faka'ilonga 'o e mahaki ni 'oku kau ai 'ete ongo'i mofimofi 'i ha ngaahi 'aho, kau

foki ki ai pea mo e langa 'ulu pea mo e taa vaivaia pea mo felangaaki foki. 'Oku foki ai mo e langa ketee pea a'u 'a e ni'ihii ki he fakalele.

Ka ai leva ha ni'ihii 'e hoha'a 'i ha 'asi 'a e ngaahi faka'ilogna ko 'enii pea ke kataki 'o fetu'utaki leva ki ho'o toketa fakafamili pea teke taa ki he kau neesi he Healthline 'a ia ko e 0800 611 166.

Ko e laine telefoni (healthline) ko eni kuo fokotu'u ke

tokangaekina ki he mahaki Taifoki kuo 'osi maau pee ai 'a e kau fakatonulea pea 'oku lele houa 'e 24 ia 'o 'aho 'e 7 he uike. Ko e ngaahi ongoongoo fakamuimui taha pea mo e fakakiiki 'oku tuku mai ia he website 'a e Auckland Regional Public Health Service, 'a ia ko e www.arphs.govt.nz.

FAKALOTOFALÉ'IA



Ko e Potungae Talavou mo e Finemui 'a Mo'unga Heamoni mei Northcote lolotonga 'enau tatakai 'a e 'Lotu & Fakafeta'i' (Praise & Worship) he malanga Vahefonua 'Epeleli 2017

Ko e Kuonga eni 'o e Fanau mo e To'utupu

“The Era of Children and Youth”

By 'Ikilfi Pope

Potu Folofola: Himi 453: v.5

*Pehe 'ene na'ina'i 'i he 'ene teu ke 'alu
Fafanga 'eku fanga lami, pea tauhi ma'u
Neongo kuo hiki 'oku kei ui 'a e tamaiki
'E tuku 'a e fanau ke ha'u ki au*

Ko e taha 'o e ngaahi polokalama fakamafana 'o e Vahefonua 'Epeleli 2017 ko e ngaahi polokalama 'a e fanau pea mo e to'utupu pea 'oku fekau'aki lelei ia mo e mahina ni he ko e mahina 'o e fanau mo e famili.

Ko e taha 'o 'enau polokalama ko hono tatakai 'o e 'lotu & fakafeta'i' 'i he ouau malanga 'o e pongipongi Sapate. 'I he fakakaukau ko 'enii 'oku 'omai ai 'e he fanau mo e to'utupu pe ko e talavou mo e finemui 'a e “Lotu & Fakafeta'i”/ 'Praise and Worship' 'i ha akenga mo ha fa'ahinga mafana 'oku tau tui ko e manako ia 'o

nautolu. 'I he 'aho ko ee na'e kalokalo mamahi ki ai 'a e kau tangata'eiki 'o nau tala ko e fa'ahinga to'onga lotu fakapenitekosi tokua.

'Oku 'ikai ke u ma'u pee kuo tali kakato eni 'e he Siasii 'i Tonga pe 'ikai. Pea 'oku 'ikai foki ke u lave'i pe kuo tali kakato 'e he kau tangata'eiki 'o e Siasii heni 'a e fa'ahinga ngaungae pe fute pehe ni pe 'ikai. Kou manatu'i pe 'i he 'ene kamakamata maii na'e ngaahi'i ai 'e he tangata'eiki faifekau kuo ne pekia 'a e fa'ahinga 'lotu mo e fakafeta'i' pe 'praise and worship' ko 'enii 'i Lotofale'ia. Mahalo pee na'e fu'u too ia ki tu'a mei he mafana 'oku totonu ke ngata ai 'a e 'lotu mo fakafeta'i' pe 'praise and worship'.

'Tuku ke 'omi 'o e fakakaukau ko iaa ke ofi 'aupito mai ki he siate folau 'oku lolotonga folaua 'e he Siasii ko e “Fakamanava hake 'etau fanau” pe “Let

our children live”.

'A ia ko e fakamanava hake ko e tukuange ha faingamalie ki he 'etau fanau ke nau mo'ui pe ko e tukuange 'etau fanau ke 'i ai ha nau 'ataa (space) ke nau fakahoko ai 'a e me'a 'oku mafana ki ai honau laumalie. Na'e fakalea 'e Rev Dr Jione Havea 'i he 'ene malanga, Vahefonua, Siulai 2016 'a e 'Let the Children Live' ko e tuku 'etau fanau ke nofo pee ko e tuku ke nau mo'ui”.

'I he fakakaukau 'o e tuku ke nau nofo' ko 'enau fai 'a e me'a 'oku nau tupu hake 'o mamata ai heni' he 'oku tupu hake mo nofo heni; ka 'oku 'ikai ko e tupu hake heni kae ako'i kinautolu he founga lotu na'e tupu hake 'a e matu'aa 'o maheni ai 'i Tongaa.

'I he ouau malanga lolotonga ko e faingamalie 'oku tau 'oange ma'a 'enau fanau ke nau kau mai 'i he malanga' ko

e lotu mo e fakafeta'i pe praise and worship. Tukukehe ange ha fanga ki'i fatongia kehe lau lesonei pee lau himi 'i he malanga'. Ka 'oku tau tui 'e vave ni pe 'a e 'oua 'e ngata pe 'i he praise and worship kae 'oange ha faingamalie ke nau fa'u ai ha'a nau ouau malanga (order of service) 'e fe'unga ange mo 'enau fiema'uu. Kou tui ko e fakakaukau tatau mo ia na'e fa'u'aki 'e Rev Dr Molitoni 'ene himi' 'o hange ko ia kou lave ki ai 'i 'olunga'.

Ko e tuku 'etau fanau ke nau ha'uu 'oku 'i ai pe 'enau founga 'oku nau “ha'u'aki” pee fakalea 'e taha' 'oku 'i ai pe 'a e founga mo e ouau 'oku manako ki ai 'a e fanau pea 'oku ou tui 'oku totonu ke 'oange ha nau faingamalie 'o hangee ko e tatakai malie mo fakamafana na'e fai 'e Potungae Talavou 'a Mo'unga Heamoni he 'praise and worship' 'o e malanga 'a e Vahefonua he Sapate'.

Ko e ngaahi liliu fo'ou ki he founga fili palesiteni

Kuo fakahoko 'e he kaunisolo 'o e konifelenisi 'a e Siasi Metotisi 'o Nu'uSila ni (Methodist Church of NZ's Council of Conference) ha ngaahi liliu fo'ou ki he founga fili 'o e palesiteni.

Ko e fokotu'utu'u fo'ou ni 'oku fakataumu'a ia ke 'oua 'e toe hoko 'a e palopalema 'i he 2016 'a ia na'e 'ikai ke lava ai 'a e komiti 5+5 (five plus five) 'o fai tu'utu'uni ki he fili 'o e palesiteni pea mo hono tokoni.

Ko e uluaki liliu ko e fetongi 'a e hingoa 'a ia he'ikai ke toe ui ko e 5+5 ka 'e ui ia ko e Penolo 'a e konifelenisi (Conference panel). Ko e fatongia leva 'o e penolo ko 'enau vakai' 'a e kau kanititeiti pee kohai 'e fe'unga ke ne taki 'a e siasii.

Ka 'i he founga lolotonga na'e taki taha malanga'i pe 'e he Taha Maori pea mo e Taiwi 'ena fokotu'u pe kanititeiti.

Ko e liliu hono ua ko e ngaahi hingoa kotoa pe kuo fokotu'u mai mei he ngaahi sinoti pea laka 'a e fili ki ai 'i he peseti 'e nimanoa (50%) 'e kau mo e ngaahi hingoa ko ia he lauu. Ko e toki me'a leva ia 'a penolo ko hono fili pe ko hai 'oku nau tui 'e fe'unga ke ne taki 'a e siasii 'i he taimi ko iaa.

Ka 'i he founga lolotonga na'e fokotu'u

mai pe 'e he Taiwi mo e Taha Maori 'a e ngaahi hingoa 'oku nau pehee ke fili mei ai 'a e palesiteni pea mo hono tokoni.

Na'e pehe 'e he sekelitali 'o e siasi, Rev. David Bush 'oku mahu'inga ke fakamafana'i ko e 'ikai ke ee ke lava 'e he konifelenisi ke fili 'a e palesiteni pea mo hono tokonii ko e tonounou ia 'a e founga fili ka 'oku 'ikai makatu'unga he ngaahi hingoa na'e fokotu'u atu ki he ongo lakanga ni.

'I he liliu fo'ou ko 'enii 'e hoko leva 'a e penolo 'a e konifelenisi ko e fakafongia ia 'o e konifelenisi pea ko honau fatongia ko e fili ha taha fe'unga ke taki 'a e siasii. Ka 'oku 'ikai foki toe hoko ko e fakafongia 'o e Taha Maori mo e Taiwi 'o hangee ko ia 'oku ngaue'aki 'e he founga lolotonga.

'I he founga lolotonga na'e fokotu'u atu 'e he ngaahi sinoti 'enau kanititeiti pea 'i he konifelenisi leva na'e omi 'a e kau fakafongia mei he Taha Maori mo e Taiwi pe 5+5 'o nau toki alea'i pe kohai 'oku nau loto ke palesiteni mo tokoni palesiteni.



David Bush.

Ka 'i he taimi tatau pe foki ko e penolo 'a e konifelenisi 'e kei fa'u'aki pe 'a e kau memipa mie he kaunisolo 'a e konifelenisi 'a ia ko e toko 5 mei he Taiwi pea mo e toko 5 mei he Taha Maori. Ka 'I he liliu fo'ou e hingoa te ne fakaha'a'i ai ko e tefito'i fatongia 'o e penolo ko 'enii ko e fili' i ha timi lelei ke ne taki 'a e siasii. Ka 'oku 'ikai ko hono fatongia ko e alea'i 'a e fokotu'u mei he Taha Maori mo e Taiwi.

Na'e toe pehe foki 'e David ko e taha 'o e ngaahi liliu lalahi 'i he founga fili ko e ngaahi hingoa kotoa pe kuo fokotu'u mai 'e he ongo fa'ahi, Taha Maori pea mo e Taiwi 'e lau kotoa pee ia. Ko e toki me'a ia 'a e penolo ke nau vakai' 'a e ngaahi hingoa. Ko e founga fili motu'a foki ko e 'omai pe ki he 5 + 5 'a e ngaahi hingoa pe koe 'oku tatau ai 'a e Taha Maori mo e Taiwi.

Ko e fokotu'u mai 'o e ngaahi sinoti pea mo e Hui Poari pea 'e 'osi ia ki he 'aho 3 'o Siulai.

'E kei fai tu'utu'uni pe foki 'a e Taha

Maori pea mo e Taiwi ki he 'ena taki taha founga 'e fokotu'u mai 'aki 'a e kau kanititeiti ki he fili palesiteni 'o hangee ko ia ko e kuohili. Ka ko 'ene ha'u ko ee 'a e ngaahi hingoa ki he Penolo 'a e konifelenisi ko e me'a leva ai 'a nautolu ke fili 'a e ngaahi hingoa fe'unga pea mo e taki 'o e siasii.

'I he founga ko ia 'a e Taiwi ko e fakataha sinoti 'o Siulai mo 'Akosi 'e paloti ai 'a e kau kanititeiti ki he palesiteni pea 'e fakaleva ia 'e he sekelitali lahi 'a e ola. Ko e ngaahi hingoa 'e peseti 'e 50 'o fai ki 'olunga 'i he paloti 'e 'ave honau hingoa ki he Penolo Konifelenisi.

Na'e toe fakamahino foki 'e David Bush ko e Konifelenisi ko ia pe fai tu'utu'uni ki he ngaahi me'a 'e fakahokoo. He'ikai ke toe 'i ai ha lau 'a ha taha 'e ma'olunga hake 'i he konifelenisi. Na'e pehe foki 'e he ni'hi kapau leva he'ikai lava ke fili palesiteni pea toe hoko atu pe a e palesiteni lolotonga mo hoko tokoni 'aki ha toe teemi to'ou 'e taha.

Kaekeheke, kuo fakamahino 'e he sekelitali lahi 'a e siasi, Rev David Bush koehaa pee e tu'utu'uni 'a e konifelenisi he taimi ko iaa ko e me'a 'e fai.